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INTRODUCTION TO THE STUDY OF THE GREEK DIALECTS

GRAMMAR

SELECTED INSCRIPTIONS

GLOSSARY *conc 1,400 entries*

REVISED EDITION

BY

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TO
THE MEMORY OF
THOMAS DAY SEYMOUR

PREFACE

The aim of this work is to furnish in concise form the essential material for an introductory study of the Greek dialects. Hitherto there has been no single volume intended to fulfill the requirements of college and graduate students who wish to gain a first-hand knowledge of Greek dialects, whether for a better understanding of historical Greek grammar, or for a greater appreciation of the variety of speech in the Greek world, only half suspected from the few dialects employed in literature, or as a substantial foundation for a critical study of these literary dialects, or merely for the ability to handle intelligently the numerous dialect inscriptions which are important in the investigation of Greek institutions.

It is now more than ten years since the author formed the plan of publishing a brief collection of Greek dialect inscriptions with explanatory notes for the use of students, and made a selection for this purpose. At that time Cauer's *Delectus inscriptionum Graecarum* (2d ed. 1883), which proved useful for many years, had already ceased to be a representative collection of dialect inscriptions. In the case of several dialects the material there given was quite overshadowed in importance by the discoveries of recent years. In the meantime this situation has been relieved by the publication of Solmsen's *Inscriptiones Graecae ad illustrandas dialectos selectae*. But another need, which it was equally a part of the plan to supply, namely of more explanatory matter for the assistance of beginners in the subject, has remained unfilled up to the present time, though here again in the meantime a book has been announced as in preparation (Thumb's *Handbuch der griechischen Dialekte*) which presumably aims to serve the same purpose as the present one.

With regard to the explanatory matter, the first plan was to accompany the inscriptions not only by exegetical, but also by rather full grammatical notes, with references to the grammars where the

peculiarity in question was treated as a whole. But the desire to include all that was most essential to the student in this single volume led to the expansion of the introduction into a concise "Grammar of the Dialects," and the author has come to believe that this may prove to be the most useful part of the work. Without it the student would be forced at every turn to consult either the larger Greek Grammars, where, naturally, the dialectic peculiarities are not sifted out from the discussion of the usual literary forms, or else the various grammars of special dialects. For, since Ahrens, the works devoted to the Greek dialects, aside from discussions of special topics, have consisted in separate grammars of a single dialect or, at the most, of a single group of dialects. Some of the advantages which this latter method undoubtedly possesses we have aimed to preserve by means of the Summaries (pp. 129-153).

Highly important as are the dialects for the comparative study of the Greek language, this Grammar is distinctly not intended as a manual of comparative Greek grammar. It restricts itself to the discussion of matters in which dialectic differences are to be observed, and the comparisons are almost wholly within Greek itself. Furthermore, the desired brevity could be secured only by eliminating almost wholly any detailed discussion of disputed points and citation of the views of others, whether in agreement or in opposition to those adopted in the text. Some notes and references are added in the Appendix, but even these are kept within narrow limits. Several of these references are to articles which have appeared since the printing of the Grammar, which began in September 1908, was completed.

Especial pains have been taken to define as precisely as possible the dialectic distribution of the several peculiarities, and it is believed that, though briefly stated and without exhaustive lists of examples, fuller information of this kind has been brought together than is to be found in any other general work. But, as the most competent critics will also be the first to admit, no one can be safe from the danger of having overlooked some stray occurrence of a given peculiarity in the vast and still much scattered material; and, furthermore, such statements of distribution are subject to the need of continual revision in the light of the constantly appearing new material.

The reasons for not attempting in the Grammar a fuller account of the peculiarities exhibited by our literary texts in dialect are set forth on p. 14.

The Selected Inscriptions show such a noticeable degree of coincidence with the selection made by Solmsen, in the work cited above, that it is perhaps well to state expressly that this is not the result of having simply adopted a large part of his selections with some additions, as it might appear, but of an independent selection, made some years before the appearance of his work, and, except for some necessary reduction, adhered to with probably not over half a dozen substitutions. For a brief collection the choice of the most representative inscriptions from a time when the dialects are comparatively unmixed is fairly clear. The later inscriptions with their various types of dialect mixture are of great interest, and some few examples of these have been included. But to represent this phase adequately is possible only in a much more comprehensive collection.

The transcription employed is also identical with that used by Solmsen in his second edition, but this again is the result of long-settled conviction that this system, as used for example by Baunack in his *Inschriften von Gortyn* (1885) and his edition of the Delphian inscriptions (1891), is the one best adapted for a work of this kind.

The brevity of the notes is justified by the assistance given in other parts of the book. If, before beginning the inscriptions of a given dialect, the student familiarizes himself with its main characteristics by the help of the Summaries (180–273), he will not feel the need of a comment or reference for a form that, from the point of view of the dialect in question, has nothing abnormal about it. Furthermore, the Glossary makes it unnecessary to comment on many individual words. Detailed discussion of the problems of chronology, constitutional antiquities, etc. which are involved in many of the inscriptions is not called for in a work the principal aim of which is linguistic.

It is sometimes advisable for a student to depart from the order in which the inscriptions are given, and to begin his study of a dialect with one of the later inscriptions, e.g. in Arcadian to read first no. 18, leaving until later the more difficult nos. 16, 17.

The Glossary and Index, besides serving as an index to the Grammar, is intended to include all words occurring in the Selected Inscriptions which are not to be found in Liddell and Scott, or exhibit unusual meanings.

Some time after this book was first planned, I learned that the editors of the College Series had already arranged for a volume dealing with the monuments, inscriptional and literary, which represent the different dialects of Greece, by Professor H. W. Smyth. But, finding that Professor Smyth, because of other interests, was quite willing to relinquish the task, the editors invited me to contribute my contemplated work to the Series. The late Professor Seymour, under whom more than twenty years ago I had read my first dialect inscriptions, gave me valuable counsel on the general plan, and before his lamented death read over a large part of my manuscript. I am also under obligation to Professor Gulick for the great care with which he has read the proofs and for important suggestions. The proofreading in the office of the publishers has been so notably accurate and scholarly that I cannot omit to express my appreciation of it.

C. D. B.

CHICAGO, NOVEMBER 1909

PREFACE TO THE REVISED EDITION

The publishers, undeterred by the fact that for a book of this character the financial returns scarcely cover the expense of publication, have generously undertaken a revision. This has been effected by numerous plate corrections in the body of the work, the addition of a few new inscriptions of especial importance, and a completely rewritten and much augmented Appendix and Glossary. But few pages of Part I, the Grammar, have escaped some change, while longer additions have been placed in the Appendix.

I have profited by the more critical reviews of the former edition, whether or not I have adopted their suggestions in a particular case. Likewise I have endeavored to take due account of the views expressed in the numerous journal articles and monographs that have appeared since 1910, and in Thumb's *Handbuch* and Bechtel's recent work.

But the most numerous changes are due to the new material unearthed, such material as flows in nearly every year and gives an especial zest to the study of the Greek Dialects. Owing to this, the statements of the dialectic distribution of given phenomena (cf. above, p. vi) have been subject to inconspicuous but important changes. That they will continue to require revision in some detail does not lessen the importance of keeping them up to date, so far as possible.

In the Appendix have been added summaries of characteristics of some of the literary dialects. This was done with some hesitation, owing to the complicated problems of textual criticism and literary mixture, which could not be adequately discussed in brief space. But it is hoped that such brief summaries, given a place in a book dealing primarily with the dialects as known from inscriptions, and arranged with reference to the appropriate sections, yet segregated from them, may prove to be of service.

For a grammar of the dialects in less than two hundred pages one must exercise the severest restraint in discussion and the greatest care in the selection of material. Even the monumental work of

Bechtel, in three volumes running to a total of 1781 pages, is not exhaustive, and in fact now and then omits something of capital importance (cf. the author's review in *Am. J. Phil.* XLVIII, 295 ff.). Yet it is believed that under the arrangement here adopted, which avoids the scattering and repetition involved in a series of special grammars, it has been possible to present an adequate outline of the facts essential to the reading of dialect inscriptions, to a faithful picture of the interrelations of the dialects, and to some understanding of the importance of Greek dialectology to the history of the Greek language and civilization. At all events that has been the aim, the success of which is left to the judgement of critics.

Thanks are due to the publishers for undertaking the revision and for the skillful service employed in its execution.

C. D. B.

CHICAGO, 1927

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ABBREVIATIONS

The following abbreviations are employed for languages, dialects, and local sources of the forms quoted.

Acarn. = Acarnanian	Germ. = German
Ach. = Achaean	Gortyn. = Gortynian
Aegin. = Aeginetan	Herac. = Heracleian
Aetol. = Aetolian	Herm. = of Hermione
Agrig. = of Agrigentum	Ion. = Ionic
Amorg. = of Amorgos	Lac. = Laconian
And. = of Andania	Lat. = Latin
Arc. = Arcadian	Lesb. = Lesbian
Arc.-Cypr. = Arcado-Cyprian	Locr. = Locrian
Arg. = Argive (of Argos)	Mant. = Mantinean
Argol. = Argolic (of Argolis)	Meg. = Megarian
Astyp. = of Astypalaea	Mel. = of Melos
Att. = Attic	Mess. = Messenian
Att.-Ion. = Attic-Ionic	Mil. = of Miletus
Av. or Avest. = Avestan	Mycen. = of Mycene
Boeot. = Boeotian	Nisyr. = of Nisyrus
Calymn. = of Calymna	N.W.Gr. = Northwest Greek
Carpath. = of Carpathus	Olynth. = of Olynthus
Chalced. = of Chalcedon	Orop. = of Oropus
Chalcid. = Chalcidian	Pamph. = Pamphylian
Cnid. = Cnidian	Phoc. = Phocian
Corcyr. = Corcyraean	Rheg. = of Rhegium
Corinth. = Corinthian	Rhod. = Rhodian
Cret. = Cretan	Selin. = of Selinus
Cypr. = Cyprian	Sicil. = Sicilian
Cyren. = of Cyrene	Sicyon. = Sicyonian
Delph. = Delphian	Skt. = Sanskrit
Dodon. = of Dodona	Stir. = of Stiris
Dor. = Doric	Styr. = of Styra
El. = Elean	Sybar. = of Sybaris
Eng. = English	Syrac. = Syracusan
Ephes. = Ephesian	Teg. = Tegean
Epid. = Epidaurian	Thas. = of Thasos
Epir. = Epirotan	Ther. = Theran
Eretr. = Eretrian	Thess. = Thessalian
Eub. = Euboean	Troezen. = of Troezen

In abbreviating the names of Greek authors and of their works, Liddell and Scott's list has been generally followed. Note also the more general gram. = grammatical (forms quoted from the ancient grammarians), and lit. = literary (forms quoted from the literary dialects without mention of the individual authors).

For abbreviations of modern works of reference, see under the Bibliography, pp. 281 ff.

Other abbreviations which are occasionally employed will be readily understood, as cpd. = compound, dat. = dative, impv. = imperative, l. = line, pl. = plural, sg. = singular, subj. = subjunctive.

PART I: GRAMMAR OF THE DIALECTS

INTRODUCTION

CLASSIFICATION AND INTERRELATION OF THE DIALECTS ¹

1. When the ancient grammarians spoke of the four dialects of Greece — Attic, Ionic, Aeolic, and Doric, to which some added the *κοινή* as a fifth — they had in mind solely the literary dialects, which furnished the occasion and object of their study. But these literary dialects represent only a few of the many forms of speech current in Greece, most of which play no part whatever in literature, and, apart from some scattered glosses, would be entirely unknown to us were it not for the wealth of inscriptions which the soil of Greece has yielded in modern times.

The existence of Ionic, Aeolic, and Doric elements in the people and speech of Greece is an undoubted fact of Greek history, and one of first importance to an understanding of the dialect relations. But there is no warrant, either in the earlier Greek tradition or in the linguistic evidence, for making this an all-inclusive classification. These three elements were precipitated, as it were, on the coast of Asia Minor, where their juxtaposition gave rise to the historical recognition of the distinction. And as the Ionians, Aeolians, and Dorians of Asia Minor were colonists from Greece proper, it was a natural and proper inference of the historians that they reflected ethnic divisions which also existed, or had once existed, in

¹ See also the Summaries of Characteristics, 180-273, and Charts I and Ia at the end of the book.

the mother country.¹ As to who were the Dorians of Greece proper there was of course no mystery. They formed a well-defined group throughout the historical period, and the tradition that they came originally from the Northwest is completely borne out by the close relationship of the Doric and Northwest Greek dialects (see below). That the Ionians were akin to the inhabitants of Attica was an accepted fact in Greek history, and the Athenians are called Ionic both in Herodotus (e.g. 1.56) and Thucydides (6.82, 7.57). The linguistic evidence is equally unmistakable. The only uncertainty here is as to the extent of territory which was once Ionic. There are various accounts according to which Ionians once occupied the southern shore of the Corinthian gulf, the later Achaea (e.g. Hdt. 1.145-146, 7.94), Megara (e.g. Strabo 9.392), Epidaurus (e.g. Paus. 2.26.2), and Cynuria (Hdt. 8.73). If these accounts in themselves are of questionable value, yet we cannot doubt that the Ionians before the migration were not confined to Attica. The close relations of Epidaurus and Troezen with Athens, in cult and legend, are significant for the Argolic Acte, and it is reasonable to assume that at least the entire shore of the Saronic gulf was once Ionic.²

The affinities of the Aeolians were more obscure, for theirs was the earliest migration to Asia Minor, the most remote from the historical period. But Thessaly was the scene of their favorite legends, the home of Achilles, as also of their eponymous hero Aeolus, and many of their place-names had their counterpart in Thessaly. In Herodotus we find the tradition that the Thessalians of the historical period were invaders from the west who occupied

¹ It is equally natural, and quite justifiable as a matter of convenience, to apply the same names to these earlier divisions. That the *name* Ionian, for example, did not gain its current application on the mainland, but in the east, is of no consequence. Such generic terms are everywhere of gradual growth.

² That is, in a period contemporaneous with the Aeolic and Achaean occupation of other parts of Greece (see below). Of a still remoter period the view has been advanced that the Ionians formed the first wave of Greek migration and for a time occupied also the territory which with the next wave of migration became Aeolic or Achaean. This is quite possible, but there is no such clear evidence as for the other conclusions in the following pages.

what had hitherto been an Aeolic land,¹ and with this the linguistic evidence is in perfect accord. For Thessalian is of all dialects the most closely related to Lesbian, and at the same time shares in some of the characteristics of the West Greek dialects, this admixture of West Greek elements being somewhat stronger in Thessaliotis than in Pelasgiotis. See 201, 202, 210, and Chart I. The Boeotians also are called Aeolians by Thucydides,² and the Boeotian dialect is, next to Thessalian, the most closely related to Lesbian. These three have several notable characteristics in common (see 201 and Chart I), and are known as the Aeolic dialects. But in Boeotian there is an even stronger admixture of West Greek elements than in Thessalian (see 217 and Chart I), the historical explanation of which must be the same. If we credit the statement of Thucydides that the Boeotian invaders were from Arne, whence they had been driven by the Thessalians,³ we should recognize in these Boeotians, not a part of the old Aeolic population of Thessaly, but a tribe of West Greek invaders from Epirus (cf. Mt. Boeon), like the Thessalians who forced them onward. The Aeolic element is to be ascribed rather to the tribes, or some of them, comprising the early stratum, as for example the Minyans of Orchomenos. However obscure such details may be, the evidence is perfectly clear that both Boeotia and Thessaly were once Aeolic, but were overrun by West Greek tribes which adopted the speech of the earlier inhabitants in greater or less degree.

It is a natural presumption, of which there are some specific indications, that not only Thessaly and Boeotia but the intermediate lands of Phocis and Locris, and even southern Aetolia—in fact

¹ Hdt. 7.176 *ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσαντες γῆν τὴν Αἰολίδα, τὴν περ νῦν ἐκτέταται.*

² Thuc. 7.57 *οὗτοι δὲ Αἰολῆς Αἰολεύσι τοῖς κτίσασι Βοιωτοῖς τοῖς μετὰ Συρακοσίων κατ' ἀνάγκην ἐμάχοντο*, i.e. the Aeolians of Methymna, Tenedos, etc., were compelled to fight against the Aeolians who founded these cities, namely the Boeotians; id. 8.2 *Βοιωτῶν ξυγγενῶν ὄντων* (of the Lesbians).

³ Thuc. 1.12 *Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἔλωσιν ἐξ Ἀρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ᾤκησαν.*

all that portion of Greece north of Attica which plays a rôle in the legends of early Greece — was once Aeolic. Phocaea in Asia Minor, which, though later Ionic, surely belonged originally to the strip of Aeolic colonies, was believed to be a colony of Phocis, and in the dialect of Phocis there are actually some relics of Aeolic speech, as the dative plural of consonant stems in *-εσσι* (107.3), which is also found in eastern Locris. As for southern Aetolia, the region of Calydon and Pleuron was once called Aeolis according to Thucydides,¹ and the probability is that the Aetolians of the Homeric period were Aeolic, though their name was taken by the later, West Greek, invaders. The Aetolian occupation of Elis was an accepted tradition, and the existence of an Aeolic element in the dialect of Elis, like the dative plural in *-εσσι*, may be brought into connection with this if we assume that while the invaders were Aetolians in the later sense, that is West Greek, as Elean is distinctly a West Greek dialect, they had nevertheless adopted certain characteristics of the earlier Aeolic Aetolian and brought them to Elis. Corinth was also once occupied by Aeolians according to Thucydides,² and it is a noteworthy fact that the dative plural in *-εσσι*, which is unknown in other Doric dialects, is found in various Corinthian colonies (107.3).

But we have passed beyond the limits within which the term Aeolic, or in general the division into Ionic, Doric, and Aeolic, can with any propriety be applied to the peoples and dialects of the historical period. It is only in Strabo that these three groups are made into an all-inclusive system of classification, by means of an unwarranted extension of Aeolic to include everything that is not Ionic or Doric. And yet it is, unfortunately, this statement of Strabo's,³ the error of which has long since been recognized, that

¹ Thuc. 3.102 *ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρῶνα.*

² Thuc. 4. 42 *ὕπὲρ οὗ ὁ Σολάγγελος λόφος ἐστίν, ἐφ' ὃν Δωριεῖς τὸ πάλαι ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὗσιν Αἰολεῦσι.*

³ Strabo 8.833 *πάντες γὰρ οἱ ἐκτὸς Ἰσθμοῦ πλὴν Ἀθηναίων καὶ Μεγαρέων καὶ τῶν περὶ τὸν Παρνασσὸν Δωριέων καὶ νῦν ἔτι Αἰολεῖς καλοῦνται. . . . καὶ οἱ ἐντὸς (sc. Ἰσθμοῦ) Αἰολεῖς πρότερον ἦσαν, εἰτ' ἐμίχθησαν, Ἰώνων μὲν ἐκ τῆς Ἀττικῆς τὸν Αἰγιαλὸν κατασχόντων, τῶν δ' Ἡρακλειδῶν τοὺς Δωριεῖς καταγαγόντων. . . . οἱ μὲν οὖν Ἴωνες ἐξέπεσον*

has often been taken as representative of ancient tradition and still colors, in the literal sense, our maps of ancient Greece. The historical Phocians, Locrians, Aetolians, etc., were not, as Strabo's statement implies, called Aeolic. Neither in Herodotus, Thucydides, nor any early writer, are they ever brought under any one of the three groups. Their dialects, with that of Elis, which Strabo also calls Aeolic, all of which may be conveniently designated the Northwest Greek dialects, are, in spite of some few traces of Aeolic as mentioned above, most closely related to the Doric dialects. There is scarcely one of the general characteristics common to the Doric dialects in which they do not share, though they also have certain peculiarities of their own. See 223 with *a*, 226, and Chart I. If we were to classify them under any one of the three groups, it is unquestionably Doric to which they have the best claim, and if Strabo and our maps so classed them there would be no very serious objection. Indeed modern scholars do often class them under "Doric in the wider sense," calling them then specifically "North Doric." But on the whole it seems preferable to retain the term Doric in its historical application and employ West Greek as the comprehensive term to include the Northwest Greek dialects and the Doric proper.

In fact the most fundamental division of the Greek dialects is that into these West Greek and the East Greek dialects, the terms referring to their location prior to the great migrations. The East Greek are the "Old Hellenic" dialects, that is those employed by the peoples who held the stage almost exclusively in the period represented by the Homeric poems, when the West Greek peoples remained in obscurity in the northwest. To the East Greek division belong the Ionic and Aeolic groups, though, of the latter, Thessalian and Boeotian, as explained above, are mixed dialects belonging in

πάλιν ταχέως ὑπὸ Ἀχαιῶν, Αἰολικοῦ ἔθνους· ἐλείφθη δ' ἐν τῇ Πελοποννήσῳ τὰ δύο ἔθνη, τό τε Αἰολικὸν καὶ τὸ Δωρικόν. ὅσοι μὲν οὖν ἦττον τοῖς Δωριεῦσιν ἐπεπλέκοντο, καθάπερ συνέβη τοῖς τε Ἀρκάσι καὶ τοῖς Ἡλείοις, . . ., οὗτοι αἰολιστὶ διελέχθησαν, οἱ δ' ἄλλοι μικτῇ τινι ἐχρήσαντο ἐξ ἀμφοῖν, οἱ μὲν μᾶλλον οἱ δ' ἦττον αἰολίζοντες.

part also in the West Greek division. And to East Greek belongs also another group, the Arcado-Cyprian.

No two dialects, not even Attic and Ionic, belong together more obviously than do those of Arcadia and the distant Cyprus. They share in a number of notable peculiarities which are unknown elsewhere. See 189 and Chart I. This is to be accounted for by the fact that Cyprus was colonized, not necessarily or probably from Arcadia itself, as tradition states, but from the Peloponnesian coast, at a time when its speech was like that which in Arcadia survived the Doric migration. This group represents, beyond question, the pre-Doric speech of most of the Peloponnesus, whatever we choose to call it. The term Achaean is used in so many different senses¹ that it might be well to avoid it entirely. But it is convenient to apply it to this group, which has at least a partial claim to it, whenever the need is felt of some other term than Arcado-Cyprian, which, while describing accurately what is left of the group in the historical period, is strikingly infelicitous when applied to prehistoric times. The relations of this group to the others of the East Greek division, especially Aeolic, are the most difficult to interpret historically. Strabo, of course, calls the Arcadians Aeolic, but without warrant in earlier usage. For example, Thucydides, in describing the forces engaged at Syracuse (7.57), makes the most of the distinction between Ionic, Doric, and Aeolic nations, but does not class the Arcadians with any one of these. Yet the Arcadian and Cyprian dialects show notable resemblances to the Aeolic dialects which cannot be accidental (see 190.3-6 and Chart I), and some would class them all together under the head of "Aeolic in the widest sense" or "Achaean" (Aeolic in the usual sense then appearing as "North Achaean"). On the other hand, many of the characteristics common to the Aeolic dialects are lacking,

¹ "Achaean" is applied by some to a supposed stratum intermediate between that which survived in Arcado-Cyprian and the later Doric. But there is no good evidence, either linguistic or otherwise, that any such intermediate stratum ever existed.

and there are certain points of agreement with Attic-Ionic (see 190.1, 193.2,3, and Chart I). One may surmise that the latter, which are in part confined to Arcadian, are due to contact with Ionians on the coast of the Peloponnesus (see above, p. 2), and that the connections with Aeolic are earlier and more fundamental, reflecting a period of geographical continuity with Aeolic peoples somewhere in Northern Greece. But that brings us before the "mystery of the Achaeans name," that most difficult problem of the relation between the Achaeans of the Phthiotis and the pre-Doric Achaeans of the Peloponnesus, and of those again to the historical Achaeans on the Corinthian Gulf, whose dialect is West Greek. Conservative procedure here consists in recognizing Arcado-Cyprian, or Achaean, as a distinct group intermediate between Aeolic and Attic-Ionic, and conceding that the precise historical background of their interrelations is hopelessly obscure. Arcadian shows some few West Greek peculiarities which we may properly attribute to the influence of the surrounding Doric dialects in the historical period.

Just as in the Northwest Greek dialects some traces of the former Aeolic speech have survived, as noted above, so it is not surprising to find some traces of Achaean speech in the Doric dialects spoken in lands formerly Achaean. For example, in Laconia Poseidon was worshiped under the name of Ποσειδάων, which recalls Arc. Ποσειδάων, the true Doric form being Ποτειδάων (49.1, 61.5). Here possibly belongs *ιν* = *έν* in some Cretan inscriptions (10). Besides survivals which bear specifically either the Aeolic or the Achaean stamp, there are others of forms which are common to both, and so from the linguistic point of view might be called Aeolic-Achaean, only their provenance leading us to infer either Aeolic or Achaean source; or again some others which might be called simply East Greek without further differentiation. But, apart from some few striking examples, the question of survival versus accidental agreement or historical borrowing is a very delicate one. Several features in Doric dialects that are often ascribed to prehistoric mixture may be due to other factors.

II. THE ARCADO-CYPRIAN OR ACHAEAN GROUP

1. **Arcadian.** The most important material is from Tegea and Mantinea.

2. **Cyprian.** There are numerous short inscriptions, and one of considerable length, the bronze of Idalium. All are in the Cyprian syllabary.

III. THE AEOLIC GROUP

1. **Lesbian**, or Asiatic Aeolic.¹ The inscriptional material is fairly extensive, but late. There is nothing approaching the time of the poems of Alcaeus and Sappho, and very little that is older than the Macedonian period. Most of the inscriptions are from the chief cities of Lesbos, but a few are from other islands and towns of the Aeolic mainland.

2. **Thessalian.**² Two subdivisions with marked differences are formed by the dialect of Pelasgiotis and that of Thessaliotis, which may be conveniently, if not quite appropriately, designated as East and West Thessalian.

From Phthiotis a few inscriptions are in Thessalian, but most of the material is from the period of Aetolian domination and in the Northwest Greek *κοινή*. See 279. From Histiaeotis, Perrhaebia, and Magnesia the material is very scanty.

3. **Boeotian.**² The material is very extensive, and representative of all the important Boeotian towns, but is meager for the early period.

WEST GREEK

IV. THE NORTHWEST GREEK GROUP

1. **Phocian.** A large part of the material, including nearly all that is of an early date, is from Delphi, and is quoted specifically as **Delphian**.

¹ Sometimes called simply Aeolic. But, to avoid confusion with Aeolic in its wider sense, the designation Lesbian is to be preferred in spite of the formal impropriety of applying it to a dialect not restricted to Lesbos. Most of the material is actually from Lesbos.

² That Thessalian and Boeotian are only in part Aeolic, in part West Greek, has been explained above, pp. 2, 3.

2. **Locrian.** The early and important inscriptions are from western Locris. From eastern Locris the material is meager and late.

3. **Elean.** All the material, much of which is very early, is from Olympia.

4. The **Northwest Greek κοινή**. Employed in Aetolia and other regions under the domination of the Aetolian league. See 279.

NOTE. Only Phocian, Locrian, and Elean are known to us as distinct dialects of this group. Of others which presumably belong here we have practically no material from a time when they retained their individuality. In Aetolia, for example, before the rise of the Northwest Greek κοινή there was undoubtedly a distinct Northwest Greek dialect, probably most nearly related to Locrian, but of this pure Aetolian we have no knowledge. Of the speech of Aeniania and Malis previous to the Aetolian domination we have no remains. It is natural to suppose that Northwest Greek dialects were once spoken also in Acarnania and Epirus. But here the influence of the Corinthian colonies was strong from an early period, as shown by the use of the Corinthian alphabet in the few early inscriptions; and in later times, from which nearly all the material dates, the language employed is not the Northwest Greek κοινή, but the Doric κοινή, like that of the contemporaneous inscriptions of Corcyra. See 279. Hence the actual material from Acarnania and Epirus is more properly classified with Corinthian. From Cephallenia and Ithaca we have decrees in the Northwest Greek κοινή from the Aetolian period (see 279), but from earlier times not enough to show whether the dialect was Northwest Greek or Doric. From Zacynthus there is almost nothing. The dialect of Achaea (i. e. Peloponnesian Achaea in the historical period) is generally believed to belong to this group. This is probable on general grounds, but there is as yet no adequate linguistic evidence of it. For, apart from the inscriptions of Achaean colonies in Magna Graecia, which, both on account of their meagerness and the mixed elements in the colonization, are indecisive, nearly all the material is from the time of the Achaean league, and this is not in the Northwest Greek κοινή, but in the same Doric κοινή that was used in Corinth and Sicyon.

V. THE DORIC GROUP

1. **Laconian and Heracleian.** Laconia and its colonies Tarentum and Heraclea. Heracleian, well known from the Heracleian Tables, has peculiarities of its own, and is treated as a distinct dialect.

2. **Messenian.** There is scarcely any material until a late period, when the dialect is no longer pure.

3. **Megarian.** Megara, and its colonies in Sicily (especially Selinus) and on the Propontis and Bosporus (as Byzantium, Chalcedon, etc.). Except from Selinus the material is late.

4. **Corinthian.** Corinth, Sicyon, Cleonae, Phlius, and the Corinthian colonies Corcyra (with its own colonies Apollonia and Dyrrhachium), Leucas, Anactorium, Ambracia, etc., and, in Sicily, Syracuse with its own colonies. Material from places other than Corinth, though coming under the general head of Corinthian, is generally quoted specifically as Sicyonian, Corcyraean, Syracusan, etc.

5. **Argolic.** Argos, Mycenae, etc., and the cities of the Acte, as Hermione, Troezen, and Epidaurus together with Aegina.¹ Argolic (abbreviated Argol.) is used as the general term, while Argive (Arg.) refers more specifically to the material from Argos (with the Argive Heraeum), as Epidaurian to that from Epidaurus.

6. **Rhodian.** Rhodes (Camirus, Ialysus, Lindus, and the city of Rhodes) with the adjacent small islands (Chalce, etc.) and Carpathus, Telos, and Syme, the settlements on the mainland (the Rhodian Peraea) and Phaselis in Pamphylia, and the Sicilian colonies Gela and Agrigentum (an inscription of Rhegium, though not a Rhodian colony, is in the same dialect). The material is very extensive, but little of it is early.

7. **Coan and Calymnian.** The material is considerable, but not early.

8. The dialects of Cnidus, and of Nisyrus, Anaphe, Astypalaea, and other small islands. The material is late, and insufficient to determine whether any of these should properly be grouped with Rhodian, Coan, or Theran. Nisyrus, for example, was nearly always connected politically with either Cos or Rhodes.

9. **Theran and Melian.** Thera with Cyrene, and Melos. Early inscriptions are numerous, but brief.

¹ From Aegina there is not much material from the period before the Athenian occupation, but enough to show that the dialect was Argolic (note *lap̄es* with lenis, 58 b).

10. **Cretan.** This is now the best-known of all the Doric dialects, owing to the very extensive early material, especially from Gortyna. The dialect of Gortyna and other cities of the great central portion of the island is also known more specifically as Central Cretan, to exclude the divergent type seen in the inscriptions, mostly late, from the eastern and western extremities of the island. See 273. But the term Cretan alone is to be understood as referring to this Central Cretan, unless otherwise stated.

THE DIALECTS IN LITERATURE

3. Of the numerous dialects of Greece a few attained the rank of literary dialects, though for the most part in a mixed and artificial form not corresponding to anything actually spoken at a given time and place. Moreover, in the course of literary development these dialects came to be characteristic of certain classes of literature, and, their rôle once established, the choice of one or the other usually depended upon this factor rather than upon the native dialect of the author.

The literary development of epic songs began with the Aeolians of Asia Minor, whence it passed into the hands of the neighboring Ionians, and the language of Homer, which became the norm of all epic poetry and strongly affected subsequent poetry of all classes, is a mixture of Aeolic and Ionic, — in the main Old Ionic but with the retention of many Aeolic forms, such as *ἄμμες* beside *ἡμεῖς*, genitive singular in *-ᾱο* beside *-εω*, etc. The language of Hesiod is substantially the same, but with some Aeolic forms not used in Homer, also some Boeotian and Doric peculiarities. The elegiac and iambic poets also use the epic dialect with some modifications, not only Ionians like Archilochus, but the Athenian Solon, the Spartan Tyrtaeus, the Megarian Theognis, etc.

Of the melic poets, Alcaeus and Sappho followed very closely their native Lesbian dialect, though not entirely unaffected by epic influence. The language of these and other Lesbian poets was

directly imitated by some later writers, notably by Theocritus in three of his idyls, and contributed an important element to the language of many more, e.g. Anacreon of Teos, who in the main employed his native Ionic (New Ionic), and, in general, to the choral lyric, which was mainly Doric.

The choral lyric was developed among Doric peoples, though under the impulse of Lesbian poets, who we know were welcomed in Sparta, for example, in the seventh century. Its language is Doric, with an admixture of Lesbian and epic forms, no matter whether the poet is a Dorian, or a Boeotian like Pindar, or an Ionian like Simonides and Bacchylides. This Doric, however, is not identical with any specific Doric dialect, but is an artificial composite, showing many of the general Doric characteristics, but with the elimination of local peculiarities. An exception is to be made in the case of Alcman, whose Doric is of a severer type and evidently based upon the Laconian, though also mixed with Lesbian and epic forms.

The earliest prose writers were the Ionic philosophers and historians of the sixth century, and in the fifth century not only Herodotus, but Hippocrates of Cos, a Dorian, wrote in Ionic. In the meantime, with the political and intellectual supremacy of Athens, Attic had become the recognized language of the drama, and before the end of the fifth century was employed in prose also, though the earlier prose writers as Thucydides, like the tragedians, avoided certain Attic peculiarities which were still felt as provincialisms (e.g. $\tau\tau = \sigma\sigma$, $\rho\rho = \rho\sigma$). Henceforth Attic was the language of literary prose.

The dialects mentioned are the only literary dialects known and cultivated throughout the Greek world. But some few others were employed locally. Epicharmus and Sophron wrote in their native Syracusan Doric, as did, later, Archimedes. A form of Doric prose was developed among the Pythagoreans of Magna Graecia, seen in some fragments of Archytas of Tarentum, Philolaus of Croton, and others, though the greater part of the writings of this class are

spurious. The comic poet Rhinthon, from whom the grammarians sometimes quote, used the Doric of Tarentum. The fragments of Corinna of Tanagra, whose fame was scarcely more than local, are in Boeotian, and the Boeotian dialect, as well as Megarian and Laconian, are caricatured by Aristophanes. But the great majority of the dialects play no rôle whatever in literature.

Even for those dialects which are represented, the literary remains must for the most part be regarded as secondary sources, not only because of their artificial character but also because of the corruptions which they have suffered in transmission. Exceptional importance, however, attaches to the language of Homer because of its antiquity, and to the Lesbian of Alcaeus and Sappho because it is relatively pure and much older than the inscriptional material.

NOTE. In the following exposition, dialectic forms from literary and grammatical sources are not infrequently quoted, especially where the inscriptional evidence is slight, as it is, for example, quite naturally, for the personal pronouns. Such forms are sometimes quoted with their specific sources, sometimes simply as literary Doric (lit. Dor.), literary Lesbian (lit. Lesb.), literary Ionic (lit. Ion.), or grammatical (gram.). But a detailed treatment of the dialectic peculiarities observed in our literary texts is so bound up with questions of literary tradition and textual criticism that it is best left to the critical editions of the various authors. It would be impracticable in a work of the present scope, and would, moreover, tend to obscure that more trustworthy picture of the dialects which is gained from inscriptions, and which is so important as a basis for the critical study of the mixed literary forms.

PHONOLOGY

THE ALPHABET

4. The numerous differences in the local alphabets, so far as they consist merely in variations of the forms of the letters, need not be discussed here, important as they are to the epigraphist in deciding the age and source of inscriptions. But certain points in the use of the alphabet and its development as a means of expressing the Greek sounds should be noted.

1. In the most primitive type of the Greek alphabet, as it is seen in the earliest inscriptions of Crete, Thera, and Melos, the non-Phoenician signs Φ , χ , Ψ have not yet been introduced, and the Ξ is not in use. The sounds of ϕ , χ are represented by πh , κh (or ρh), or, as in Crete, where Θ (H) when used is η not h , are not distinguished from π , κ ; those of ψ , ξ , by $\pi\sigma$, $\kappa\sigma$.

2. In the next stage of development, after the introduction of Φ , χ , Ψ , the alphabets fall into two classes, according to the values attached to these signs. The eastern division, to which Ionic belongs, employs them as ϕ , χ , ψ , and also uses the Ξ as ξ , though a subdivision of this group, represented mainly by the Attic alphabet, uses only the first two and expresses ψ , ξ by $\phi\sigma$, $\chi\sigma$. The western division,¹ to which belong the majority of the alphabets of Greece proper as well as that of Euboea, whence it was carried to Italy by the Chalcidian colonies and became the source of the Latin alphabet, employs Φ , χ , Ψ as ϕ , ξ , χ , not using Ξ at all, and

¹ This distinction of eastern and western alphabets, the distribution of which is clearly shown in the Chart in Kirchhoff's *Studien zur Geschichte des griechischen Alphabets*, has no connection with that of East and West Greek dialects, and is anything but coincident with it.

generally expressing ψ by $\pi\sigma$ or, oftener, $\phi\sigma$ (only in Locrian and Arcadian by a special sign *).

3. In the earliest inscriptions nearly all the alphabets have the ρ (vau or digamma); and many the φ (koppa), which is used before o or u , and that too even if a liquid intervenes, e.g. $\varphi\omicron\rho\iota\nu\theta\acute{o}\theta\epsilon\nu$, $\hbar\acute{o}\rho\rho\omicron\varsigma$, $\Lambda\omicron\rho\rho\acute{o}\varsigma$, $\acute{\epsilon}\rho\rho\acute{o}\tau\acute{\epsilon}$, $\Pi\acute{\alpha}\tau\rho\omicron\rho\rho\lambda\omicron\varsigma$, $\lambda\acute{\epsilon}\rho\nu\theta\omicron\varsigma$, $\varphi\lambda\acute{\upsilon}\tau\omicron\varsigma$ (in other positions it is very rare).

✓ 4. Two signs were available for σ , namely ς or ξ (sigma) and \san (san), and most alphabets use one of these to the exclusion of the other. But there are some few examples of a differentiation. In an early Arcadian inscription of Mantinea (no. 16), the character \simepsilon , a simplified form of the san, which is known from other sources, is used to denote a sibilant of specifically Arcado-Cyprian origin, as in $\simepsilon\iota\varsigma$ (transcribed $\sigma\iota\varsigma$) = Cyp. $\sigma\iota\varsigma$, Att. $\tau\iota\varsigma$. See 68.3. A sign τ , which is also probably a modification of the san, is used in some Ionic inscriptions of Asia Minor for the usual $\sigma\sigma$ = Att. $\tau\tau$, e.g. from Halicarnassus $\text{'}\Lambda\lambda\iota\kappa\alpha\rho\nu\alpha\tau\acute{\epsilon}(\omega)\nu$ beside $\text{'}\Lambda\lambda\iota\kappa\alpha\rho\nu\alpha\sigma\sigma\acute{\epsilon}\omega\nu$, from Ephesus $\tau\acute{\epsilon}\tau\alpha\rho\epsilon\varsigma$, $\tau\epsilon\tau\alpha\rho\acute{\alpha}\rho\omicron\nu\tau\alpha$ = $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, etc., from Teos $[\theta]\alpha\lambda\acute{\alpha}\tau\eta\varsigma$ beside $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\nu$, from Erythrae $\acute{\epsilon}\lambda\acute{\alpha}\tau\omicron\nu\omicron\varsigma$.

✓ 5. In Boeotian, ι , a compromise between E and I , is sometimes used for the close ϵ , later ι (9.2). At Corinth and Megara there were two characters, E and E , for the e -sounds, but usually differentiated. See 28.

✓ 6. In most of the alphabets the H (early Θ) is the sign of the spiritus asper, and neither η and ω nor the lengthened ϵ and o ("spurious $\epsilon\iota$ and $o\upsilon$ ") are distinguished from the short ϵ and o . But in East Ionic, where the sound of the spiritus asper was lost at a very early period, the H , which was thus left free, was turned to account as a vowel sign, not so much to show a difference in quantity (in the case of \bar{a} , \bar{i} , \bar{u} no such need was felt) as one of quality. It was probably used first only for the extremely open \bar{e} coming from \bar{a} , that is for the specifically Attic-Ionic η (8), which for a time was more open than the sound of the inherited \bar{e} , though this was also open as compared with the short ϵ , and both soon became

identical and were denoted in the same way. To be sure, no such distinction is to be observed in East Ionic inscriptions, but it is seen in some of the Cyclades, to which the use of the H had passed from East Ionic, e.g. from Naxos (no. 6) *Νικάνδρῃ, ρόρῃ*, etc., but *ἀνέθεκεν* (with E in the penult). Similar examples from Ceos (e.g. no. 8) and Amorgos.

The use of H = η extended not only to the Ionic but also to the Doric islands, Rhodes, Thera, Melos, and Crete, where it is found in the earliest inscriptions, though in Crete it went out of use for a time, not appearing for example in the Law-Code. In Central Ionic, where the sound of the spiritus asper still survived, as also in Rhodes, Thera, and Melos, the sign was used both as η and as h. It occurs also with the value of hε, at Delos, Naxos (no. 6), Thera, Argos, and Oropus (no. 14.46).

The Ionic alphabet is also characterized by its distinction of o and ω through differentiated forms of O (usually Ω = ω, but in some of the islands, namely Paros, Thasos, and Siphnos, Ω = o, and O or Θ = ω; in some archaic Theraan inscriptions O = o, Θ = ω).

7. In 403 B.C. the Ionic alphabet was officially introduced at Athens, and not much later replaced the native or "epichoric" alphabets in other parts of Greece. Inscriptions of the end of the fifth or the beginning of the fourth century often show a transitional form of the alphabet, partly epichoric, partly Ionic. Even with the full Ionic alphabet, Ϝ was generally retained where it was still sounded, and sometimes a form of H was used for the spiritus asper, as † in the Heracleian Tables and occasionally elsewhere (Elis, Cumae, Sicyon, Epidaurus). The Delphian Labyadae inscription (no. 51) has Θ = h, Η = η; likewise an Argive inscription.

For the Cyprian syllabary, see no. 19.

VOWELS

■

✓ 5. o for α before or after liquids. Examples are most numerous in Lesbian, mainly from literary and grammatical sources, as

στρότος = στρατός, βροχέως = βραχέως, χόλαισι = χαλῶσι, etc. So ἀμβρ[ο]τήν (no. 21) = ἀμαρτεῖν, like Hom. ἡμβροτον = ἡμαρτον (μβρ from μρ, as regularly). Both στρόταγος and στράταγος occur in inscriptions, likewise in Boeotian στροτός in numerous proper names, στροτιώτας, ἐστροτεύαθη, but also στρατός in proper names, στραταγίοντος. The forms with α, which are the only ones attested for Thessalian, are to be attributed to κοινή influence. Cf. Boeot., Thess. ἐροτός = ἐρατός, βροχύς = βραχύς, attested by proper names, Boeot., Lesb. πόρνοψ = πάρνοψ, whence Lesb. Πορνοπία (no. 23), Thess. πετρο- = τετρα-.

In Arcado-Cyprian also we find Arc. ἐφθορκώς = ἐφθαρκώς, πανάγορσις belonging with West Ion. ἄγαρρις (49.2), τέτορτος, Βρόχυσ, στορπάος = ἀστραπαῖος (also Arc. στορπά, Cypri. στροπά in Hesych.), Cypri. κορζία (Hesych.) = καρδία, κατέφοργον = *κατε-φοργον aorist of *κατ-εφέρω (κατείρω) with the weak grade of the root as in ἔδρακον from δέρκομαι (49.2).

In various West Greek dialects occur derivatives of γράφω with ο, though the verb itself always has α. Thus γροφεύς in Elis, Argolis, Sicyon, in Argolis also γροφεύω, σύγγροφος, etc., Heracl. ἀνεπίγροφος, Cret. ἀντίγροφον, ἑγγροφος, Mel. Γρόφων. Cf. also Cret., Epid. καταλοβεύς = *καταλαβεύς, support, Cret. ἀβλοπία = ἀβλαβία, Delph. Λόφριον (cf. Λαφρία).

✓α. Some of the examples, if taken by themselves, might be regarded simply as inherited ο-grade forms (cf. 49.2), e.g. Arc. ἐφθορκώς (cf. ἔφθορα). But an actual substitution must be recognized in Lesb. στρότος etc., and, while the precise conditions and scope of the phenomenon are not clear, it is evidently one in which all the Aeolic dialects and Arcado-Cyprian had a share. Whether γροφεύς etc. are anything more than inherited ο-grade forms is less certain, but they may well be Aeolic-Achaean survivals.

✓β. ο for α in other cases. ὄν = ἀνά in Lesbian, Thessalian (Pelasgiotis), and Arcado-Cyprian (ὄν, see 22). Lesb., Arc. δέκοτος = δέκατος, also Arc. δέκο = δέκα, ἑκοτόν = ἑκατόν, and Lesb. ἔνοτος = ἔνατος. Thess. ἐξόμεινον = ἐξάμηνον. Delph. ἐντοφήια, burial-rites, Heracl. τοφιῶν, burial-place (cf. τάφος). καθαρός = καθαρός in Heraclea, Sybaris, Locris (Περροθαρῖαν), Lesbos, Elean κόθαρσις.

a. The explanation is uncertain, and not necessarily the same for all the forms cited here. For example, it is possible that the *o* of *δέκτορος* etc. is to be viewed in the same light as that of *ἄκοσι* = West Greek *φίκασι*. See 116 *a*. But the preference for *o* appears to be, here as in 5, an Aeolic-Achaean characteristic.

✓ 7. *ε* for *α*. For forms with *ε* beside *α* which fall within the regular system of vowel-gradation, see 49.2-4.

An actual change of final *α* to *ε* is seen in Thess. *διέ* = *διά*. Cf. Thess. *-ει* = *-αι* (27).

ā

✓ 8. Attic-Ionic *η* from *ā*. Original *ā*, which remains unchanged in all other dialects, becomes *η* in Attic-Ionic. Thus *τιμή*, *φημί*, *ἴστημι*, but in other dialects *τιμᾶ* (*ā*-stem), *φᾶμί* (Lat. *fārī*), *ἴσᾶμι* (Lat. *stāre*). For the contrast between this *η* and that which represents an inherited *ē*-sound and is common to the other dialects also, note Att.-Ion. *μήτηρ*, elsewhere *μᾶτηρ* (Lat. *māter*).

But Attic differs from Ionic, in that it has *ā*, not *η*, after *ε*, *ι*, and *ρ*, as *γενεᾶ*, *οἰκίᾶ*, *χώρᾶ* = Ion. *γενεή*, *οἰκίη*, *χώρη*.

✓ *a.* The change of *ā* in the direction of *η* began in the Attic-Ionic period, and was universal. The *ā* in Att. *χώρᾶ* etc. is not the original *ā* unchanged, but a special Attic reversion to *ā*, which occurred, however, before the new sound had become completely identical with that representing original *ē*, and hence did not affect the latter (so Att. *πράττω*, but *ρήτωρ*). That is, the *η* from *ā* was at first an extremely open *ē*-sound, even more open than that of original *ē*, and even in the historical period the two sounds are distinguished in the spelling of some inscriptions of the Cyclades. See 4.6.

b. The *ā* arising from lengthening of *α* in connection with original intervocalic *νσ*, *σν*, etc., undergoes the same change, e.g. Att.-Ion. *ἔφῆνα* from *ἔφᾶνα*, original **ἔφανσα*. See 76, 77.1. But in *τάς* from *τάνς* and *πάνσα* from *πάνσα*, original **πάντσα*, the *ā* was of later origin and was unaffected. See 77.3, 78.

ε

✓ 9. *ι* from *ε* before a vowel.

1. Even in Attic an *ε* before another vowel had a closer sound than in other positions, and was frequently written *ει*, as *θειός* = *θεός*, *νειός* = *νεός*. So, sometimes, in Ionic, as *εἴως* = *ἔως*, *δειόμενος* (Oropus) = *δεόμενος*.

In several dialects the ϵ progressed so far in the direction of ι that it was frequently, or even regularly, written ι . Thus:

✓ 2. Boeotian. The spelling is usually ι , but sometimes ϵ , $\epsilon\iota$, or ι (see 4.5), as $\theta\iota\acute{o}\varsigma$, $\theta\epsilon\iota\acute{o}\varsigma$ = $\theta\epsilon\acute{o}\varsigma$, $\alpha\acute{\nu}\epsilon\theta\iota\alpha\nu$, $\alpha\acute{\nu}\epsilon\theta\epsilon\iota\alpha\nu$ beside $\alpha\acute{\nu}\epsilon\theta\epsilon\alpha\nu$, $\Pi\omicron\lambda\upsilon\kappa\lambda\epsilon\bar{\iota}\varsigma$ = $\Pi\omicron\lambda\upsilon\kappa\lambda\acute{\epsilon}\eta\varsigma$, $\iota\acute{o}\nu\tau\omicron\varsigma$ = $\acute{\epsilon}\acute{o}\nu\tau\omicron\varsigma$, $\acute{\rho}\iota\acute{o}\nu\tau\omicron\varsigma$ = $\acute{\rho}\acute{\epsilon}\acute{o}\nu\tau\omicron\varsigma$.

a. Boeotian ϵ in general had a relatively close sound, and the spelling $\epsilon\iota$ occurs occasionally even before a consonant, as $\Xi\epsilon\nu\alpha\rho\acute{\epsilon}\iota\tau\omega$ = $\Xi\epsilon\nu\alpha\rho\acute{\epsilon}\tau\omicron\upsilon$, $\Theta\iota\acute{o}\phi\epsilon\iota\sigma\tau\omicron\varsigma$ = $*\Theta\epsilon\acute{o}\theta\epsilon\iota\sigma\tau\omicron\varsigma$ (68.2), $\pi\epsilon\pi\omicron\iota\acute{o}\nu\tau\epsilon\iota\sigma\sigma\iota$ = $-\epsilon\sigma\sigma\iota$. In $\acute{\epsilon}\nu$ $\Theta\epsilon\iota\sigma\pi\iota\eta\varsigma$, $\Theta\epsilon\iota\sigma\pi\iota\epsilon\acute{\iota}\varsigma$, etc. the spelling $\epsilon\iota$ is so constant that it perhaps stands for original η (16), which in other dialects was shortened as if the name of the town were connected with $\theta\acute{\epsilon}\sigma\pi\iota\varsigma$ etc.

✓ 3. Cyprian. At Idalium the spelling is regularly ι , as $\theta\iota\acute{o}\varsigma$, $\iota\acute{o}(\nu)\tau\alpha$ = $\acute{\epsilon}\acute{o}\nu\tau\alpha$, $\acute{\rho}\acute{\epsilon}\pi\iota\alpha$ = $\acute{\epsilon}\pi\epsilon\alpha$.

✓ 4. Cretan. We find ι regularly, except where the ϵ was once followed by ς . That is, the change was prior to the loss of intervocalic ς ; and the ϵ which later, with the loss of ς , came to stand before another vowel, was unaffected. Thus $\iota\acute{o}\nu\tau\omicron\varsigma$ = $\acute{\epsilon}\acute{o}\nu\tau\omicron\varsigma$, $\kappa\alpha\lambda\acute{\iota}\omega\nu$ = $\kappa\alpha\lambda\acute{\epsilon}\omega\nu$, $\pi\lambda\acute{\iota}\epsilon\varsigma$ = Hom. $\pi\lambda\acute{\epsilon}\epsilon\varsigma$, — but $\nu\acute{\iota}\acute{\epsilon}\omicron\varsigma$, $\rho\omicron\iota\kappa\acute{\epsilon}\omicron\varsigma$, $\delta\rho\omicron\mu\acute{\epsilon}\omicron\nu$.

✓ 5. Laconian. We find ι , with the same restriction as in Cretan, in early inscriptions (also in Alcman and Ar. Lysist.), e.g. $\theta\iota\acute{o}\varsigma$, $\alpha\acute{\nu}\iota\omicron\chi\acute{\iota}\omicron\nu$ = $\acute{\eta}\nu\iota\omicron\chi\acute{\epsilon}\omega\nu$. In later inscriptions the spelling is usually ϵ .

✓ 6. Heracleian. Verbal forms show ι , with the same restriction as in Cretan, e.g. $\acute{\alpha}\delta\iota\kappa\acute{\iota}\omega\nu$, $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma$, but $\acute{\rho}\acute{\epsilon}\acute{o}\nu\tau\alpha$, $\delta\epsilon\acute{o}\mu\epsilon\nu\alpha$. In other words, $\tau\iota\mu\omicron\kappa\rho\acute{\alpha}\tau\iota\omicron\varsigma$, but usually ϵ , as $\acute{\rho}\acute{\epsilon}\tau\epsilon\omicron\varsigma$, owing to *κοινή* influence.

✓ 7. Argolic, Thessalian, Lesbian. The spelling is usually ϵ , but sometimes ι , as Arg. $\theta\iota\acute{o}\varsigma$, Thess. $\theta\iota\acute{o}\varsigma$, $\Lambda\acute{\iota}\omicron\nu\tau\alpha$, $\lambda\acute{\iota}\theta\iota\omicron\varsigma$, Lesb. $\chi\rho\acute{\upsilon}\sigma\iota\omicron\varsigma$ etc. (cf. 165.6), $\sigma\upsilon\kappa\acute{\iota}\alpha$, $\beta\omicron\rho\acute{\iota}\alpha\iota\varsigma$, $\tau\acute{\iota}\omega\iota$ (= Hom. $\tau\acute{\epsilon}\omega$). See App.

✓ 10. ι from ϵ before ν in Arcado-Cyprian. $\acute{\iota}\nu$ = $\acute{\epsilon}\nu$ is the regular form in Arcadian and Cyprian, also in compounds as Arc. $\acute{\iota}\nu\acute{\alpha}\gamma\omega$, $\acute{\iota}\mu\phi\alpha\acute{\iota}\nu\omega$, $\acute{\iota}\nu\phi\omicron\rho\beta\acute{\iota}\omega$, $\acute{\iota}\gamma\kappa\epsilon\chi\eta\rho\acute{\eta}\kappa\omicron\iota$, $\acute{\iota}\nu\delta\iota\kappa\omicron\varsigma$, $\acute{\iota}\nu\pi\alpha\sigma\iota\varsigma$, $\acute{\iota}\nu\pi\omicron\lambda\acute{\alpha}$, $\acute{\iota}\gamma\gamma\upsilon\omicron\varsigma$, $\acute{\iota}\nu\mu\epsilon\nu\phi\acute{\eta}\varsigma$ and $\acute{\iota}\nu\mu\omicron\nu\phi\omicron\varsigma$, *blameworthy* (opp. to $\acute{\alpha}\mu\epsilon\mu\phi\acute{\eta}\varsigma$, $\acute{\alpha}\mu\omicron\mu\phi\omicron\varsigma$), Cyp. $\acute{\iota}\nu\alpha\lambda\acute{\iota}\nu\omega$ ($\acute{\iota}\nu\alpha\lambda\alpha\lambda\iota\sigma\mu\acute{\epsilon}\nu\alpha$). Cf. also Arc. $\mu\acute{\iota}\nu\omicron\nu\sigma\alpha\iota$ = $\mu\acute{\epsilon}\nu\omicron\nu\sigma\alpha\iota$, $\acute{\epsilon}\rho\chi\omicron\mu\acute{\iota}\nu\iota\omicron\iota$ = $\acute{\omicron}\rho\chi\omicron\mu\acute{\epsilon}\nu\iota\omicron\iota$, $\acute{\alpha}\pi\epsilon\chi\omicron\mu\acute{\iota}\nu\omicron\varsigma$, $\acute{\alpha}\pi\upsilon\sigma\epsilon\delta\omicron\mu\acute{\iota}\nu\omicron\varsigma$, $\delta\iota\alpha\beta\omega\lambda\epsilon\upsilon\sigma\alpha$ —

μίνος = *-μενους*, etc., but in such forms the later inscriptions have *εν*. There are a few examples in other positions, as Arc. *Τιλείας*, Cypr. *Μιγαλαθέω*, indicating that in general *ε* had a relatively close sound (as also in Boeotian, 9.2 a). The foreign names appearing as *Ἑδάλιον*, *Κέτιον* in the Cyprian texts were usually rendered *Ἰδάλιον*, *Κίτιον*.

a. *ιν* = *έν* is found also, probably an Achaeian survival, in some Cretan inscriptions of Eleutherna and Vaxus, in an Achaeian inscription, and in Pamphylian (also *ις* from **ινς* at Vaxus and in Pamph.).

✓ 11. *ι* beside *ε* in other cases. The interchange is occasionally seen among dialectic forms of the same word, as in Hom. *πίσυρες* = *πέσσυρες*, *τέσσερες*. Att. *έστία* appears with *ι* in all other dialects, so far as quotable, e.g. Ion. *ιστίη*, Lesb. *ιστία*, Thess. *Ἰσστιαίειος*, Boeot. *Ἰστιήω*, Delph. *Ἰστιώ*, Locr. *ιστία*, Heracl. *Ἰστίειος*, Syrac. *Ἰστία*, Rhod. *ιστιατόριον*, Coan *ιστία*, Cret. *Ἰστία*, Arc. *Φιστίαν*. Here the *ι*, as well as the early substitution of *ι* for *φ* in most dialects, may be due to the influence of *Ἰστημι*.

✓ 12. *α* from *ε* before *ρ* in Northwest Greek. Locr. *φάρειν*, *πατάρα*, *ἀμάρα*, *ἀνφόταρος*, *φespάριος* (but *μέρος*). Here also *ἡρέσται* (no. 55; but *ἡλέσται* no. 56) = *έλέσθαι*, with *ρ* for *λ* after the analogy of the present *αίρέω* (as, conversely, Cret. *αἰλέω* = *αίρέω*, with *λ* from the aorist). El. *φάρῃν*, *φάργον*, *πάρ* (= *περί*), *ὀπόταρος*, *ὑσταριν*, but the spelling *αρ* is not quite uniform even in the early inscriptions, and later gives way to *ερ* (see 241). Delph. *φάρειν*, *ματάρα*, *Φαργάναι*, *δάρματα*, *πενταμαριτεύων*, *Παρόχθεος*, but in the later inscriptions the spelling is *ερ* (*φέρειν* even in no. 51). Cf. also Ach. *Ζεὺς Ἀμάριος*, and Pamph. *ὑπαρ* = *ὑπερ*.

✓ a. Elean has *α* also after *ρ*, as *λατραι[όμενον]* beside *λατρευόμενον*, *μαστράαι* from **μαστρεία* (31), *κατιαραίων*, *κατιαραύσειε* in contrast to *φυγαδείην*, *φυγαδείαντι* (see 161.1); also before final *ν*, as *μάν* = *μέν*, *γνῶμαν* = *γνώμεν*, 3 pl. opt. *ἀποτίνοιαν*, *ἐπιθείαν*, *συνέαν*, etc.; occasionally elsewhere, as *εὔσαβέοι* = *εὔσεβέοι*, *σκευάων* = *-έων*, showing that Elean *ε* in general had a very open sound. Cf. El. *ᾱ* = *η* (15).

✓ b. A similar change before *λ* in Delphian appears in *Δαλφοῖς* of an inscription and in *Δα*, *Δαλ*, *Δαλφικόν* of the earliest coins.

c. Epid. *κραμάσαι* = *κρεμάσαι* and *μάντοι* = *μέντοι*, though more isolated, and open to other possible explanations (*μάντοι* contamination with *μάν* = *μήν*, *κραμάσαι* weak grade or assimilation), are perhaps to be viewed in the same light as the Elean forms under *a*.

13. West Greek *a* = East Greek *ε*. Besides the examples of dialectic interchange of *a* and *ε* cited under the head of vowel-gradation (49.2-4), in which the distribution of the *a* and *ε* forms is various (e.g. *ἄρσην*, *ἔρσην*, — *βάλλω*, *δέλλω*), there is a group of by-forms in which the preference for the *a* forms is a marked West Greek characteristic.

✓ 1. *ιαρός* (or *ιαρός*) is the regular form in early inscriptions of all West Greek dialects and Boeotian, *ιέρως* occurring only later and plainly due to *κοινή* influence. The situation is probably the same in Thessalian, though the occurrences of both forms are late. *ιέρως* (or *ιέρως*) is Attic-Ionic and Arcado-Cyprian, while a third form is seen in Lesb. *ἱρος* (likewise *ἱρεως*, *ἱρεία*, *ἱρητεύω*, late *κατέλρων* with *ει* = *ι*), Ion. *ἱρός*, *ἱρός* beside *ιέρως*, *ιέρως* (probably from **ἱσρο-* beside **ἱσαρο-*, **ἱσερο-*). There are many other words with variation between *-ερός* and *-αρός*, as *μιερός*, *μιαρός*, but with widely different dialectic distribution.

✓ 2. *Ἄρταμις*, so far as the name is quotable from early inscriptions, is the form of all West Greek dialects except Cretan, and of Boeotian. In later Doric and Delphian inscriptions this is usually replaced by *Ἄρτεμις*. Thessalian has both forms.

✓ 3. *κα* = *κε* (*ᾱν*) is the form of all West Greek dialects and Boeotian, while Thessalian has *κε*, like Lesbian and Cyprian. See 134.2. The same *κα* in *ὄκα*, *τόκα*, *πόκα*, which are also West Greek and Boeotian (*ποκ'* Cor.) = Att.-Ion., Arc.-Cypr. *ὄτε* etc. (but Lesb. *ὄτα* etc. See 132.9). *γά* = *γε* is likewise West Greek and Boeotian. Adverbs in *-θα* = *-θε*, *-θεν*, belong to some, but not all, West Greek dialects. See 133.1.

✓ a. *ἄτερος* = *ἔτερος* is not confined to West Greek dialects, but is also quotable from Arcadian, Boeotian, and Lesbian, and even for Attic is implied by *ἄτερος* with crasis. So far as we know, *ἔτερος* belongs to Attic-Ionic only, all examples in other dialects being late.

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14. Original η , that is η representing original \bar{e} , remains unchanged in nearly all dialects. Contrast the special Attic-Ionic η from \bar{a} (8), both being seen in Attic-Ionic $\mu\eta\tau\eta\rho = \mu\acute{a}\tau\eta\rho$ of other dialects. On the introduction of the character H , see 4.6.

✓15. \bar{a} from η in Elean. The sound of η was so open in Elean that it approximated that of \bar{a} , and was frequently, though by no means consistently, denoted by a . Thus $\mu\acute{a}$ (but also $\mu\acute{e}$, $\mu\acute{\eta}$) = $\mu\acute{\eta}$, $\rho\acute{a}\tau\tau\alpha = \rho\acute{\eta}\tau\tau\alpha$, $\beta\alpha\sigma\iota\lambda\acute{a}\epsilon\varsigma = -\eta\epsilon\varsigma$, $\acute{\epsilon}a$ (but also $\epsilon\acute{\iota}\epsilon$) = $\epsilon\acute{\iota}\eta$, $\delta\alpha\mu\omicron\sigma\iota\acute{o}\lambda\alpha = -\omicron\iota\eta$, $\pi\lambda\alpha\theta\acute{\upsilon}\omicron\nu\tau\alpha$ beside $\pi\lambda\epsilon\theta\acute{\upsilon}\omicron\nu\tau\iota$. Cf. a for ϵ (12 a).

✓16. $\epsilon\iota$ from η in Thessalian and Boeotian. In these dialects the sound was so close that with the introduction of the Ionic alphabet it was uniformly denoted not by η but by $\epsilon\iota$, which at that time represented a close \bar{e} . Thess., Boeot. $\mu\acute{\epsilon}\iota = \mu\acute{\eta}$, $\acute{\alpha}\nu\acute{\epsilon}\theta\epsilon\iota\kappa\epsilon = \acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon$, $\mu\epsilon\iota\nu\acute{o}\varsigma = \mu\eta\nu\acute{o}\varsigma$, Thess. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\omicron\varsigma$, Boeot. $\gamma\rho\alpha\mu\mu\alpha\tau\acute{\epsilon}\iota\omicron\varsigma = -\eta\omicron\varsigma$, Thess., Boeot. $\sigma\tau\alpha\tau\acute{\epsilon}\iota\rho\alpha\varsigma$, Boeot. $\mu\acute{\alpha}\tau\epsilon\iota\rho$, $\pi\alpha\tau\acute{\epsilon}\iota\rho = -\tau\eta\rho$.

a. In late Boeotian inscriptions the spelling $\epsilon\iota$ is sometimes found, as $\pi\alpha\rho\epsilon\iota\varsigma$ beside $\pi\alpha\rho\epsilon\acute{\iota}\varsigma$ ($\epsilon\acute{\iota}\varsigma = \eta\varsigma$, Att. $\eta\acute{\nu}$, 163.3).

✓17. Lesb. $\alpha\acute{\iota}\mu\iota\sigma\acute{\epsilon}\omega\nu$ (no. 21), $\alpha\acute{\iota}\mu\iota\theta\acute{\epsilon}\omega\nu$ (Alc.), $\alpha\acute{\iota}\mu\iota\acute{o}\nu\omicron\iota\varsigma$ (Sappho), all = $\eta\mu\iota$ -. The explanation is difficult, since in all other cases η remains unchanged in Lesbian. Perhaps η was more open initially than in other positions, and this, in connection with an epenthetic vowel (but see 47), led to $\alpha\iota$.

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✓18. ϵ from ι after ρ in the Aeolic dialects. An open pronunciation of ι after ρ is indicated by occasional spellings such as Lesb. $\Delta\alpha\mu\omicron\kappa\rho\acute{\epsilon}\tau\omega = \Delta\eta\mu\omicron\kappa\rho\acute{\iota}\tau\omicron\upsilon$ (but $\kappa\rho\acute{\iota}\nu\omega$, $\kappa\rho\acute{\iota}\tau\omega\nu$), Thess. $\kappa\rho\epsilon\nu\acute{\nu}\epsilon\mu\epsilon\nu$ (Lesb. $\kappa\rho\acute{\iota}\nu\omega$), $\Upsilon\beta\rho\acute{\epsilon}\sigma\tau\alpha\varsigma$ beside $\Upsilon\beta\rho\acute{\iota}\sigma\tau\alpha\varsigma$, $\acute{\alpha}\pi\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\epsilon\sigma\theta\acute{\epsilon}\nu\sigma\alpha$ from $\acute{\alpha}\pi\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\acute{\iota}\zeta\omega$, Boeot. $\Delta\iota\omicron\kappa\rho\acute{\epsilon}\nu\epsilon\varsigma = -\kappa\rho\acute{\iota}\nu\eta\varsigma$, $\tau\rho\acute{\epsilon}\pi\epsilon\delta\delta\alpha$, $\tau\rho\epsilon\pi\epsilon\delta\delta\acute{\iota}\tau\alpha\varsigma$ (Hesych. $\tau\rho\acute{\iota}\pi\epsilon\zeta\alpha\nu \cdot \tau\eta\nu \tau\rho\acute{\alpha}\pi\epsilon\zeta\alpha\nu$. Βοιωτοί).

a. Cf. also Lesb. $\epsilon\rho = \rho\iota$ (probably through the medium of a syllabic ρ) in $\tau\acute{\epsilon}\rho\tau\omicron\varsigma$ (in glosses and proper names) = $\tau\rho\acute{\iota}\tau\omicron\varsigma$, and in forms of 19.2; also Lesb. $\epsilon\rho = \iota\rho$ in $\kappa\acute{\epsilon}\rho\eta\nu\alpha\nu = \kappa\iota\rho\acute{\eta}\nu\alpha\iota$ (influence of $\acute{\epsilon}\kappa\acute{\epsilon}\rho\alpha\sigma\alpha$ etc.?).

✓ *b.* El. *πόλερ* = *πόλις*, and *βενίοι* = *βινίοι*, though isolated occurrences, indicate an open pronunciation of the *ι*. Cf. El. *α* = *ε* and *ᾱ* = *η* (12 *a*, 15).

✓ 19. Consonantal *ι* (*ι̑*) from antevocalic *ι* in Lesbian and Thessalian. The consonantal pronunciation of antevocalic *ι* might occur anywhere in rapid speech, but was especially characteristic of Aeolic, as indicated by the following related phenomena in Lesbian and Thessalian.

✓ 1. Lesb. *ζ* from *δι* in *ζά, κάρζα, Ζόννυσος*, from glosses or late inscriptions, the usual inscriptional spelling being *διά* etc. Cf. also *Ζιονύ(σιος)* on a coin of Phocaea, Cypr. *κορζία· καρδία* (Hesych.).

✓ 2. Lesb. *μετέρρος, ἀλλότερρος, Πέρραμος, Πέραμος* = *μέτριος, ἀλλότριος, Πρίαμος*, the development being *ρι, ρι̑, ερι̑, ερρ*.

✓ 3. Thessalian doubling of consonants before *ι*, which may then be retained or omitted in the spelling, as *ἰδδίαν, πόλλιος, προξενιού̑ν, κῦρρον* beside *κύριον, ἀργύρροι* beside *ἀργυρίοι, Μνασσᾱ̑* = *Μνασίᾱ̑*. Cf. Att. *βορράς* from *βορέας*.

✓ 4. Omission of *ι*, as Lesb. *ἀργύρα* = *ἀργύρια*, Thess. *τρακάδι* = *τριακάδι*, etc. (see also under 3).

✓ 20. Interchange of *ι* and *υ*. Assimilation of *ι* to *υ* of the following syllable is seen in *ἦμυσυ* = *ἦμισυ*, which appears in Attic in the early fourth century, in other dialects only late; the opposite assimilation in *βιβλίον* beside *βυβλίον*. Influence of the preceding *ευ*, or of the suffix *-σύνη*, in Lac. *Ἐλευήνυια* = *Ἐλευσίνυια* (also Olynth. *Ἐλευσύνιος*, name of a month). Other by-forms, the relation of which is uncertain, are *Ἀμφικτίονες* and *Ἀμφικτύονες*, Meg. *αἰσιμνάτας, αἰσιμνῶντες* = *αἰσυμνήτης* etc.

Γ

21. *ι̑* remains unchanged everywhere. But in late inscriptions it is sometimes denoted by *ει*, which had come to have the sound *ι̑*, as *τειμά* or *τειμή* = *τιμή*.

o

✓ 22. *υ* from *ο*, especially in Arcado-Cyprian. In both Arcadian and Cyprian, final *ο* nearly always appears as *υ*. Gen. sg. *-āυ* = *-āο*, as Arc. Καλλίαυ, Cypr. Ὀνασιγόραυ. Middle endings *-τυ*, *-ντυ* = *-το*, *-ντο*, as Arc. διωρθώσατυ, ἐγάμαντυ (but also *-το*, from Attic), Cypr. γένοιτυ, ἐφρετάσατυ. Arc., Cypr. (also Lesb., Thess.) ἀπύ = ἀπό, Arc. ὀπύ = ὑπό, also κατύ by analogy, ἄλλυ = ἄλλο. Cf. also ὕν for ὄν = ἀνά (6) in Cypr. ὑνέθεκε (once) beside ὀνέθεκε, and Arc. ὑνέθυσε beside ὄνδικα (later ἀν- due to Attic influence).

a. In Lesbian there are several examples (besides ἀπύ) of *υ* = *ο*, especially before *μ*, as ὑμοίως, ὑμολογία. Also Arc. ὑμοίοις, στυμέον.

✓ b. ὄνυμα = ὄνομα is common to nearly all, perhaps all, dialects except Attic-Ionic. Cf. the compounds ἀνώνυμος etc., which are universal.

c. In Chalcid. ἠνπύ = ὑπό, and Ψύρνυς, the second *υ* is due to assimilation to the first.

d. In Pamphylian, *ο* in final syllables regularly becomes *υ*, written *υ* or *συ*.

ω

✓ 23. *ου* from *ω* in Thessalian. Long *ō* in Thessalian, whether original or secondary (25), became a close *ō*, then *ū*, and, after the introduction of the Ionic alphabet, was regularly denoted by *ου*. χούρα = χώρα, φιλάνθρουπα = φιλάνθρωπα, τοῦν ταγοῦν πάντων = τῶν ταγῶν πάντων. Cf. *ει* from *η* (16).

υ and *ū*

✓ 24. Instead of becoming a sound like German *ü*, French *u*, as it did in Attic at an early period, the original *u*-sound (English *oo* in *food*) was retained in several, perhaps the majority of, dialects. This is most obvious where, the Attic values of the letters being taken as a basis, the spelling *υ* was replaced by *ου*.

In Boeotian, *ου* begins to appear beside *υ* about 350 B.C., and is frequent after 300 B.C., though *υ* is not uncommon until the last quarter of the century. Thus οἰπέρ, κούριος, ἀργούριον, σούνγραφον, τούχα, ὄνουμα (22 b), etc. In the third century the spelling

ιου (pronounced like English *u* in *cube*?) is also employed, though never consistently, after τ, δ, θ, ν, and λ, as τιούχα, διούο = δύο, Ἰθιούδικος, ὄνιουμα, Διωνιούσιος, Λιουκίσκω, etc.; also once after σ (Σιούνεσις) and once initially (ἰουιῶ = νιού). Another, rare spelling is ο, as Boeot. ὀπέρ = ὑπέρ, θοσίλα = θυσίλα, Arc. ὀπύ, ὀπέρ.

a. Except in Boeotian and Pamphylian, where ου is also frequent, the spelling υ is retained in inscriptions. So in Laconian, for which the retention of the *u*-sound is amply attested by the numerous glosses spelled with ου in accordance with Attic values, and by the pronunciation of the modern Tsakonian. In various other dialects, as Arcadian, Cyprian, Thessalian, Lesbian, Cretan, Euboean, there are indications, of one kind or another, of the same pronunciation, such as the occasional spelling ου or ο for υ, or υ for ο (22 a), use of ϣ before υ (Chalcid. ϣύρνυς, λήρυθος, etc.), or present-day pronunciation.

Secondary ε̄ and ω̄. "Spurious Diphthongs"

25. In many dialects, as in Attic, ε and ο differed in quality from η and ω, being close vowels (e, o). Consequently the long vowels which came from them by contraction or compensative lengthening, since they retained the same quality, were not identical with η and ω, but were ε̄ and ω̄, the latter becoming ū, and eventually came to be designated by ει and ου after these original diphthongs had become monophthongs in pronunciation (28, 34). But in other dialects they were identical with η and ω, and were so written. Hence such dialectic variations as τρεῖς and τρῆς from *τρέιες (42.3), εἰμί and ἡμί from *έσμί (76), φθείρω and φθήρω from *φθέριω (74), ξείνος and ξῆνος from ξένφος (54), χεῖλιοι and χήλιοι from *χέσλιοι (76), βουλή and βωλά from *βολνᾶ (75), κούρη and κώρᾱ from κόρφᾱ (54), gen. sg. -ου and -ω from -οιο (106.1), acc. pl. -ους and -ως from -ους (78).

The dialects which regularly have η and ω in such forms are Arcadian, Cyprian, Elean, Laconian, Heracleian, and Cretan. Boeotian has ω, but ει as for original η (16). Argolic, Rhodian, Theran, and Coan have η, ω in many forms, but ει, ου in others, the distribution being only in part definable.

✓ *a.* In the last-named dialects we have commonly *η, ω* from lengthening in *ἡμί, δήλομαι, βωλά* (also *βουλά*, under influence of Attic spelling), Arg. *ἀποστήλαντος*, etc., and from contraction in Arg. *ἦχον, ἦρπε*, etc., Rhod., Coan *κῆνος*, Arg. *τῆνος*, Ther. *τρῆς*, Arg. *λωτήριον*, etc. But *ε* from contraction in verbs in *-εω*, at Argos even *ι*, as *τελίτο, ἀφαιρῖσθαι* (V cent.; also *ἡί = εῖ* with genuine *ε*), *ου* from contraction in verbs in *-οω* and gen. sg. *-ου*. Note also Rhod. *ἦμιν*, with a difference seen also in Archaic Cret. *εμεν*, if this answers to *ἦμην* and is not *ἦμεν*. Archaic Cret. has also *Ε*, not *Η*, in *μολεν* = later *μολῆν* (or for *μωλέν*?), and *κσενιος* = later *ξήνιος*. See App.

✓ *b.* *χηρ = χερ* (79) occurs also at Delphi and Corinth, and is partly due to a nom. sg. *χήρ* formed after original *ρ*-stems in *-ηρ*. Cf. Att. *μήν* (112.3).

✓ *c.* An early change of *ε̄* to *ῑ* occurs in Att. *χίλιοι* (76), *Μιλίχιος* (*Μαλ-* etc. in other dialects, cf. 75) and *ιμάτιον* (*εἰμάτιον* in other dialects, like *εἶμα*). Cf. also Arg. *τελίτο* etc. (*a*), and for late *ι* 28 c.

✓ *d.* The lengthening of *ο* before *σ + nasal* (76) gives Att.-Ion. *ω*, not *ου*, as *ὦμος* (Goth. *ams*, cf. Lesb. *ἐπομμαδίας* Theocr.), *ὦνή* (cf. Lesb. *ὄνια*), Hom. *Διώνυσος*. The relation of Att. *οῦν* to *ὦν* of all other dialects is obscure; likewise the history of Att.-Ion. *δοῦλος*, Cret. *δῶλος*.

✓ *e.* It is to be remembered that the early inscriptions of most dialects have simply *Ε, Ο*, which we transcribe *ε̄, ο̄*, no matter whether the later spelling is *ε, ου*, or *η, ω*. Among the *η, ω* dialects the actual spelling *η, ω* does not occur, of course, until the introduction of the Ionic alphabet about 400 B.C., except that in Crete, Rhodes, etc., where *Η = η* is much earlier, we find *ἡμί* etc. in the earliest inscriptions.

Of the *ε, ου* dialects, Corinthian is the only one in which the identity of genuine and spurious *ε, ου* belongs to the earliest period, owing to the very early monophthongization of the diphthongs (28, 34). The spelling even of the earliest inscriptions is *ΕΙ, ΟΥ* at Corcyra (e.g. *θυιον, εἰμί*), and *ΟΥ* (but *Ε*, not *ΕΙ*) at Corinth. In Attic-Ionic examples of *ΕΙ, ΟΥ* occur in the fifth century (*εἰμί* even earlier), but *Ε, Ο* are more common until after 400 B.C., and occasionally appear much later. In general *ΕΙ* becomes established earlier than *ΟΥ*, and many inscriptions use *ΕΙ* uniformly but vary between *Ο* and *ΟΥ*. In Ionic the gen. sg. *-Ο* is especially persistent. In Locrian no. 56 has only *Ε, Ο* (e.g. *ἡγέν, τος*), while the somewhat earlier no. 55 has *ΕΙ* (*φάρειν* etc.), and *ΟΥ* in the acc. pl. (*τοvs*) but *Ο* in the gen. sg. (*δάμο*). In other dialects *ΕΙ, ΟΥ* come in with the introduction of the Ionic alphabet, and even then the spelling varies for a time.

DIPHTHONGS

αι

✓ 26. *η* from *αι* in Boeotian. The diphthong is retained in the earliest inscriptions, sometimes as *αι*, sometimes as *αε*, especially at Tanagra, e.g. *Αέσχονδας*, *Ὀκίβαε*. But it came to be pronounced as a monophthong, an open *ē*, and with the introduction of the Ionic alphabet was regularly denoted by *η*, e.g. *κή* = *καί*, *ῆ* = *αἶ*, *Θειβῆος* = *Θηβαῖος*, dat. sg. and nom. pl. *-η* = *-αι*, dat. pl. *-ης* = *-αις*, infin. *-ση*, *-σθη* = *-σαι*, *-σθαι*. In very late inscriptions even *ει* is found, as *Θειβεῖος*.

✓ 27. *ει* from *αι* in Thessalian. In general *αι* remains, but at Larissa we find *ει* for final *αι*, e.g. *ἐψάφισται* = *ἐψηφίσται*, *βέλλεται* = *βούληται*, *γινύεται* = *γίγνηται*, and, with added *ν* (139.2, 156), *πεπεῖσταιν* = *πεπεῖσθαι*, *ὀνγράψειν* = *ἀναγράψαι*, *ἐφάνγρενθαιν* = *ἐφαιρούνται*, *βέλλουνθαιν* = *βούλωνται*. Also *Εἰμούνιος* (*Αἷμων*).

αι

✓ 28. Sooner or later *ει* became everywhere a monophthong, a close *ē* (*ē̄*), though the spelling was retained and extended to the *ē̄* of different origin (25). In Corinthian this had taken place at the time of the earliest inscriptions, and, while at Corcyra the spelling was *Ei* (25 *d*), at Corinth the sound was nearly always denoted by a single sign, though generally differentiated from the open *ε* or *η*, e.g. *Δφενία*, i.e. *Δφῆνία* = *Δεινίου*, *Ποτεδᾶνι*, i.e. *Ποτῆδᾶνι* (rarely *Ποτειδάν*), but *ἀνέθηκε* = *ἀνέθηκε*. Cf. also *τεδε* = *τεῖδε* in an early Megarian inscription (here *Ξ* = *ε*, *Ε* = *η* and genuine or spurious *ει*).

✓ *a*. At a late period the *ē̄* progressed still further to an *ī*, usually with retention of the old spelling *αι*, which then came to be used also for original *ī* (21), but sometimes with phonetic spelling *ι*. In some words this late spelling with *ι* became fixed in our texts, e.g. *τίσω*, *ἔτισα*, *ἔκτισις*, of which the proper spelling, as shown by inscriptions of Attic and other dialects, is *τείσω*, *ἔτεισα*, *ἔκτεισις*.

b. But before vowels it remained *ē̄* for some time after it had become *ī* elsewhere, and, to distinguish it from *αι* = *ī*, was often written *η*, e.g. *πολιτήν*, *ίῆρα*, etc., especially in the Augustan period.

c. For Elean *αι* from *αι* after *ρ*, see 12 *a*; for Arg. *hī* = *εῖ*, 25 *a*.

✓ 29. *ι* from *ει* in Boeotian. The change in pronunciation which took place everywhere at a late period (28 *a*) occurred very early in Boeotian, and here showed itself in the spelling, which in the fifth century varies between *ει*, *ι* (4.5), and *ι*, but later is regularly *ι*, e.g. *Τι-σιμένες* = *Τεισιμένης*, *ἐπί* = *ἐπέι*, *ἐπιδεί* = *ἐπειδή* (cf. also 16), *ἔχι* = *ἔχει*, *κιμένας* = *κειμένας*.

οι

✓ 30. *υ* from *οι* in Boeotian. The diphthong *οι* was retained much longer than *αι* (26) or *ει* (29), appearing as *οι*, but also, in some of the earliest inscriptions especially of Tanagra, as *οε*, e.g. *Χοερίλος*, *Φεκαδάμοε*. But in the third century it became a monophthong, probably similar to the German *ö*, to denote which, approximately, the *υ*, with its Attic value of *ü* as a basis (cf. *ου* for *υ*, 24), was employed with increasing frequency from about 250 B.C. on, though not uniformly till the end of the century, e.g. *φυκία* = *οίκία*, dat. sg. and nom. pl. *-υ* = *-οι*, dat. pl. *-υς* = *-οις*. Where *οι* is followed by a vowel it is usually retained (in contrast to *αι*, 26), as *Βοιωτῦς*, though *Βυωτῶν* occurs once, also *ὁ πύας* = *ἡ ποία*.

In some late inscriptions of Lebadea and Chaeronea the spelling *ει* is also found, indicating the further progress of the sound to *ī* (see 28 *a*), e.g. *αὔτεις* = *αὐτοῖς*.

αι, ει, οι before vowels

✓ 31. In the case of *αι*, *ει*, *οι*, also *υι*, before vowels the omission of *ι*, consequent upon its consonantal pronunciation with the following vowel, is to be observed in various dialects, though the spelling is anything but constant, and it is impossible to make any general statement as to the conditions of the loss. Thus, as in Attic *Ἀθηναία*, later *Ἀθηνάα*, *Ἀθηνᾶ*, *δωρεά* beside *δωρεία*, *εὔνοα* beside *εὔνοια*, *ὑός*, *ὑός* beside *υῖός*, *υῖός*, so e.g. Ion. *ἄτελέη* beside *ἄτελείη*, *ποιήσεαν* = *ποιήσειαν*, Lesb. *δικάως* = *δικαίως*, *εὐνόαν* = *εὐνόαν*, Thess. *Γεννάοι* = *Γενναίου*, Arc. *στορπάος* = *ἀστραπαῖος*, El. *ἔα* beside *εἶε* = *εἶη*, *μαστράα* = **μαστρεία* (12 *a*), Cret. *ἀγελάοι* =

ἀγελαιοί, Delph. φαωτός = *φαιωτός (φαιός). So especially in forms of ποιέω, as Att. ποεῖ, ποιήσω (but ποιῶν), Lesb. ποιήσω, ἱροπότηται, Boeot. ἐπόεισε, Arc. ποέντω, El. ἐπιποέντων, Coan ναποᾶν beside ναποιάς. Contraction, as in Ἀθηνᾶ, in Lesb. Φώκαι = Φωκαίαι.

a. Owing to the variation in forms like the above, the diphthongal spelling sometimes appears in words where it has no etymological justification, as late ὀγδοίης, ὀγδοήκοντα, βαιηθίω.

αυ, ευ, ου

✓ 32. In αυ, ευ, ου, the υ remained an u-sound, not becoming *ü* as it did in many dialects when not part of a diphthong. This is shown not only by Ionic αο, εο (33), but by occasional varieties of spelling such as Corinth. Ἀχιλλεούς, Corcyr. ἀφυτάν, Att. ἀφυτάρ, Ion. ἀφυτῶ, Cret. ἀμεφύσασθαι, where *φ* indicates the natural glide before the u-sound, and Locr. Ναρπακτιῶν, Cret. σποφδδάν, etc.

✓ 33. αο, εο from αυ, ευ in East Ionic. αο, εο appear in East Ionic inscriptions (εο also in Amphipolis and Thasos) of the fourth century (εο once in Chios in fifth century) and later, e.g. αὐτός, ταῦτα, εἶδοια, εὐεργέτης. This spelling is frequent even in κοινή inscriptions of this region.

a. For El. αυ from ευ after ρ, see 12 a. Some late Cretan inscriptions show ου = ευ (cf. Att. ου from εο), as ἐλουθερός, ἐπιτάδουμα. Also αυ = ευ in Arc. Αὐκλία, and very late Ther. αἰνοία, Delph. ἐλουθερός, etc.

✓ 34. ου became, in most dialects, a monophthong (first *ō*, later *ū*), though the spelling ου was generally retained and eventually extended to the secondary *ō*. In Corinthian this had taken place at the time of the earliest inscriptions. See 25 d.

✓ a. Occasionally words which contain genuine ου are found with the spelling ο in early inscriptions when ο for secondary *ō* was usual, e.g. ὄκ = οὐκ, βὼν = βοῦν (or = βῶν? See 37.1). In forms of οὔτος, which in general have genuine ου (e.g. Cret. τούτῳ etc.), this spelling is so frequent in early Attic, e.g. τῶτο, τότῳ (τῶτο also in Thasos; cf. also Orop. ἐντῶθα, i.e. ἐντοῦθα = ἐνταῦθα), as to point to some special cause. Possibly, as has been suggested, there existed beside the usual forms with genuine ου (e.g. τοῦτο from *το-υ-το), a gen. sg. τότῳ (τούτου), formed by doubling of τῶ (τού), which then influenced the other forms.

au, eu before vowels

✓ 35. Certain words show a *υ* diphthong in Lesbian (and in Homer) in contrast to other dialects, e.g. *αὔως* = Dor. etc. *ἄ(ϝ)ώς* (cf. Hesych. *ἄβω· πρωί*), Hom. *ἦώς*, Att. *ἔως*, from **αὔσως* (cf. L. *aurōra* from **ausōs-ā*), *ναῦος* = Dor. etc. *νᾶ(ϝ)ός* (cf. Lac. *ναφόν*), Hom. *νηός*, Att. *νεώς*, probably from **νασϝός* (54 *f*), *δεύω* = Att. *δέω*, *need*, from **δεύσω*.

✓ a. In such forms *υ* comes from a combination containing *υ* or *ϝ*, not from simple intervocalic *ϝ*, which in Lesbian, as elsewhere, regularly drops out without affecting the preceding vowel. Forms like *εὔιδε* from **ἔϝιδε* are poetical only, and due to metrical lengthening or doubling of the *ϝ* under the ictus. The consonant-doubling in hypocoristic proper names (89.5) accounts for the diphthong in Thess. *Κλείας*, from **Κλέϝας*, Calymn. *Κλείαντος*, Cret. *Φαῦος*, *Νεύαντος*.

36. In words with regular antevocalic *ευ* the natural glide between *υ* and the following vowel is often expressed by *ϝ*, as Boeot. *Βακεύϝαι*, Cypr. *κατεσκευϝασε*, Lac. *Εὐβάλκης* (*β = ϝ*, 51).

In late inscriptions *υ* is sometimes omitted, especially in derivatives of *σκεῦος*, as Att. *παρεσκευασμένων*, Lesb. *ἐπισκεάσαντα*, Corcyr. *ἐπισκεάζειν*, *σκεοθήκας*, Delph. *κατασκευόσηται*.

Long Diphthongs

✓ 37. 1. The original long diphthongs *āi*, *āu*, *ēi*, *ēu*, *ōi*, *ōu*, except when final, were regularly shortened in prehistoric times to *ai*, *au*, *ei*, *eu*, *oi*, *ou*, or, in some cases, lost the second element. Hence such by-forms as *βοῦς* from **βῶυς* (cf. Skt. *gāus*) but Dor. *βῶς* (cf. Lat. *bōs*, Skt. acc. sing. *gām*; *βῶν* also once in Homer), *Ζεύς* from **Ζηύς* (cf. Skt. *dyāus*) but acc. *Ζῆν* (cf. Lat. *diēs*), whence, with transfer to consonant declension, *Ζῆνα*, *Ζηνός*, etc., Cret. *Δῆνα*, *Τῆνα* (84).

2. The Greek long diphthongs may be original when final, but otherwise are of secondary origin. Most of the latter arose by loss of an intervening consonant, as *κλαῖς*, *κληίς*, from **κλαῖϝίς* (cf. Lat. *clāvis*), and in the earlier period these were not diphthongs but were pronounced in two syllables. So *κληίς*, *χρηίζω*, *πολεμήιος*,

πατρώιος, etc. regularly in Homer, and often in the later Ionic poets. This pronunciation is also indicated by occasional spellings such as *Τήμιοι*, *θωιήν*, *ιερήμια*, *χρημίζω*, in Ionic inscriptions. On the other hand the change of *ηι* to *ει* (39) or the loss of the *ι* (38) presupposes the diphthongal pronunciation; and where we find e.g. *χρήζω*, *ιερῆον*, and *χρηίζω*, *ιερηιον*, side by side, the latter must be understood as *χρήζω*, *ιερῆιον*. But in general it is impossible to determine just when the change from dissyllabic to diphthongal pronunciation took place, and hence it is often uncertain whether we should accent e.g. *κληίς* (*κληίς*) or *κλήις* (*κλήις*), *χρηίζω* or *χρήιζω*, *οἰκήιος*, *οἰκηίου*, or *οἰκῆιος*, *οἰκῆίου*, and editors of the same texts differ in their practice. We employ the accentuation which goes with the earlier pronunciation, though without the mark of diaeresis, for the early Ionic inscriptions; and likewise in general, simply as a matter of convention, in citing forms of this kind in the grammar.

✓ 38. *ā*, *η*, *ω*, from *āι*, *ηι*, *ωι*. In Attic the *ι* ceased to be pronounced in the second century B.C., and the spelling without *ι* (the iota subscript is a mediaeval device; in inscriptions *ι* is written like other letters or omitted entirely) became more and more frequent, and may be found in late inscriptions from all parts of Greece. But in some dialects this dates from an earlier period.

East Ionic has occasional examples of dat. sg. *-η* = *-ηι* from the sixth century B.C. on, though *-ηι* is the usual spelling.

Lesbian has *τῷ Νικιαλίῳ* in a fifth-century inscription (no. 20), with earliest loss of *ι* in the article. No. 21 (first half fourth century) and no. 22 (324 B.C.) have uniformly dat. sg. *-āι*, *-ωι* (3 sg. subj. *-ηι* in no. 21, *-η* in no. 22), while no. 23 (319/7 B.C.) has *-ω*, *-η*, but mostly *-āι*, a difference observed in some other texts. After the fourth century the forms in *-ā*, *-ω*, *-η* predominate.

Thessalian has from the fifth century dat. sg. *τὰφροδίται τᾱ*, and *ταγᾱ* beside *ἀταγλαί* (in no. 33), and in inscriptions in the Ionic alphabet we find regularly dat. sg. *-ā*, *-ου* (= *ω*, 23), 3 sg. subj. *-ει* (= *η*, 16).

Cyprian has dat. sg. $-\bar{\alpha}$, $-\bar{o}$, beside $-\bar{\alpha}\iota$, $-\bar{o}\iota$, but in the Idalium bronze (no. 19) only in the case of the article when followed by ι , as $\tau\bar{\alpha}\iota(\nu)$.

a. The loss of ι probably began in the article, which was proclitic.

b. The fluctuation between the historical and the phonetic spelling in late inscriptions introduced confusion in the spelling of forms with original η , ω ; hence such spellings as nom. sg. $\beta\omicron\upsilon\lambda\acute{\eta}\iota$, gen. sg. $\tau\hat{\omega}\iota\delta\acute{\alpha}\mu\omega\iota$, imv. $\acute{\epsilon}\chi\acute{\epsilon}\tau\omega\iota$. Such imperative forms in $-\tau\omega\iota$ and $-\sigma\theta\omega\iota$, where this spelling was favored by the subj. in $-\eta\iota$, are especially frequent.

✓39. $\epsilon\iota$ from $\eta\iota$. The history of $\eta\iota$ differs in some dialects from that of $\bar{\alpha}\iota$, $\omega\iota$,—especially in Attic, where it became $\epsilon\iota$ (i.e. $\bar{\epsilon}$) some two centuries before $\bar{\alpha}\iota$, $\omega\iota$ became $\bar{\alpha}$, ω .

In the case of medial $\eta\iota$ of secondary origin (37.2) the spelling $\epsilon\iota$ is frequent in the fourth century and from about 300 B.C. is almost universal, e.g. $\kappa\lambda\epsilon\acute{\iota}\varsigma$ from $\kappa\lambda\eta\acute{\iota}\varsigma$, $\lambda\epsilon\iota\sigma\tau\acute{\eta}\varsigma$ from $\lambda\eta\iota\sigma\tau\acute{\eta}\varsigma$, $\lambda\epsilon\iota\tau\omicron\upsilon\rho\gamma\acute{\epsilon}\omega$ from $\lambda\eta\iota\tau\omicron\upsilon\rho\gamma\acute{\epsilon}\omega$.

In inflectional endings $\epsilon\iota$ is also frequent in the fourth century and predominates in the third and second, e.g. dat. sg. $\beta\omicron\upsilon\lambda\epsilon\acute{\iota}$, 3 sg. subj. $\acute{\epsilon}\acute{\iota}\pi\epsilon\iota$. But here, owing to the analogy of other forms with η of the same system, as $\beta\omicron\upsilon\lambda\acute{\eta}\varsigma$, $\beta\omicron\upsilon\lambda\acute{\eta}\nu$, $\acute{\epsilon}\acute{\iota}\pi\eta\tau\epsilon$, $\eta\iota$ was never given up and eventually was fully restored, so that the normal spelling in imperial times was $\eta\iota$ or η (38).

The spelling $\epsilon\iota$ beside $\eta\iota$, partly at least due to Attic influence, is also frequent in third- and second-century inscriptions of other dialects, or even earlier as in the Heracleian Tables, where we find 3 sg. subj. $\nu\acute{\epsilon}\mu\epsilon\iota$, $\phi\acute{\epsilon}\rho\epsilon\iota$, etc. (so usually, but twice $-\eta\iota$, once $-\eta$).

a. The change of $\eta\iota$ to $\epsilon\iota$ is also Euboean, where it was accompanied by a change of $\omega\iota$ to $\alpha\iota$. In Eretrian this was effected about 400 B.C. Somewhat later $\epsilon\iota$ occurs beside $\eta\iota$ at Amphipolis, and $\alpha\iota$ beside $\omega\iota$ at Olynthus. Dat. sg. $-\epsilon\iota$ is found also in an inscription from Naples.

NON-DIPHTHONGAL COMBINATIONS OF VOWELS (CONTRACTION ETC.)

40. Owing to the proethnic loss of intervocalic ι and σ , a large number of new vowel-combinations arose, and these were

subsequently augmented by the dialectic loss of intervocalic *ɛ* (53). An exhaustive treatment of their history in the several dialects would require not merely that each of the numerous combinations should be considered by itself, but that further distinctions should be made according to the character of the consonant which was lost, that of the sound which preceded the combination, the accent, the number of syllables in the word, etc. See 45. Only some of the most important facts can be stated here.

α or ā + vowel

✓ 41. 1. *α + ε*, *ē* (spurious *ει*), or *η*. Attic-Ionic *ā*, but elsewhere *η*, at least in West Greek and Boeotian. Similarly *āι* or *ηι* from *α + ει*, *ηι*. Examples are forms of verbs in *-αω*, as Att.-Ion. *νικᾶτε*, *νικᾶν*, etc., which have *η* in West Greek and Boeotian, e.g. Cret., Arg. *νικῆν*, Lac. *ἐνίκεῖ*, Rhod. *θοινῆται*, Meg. *φοιτήτω*, Corcyr. *τιμῆν*, Locr. *συλῆν*, Delph. *συλῆν*, Boeot. *φυσῆτε* (Ar.), etc.

α. In Lesbian, Thessalian, and Arcado-Cyprian there are no such forms with *η*, but also no certain examples of *ā* from *αε*, since the contract verbs in these dialects show other types of inflection (see 157, 159). But *η* from *αε* in crasis is usual in Thessalian, and Arcadian, as well as West Greek and Boeotian. See App.

✓ 2. *α + ο* or *ω*. When contracted, the result is *ω* in all dialects. So regularly in forms of verbs in *-άω*, as Att. *τιμῶμεν*, *τιμῶντι*, Meg. (Selinus) *νικῶμεν*, *νικῶντι*, Locr. *συλῶντα*, Boeot. *σουλῶντες*, Lac. *ἡβῶντι* (subj.), *ἐνῆβῶνταις* (*ἡβῶσαις* from *ἡβαῶσαις*), but also, rarely, uncontracted as Boeot. *ιαόντις*, Locr. *ἀπελάδονται*. Cf. also Heracl. *τέτρωρον*, *group of four boundary-stones*, from **τετρα-ορον*, *παμῶχος* (*παμωχέω*) from **παμα-οχος*. *αο* from *αφο* is uncontracted in Boeotian (as in Homer), but in most dialects yields *ω*, as *φῶς* from *φάος* (**φαφος*, cf. Hesych. *φανοφόρος*), Boeot. *Καλλιφάων* etc., *Ἄγλω-* from *ἀγλαο-* (**ἀγλαφο-*), Boeot. *Ἄγλαόδωρος* etc. (*Ἄγλαο-* occasionally elsewhere), *σῶς*, *σω-*, *Σω-*, from *σάφος* (cf. Cypr. *Σαφοκλέφης*), Boeot. *Σάων*, *Σαυκράτεις*, *Σαυγένεις*, etc. (*αυ* from *αο* is otherwise unknown in Boeotian and is here perhaps

due to the influence of a **Σαῦος* like Cret. *Φαῦος* etc., 35 a). Arc. *Σακρέτης* etc. have *Σᾶ-* (not *Σᾱ-*), abstracted from *Σάων* etc.

3. *ā + ε*. Attic-Ionic *η*, elsewhere *ᾱ*. Att.-Ion. *ἥλιος* (Hom. *ἡέλιος*) from *ᾗφέλιος* (Cret. gloss *ἁβέλιος*), *ἄέλιος* (Pind. etc., Arc.), Dor. *ἄλιος*, Lesb. *ᾗλιος*.

4. *ā + ο* or *ω*. Attic-Ionic *εω* or *ω*, elsewhere *ᾱ* or uncontracted. In Attic-Ionic first *ηο*, *ηω* (cf. 8), often preserved in Homer, whence *εω* (with shortening of the first vowel, and, in the case of *ηο*, lengthening of the second; cf. 43), which often has the value of one syllable, and which may be further contracted to *ω* (in Ionic mostly after vowels, cf. 45.2; in Attic not so restricted, but the conditions are complicated and not wholly clear). In the other dialects the uncontracted forms are most general in Boeotian.

Gen. sg. masc. *ā*-stems, Ion. *-εω*, *-ω* (also *-ηο* in no. 6), from *-ᾱο* as in Homer (here Aeolic, beside Ion. *-εω*) and Boeotian (rare in Thessalian), Arc.-Cypr. *-ᾱν* (22), Lesb., Thess., West Greek *-ᾱ*.

Att.-Ion. *ἔως* (Hom. *εἶος*, i.e. *ἦος*) from **ḗfos* (Skt. *yāvat*), Lesb., Boeot., West Greek *ḗs*.

Att.-Ion. *λεώς*, *νεώς*, *ἔως* (Hom. *νηός*, *ἠώς*; *ληός* in Eub. *Ἁγασιλέφῳ*) from *λᾱφός* (seen in proper names of several dialects), *νᾱφός*, *ἁφός* (but see 35, 54 f), in most dialects *λᾱός*, *νᾱός*, *ἁός*, but *λᾱ-*, *νᾱ-*, in compounds as *Λᾱκρίνης*, *νᾱκόρος*, *νᾱποῖαι*. See 45.3.

Gen. pl. *ā*-stems, Ion. *-έων*, *-ῶν* (also *-ηῶν* in no. 6), Att. *-ῶν*, from *-ᾱων* (**-āṣōm*, Skt. *-āsām*) as in Homer (Aeolic), Boeotian (but always *τᾱν*, see 45.4), Thessalian (*τᾱν κοινᾶουν* etc. at Crannon, but otherwise *-ᾱν*), Lesb. *-ᾱν*, Arc., West Greek *-ᾱν*.

Att.-Ion. *θεωρός* from **θεᾗφωρός*, Boeot. *θιαῶρῖα*, Lesb. *θέᾱρος*, West Greek *θεᾱρός*. But also *-φορός*, cf. Arc. *θεᾱορός*.

Att. *κοινών*, *ξυνών*, Ion. *ξυνεών* (Hes. *ξυνήονας*) from **-ᾱφων*, **-ᾱφονος*, *ξυνᾶονες* Pindar, Arc., West Greek *κοινᾶν*. So Epid. *κυκᾶν* = *κυκεών*.

Att. *Ποσειδῶν*, Ion. *Ποσειδέων*, Hom. *Ποσειδάων* (*-ᾱωνος*), Corinth. *Ποτεῖδᾶφῶνι*, *Ποτεῖδᾶνι*, *Ποτειδᾶν*, Boeot. *Ποτειδᾶονι*,

Cret., Rhod., Delph. Ποτειδά̃ν (-ānos), Lesb. Ποσειδά̃ν, Arc. Ποσοιδānos, Lac. Ποχοιδά̃ν (-āni).

a. In Ionic, beside usual εω, there are some examples of εο or ευ (cf. 33), as θεωρός, θεωρός (Paros, Thasos), gen. sg. -ευ (Erythrae etc.).

b. In Ionic some of the older forms with unshortened η, as in Homer, are employed also by later writers, as νηός etc. So ἡώς in Herodotus and in an inscription of Oropus (no. 14).

c. In Thessalian there are some examples of ὄ, ου (from ω, 23), where we expect ā, as gen. pl. προξενιού̃ν, Γομφιτού̃ν, θεωρός, Ποτείδουνι, ἡλυδρέοντος (cf. ἡλυωρός, ἡλωρός). But the first four are probably κοινή forms with dialectic coloring (for such hybrids, see 280), and ἡλυδρέοντος is from ἡλο- beside ἡλα- (see 167).

ε + vowel

✓ 42. 1. ε + α. In general Attic η, elsewhere uncontracted εα or ια (9), as acc. pl. Att. ἔτη, elsewhere (Ϝ)έτεα, (Ϝ)έτια. But occasionally η in other dialects, as Ion. θύη (no. 8; fifth century) beside usual ἔτεα etc. (cf. 45.2), Rhod. acc. sg. λειόλη (no. 93; sixth century), Lac. acc. sg. Θιοκλέ̃ (sixth century), besides later examples (e.g. Lac. Κλεογένη, Heracl. Ϝέτη, Rhod. ἔτη, Delph. ἐνδογενῆ), some of which may be due to κοινή influence.

Even εα from εϜα, which is uncontracted in Attic, sometimes becomes η in West Greek, as Rhod., Delph. ἐννῆ = ἐννέα, Ther. ἡμίση = ἡμίσεια, Κληγόρας = Κλεαγόρας, Rhod. Ἀγῆναξ = Ἀγε-αναξ, Dor. κρής (Theocr. etc.) = κρέας, ἦρ (Alcman etc.) = ἔαρ, Sicil. (Acrae) φρήτιον = φρεάτιον (cf. φρητί Callim.). Cf. also Dor. βασιλῆ (43, 111.3).

2. ε + ā. Proper names in -εās, as Τιμέας, Δημέας, usually remain uncontracted in Attic (Ἑρμῆς is the Ionic form) and most dialects, though in late times partly replaced by -ās, as Δημās, Δαμās. But -ῆς regularly in Ionic (from -έης), as Δημῆς, Ἀπελλῆς, and sometimes elsewhere, as Rhod. Ἀριστῆς, Ther. Κυδρῆς, Θα(ρ)ρῆς (archaic). Cf. Rhod. Χαλκῆ from Χαλκέā. All the certain examples of Dor. η from εā are from the islands (Syrac. Τυκῆ is doubtful), and hence are possibly due to — very early — Ionic influence; but not necessarily so, cf. Dor. η from εα, above.

3. $\epsilon + \epsilon$. Regularly contracted to $\bar{\epsilon}$ (ει) or η (see 25), as Att. *τρέις*, Ther. *τρῆς*, from **τρέιες* (Skt. *trayas*). But uncontracted forms also occur, as Cret. *τρέες*, *δρομέες*, Arg. *γροφées*, Boeot. *φικατιφέτιες*. See 45.5.

4. $\epsilon + \epsilon\iota$, $\eta\iota$, or η . Regularly contracted to $\epsilon\iota$, $\eta\iota$, η , as *φιλεῖ*, *φιλῆι*, *φιλῆται*. Uncontracted forms, like Locr. *δοκέει*, *ἀνχῶρέει*, Delph. *ἀδικέη*, Boeot. *ῖει*, *δοκίει* (9, 16), are rare. See 45.5. But forms like *δέηι*, *δέηται* (from *εφη*, see 45.1) are usually uncontracted. Names in *-κλέης* occur in some dialects, though most have only *-κλήης*. See 108.1 a.

✓ 5. $\epsilon + \omicron$. The contraction to $\bar{\omicron}$ (ου), as in *γένους* from **γενεσος*, *φιλοῦμεν* from **φιλειομεν* (but *ἡδέος* etc., see 45.1), is Attic only. Most dialects have *εο* or *ιο* (9), as *γένεος* (-ιος), *φιλέομεν* (-ιομεν).

In Ionic *εο* often has the value of one syllable in poetry, and this diphthongal pronunciation came to be represented by *ευ* (cf. *εο* = original *ευ*, 33). This spelling, though found in our texts of earlier authors (sometimes even in Homer, as *μεν*, *φιλεῦντας*), does not appear in inscriptions until the fourth century B.C. From Ionic, *ευ* spread to the Doric islands, and from the third century on is frequent in Rhodes, Cos, Thera, etc. At this time it is also found in continental Greece, as at Megara, Delphi, etc.

✓ a. Boeotian has some examples of *ιυ*, *ιου*, beside *ιο* (both original and from *εο*), but mostly after dentals, where it was supported by the prevalence of the spelling *ιου* = *υ* (24). Thus *Νινμείιος*, *νιουμεινή*, *Θιουτίμυ*, *Διουκλείς*, but once also *Βιούτη*.

✓ b. Heracleian has *ιω* = *εο* before a single consonant, as *ἐμετρίωμες*, *μετρίωμεναι* (but *δεόμενα* from *εφο*).

c. Contraction to ω is found in certain parts of Crete (see 273) before a single consonant, as *εὐχαριστῶμες* (but *κοσμόντες*, see d). Cf. also *ἐξαιρῶντες* in an inscription of Phaselis.

✓ d. For *εο* we sometimes find simply ϵ or \omicron . So in Megarian proper names compounded of *θεός*, in which, nearly always, *Θε-* appears before a single consonant, *Θο-* before two, e.g. *Θέδωρος*, *Θέγειτος*, *Θέτιμος*, but *Θοκρίνης*, *Θοκλείδας*, *Θόγνειτος*. Such forms in *Θε-*, *Θο-* occur elsewhere, but are common only in Megarian. Other examples of \omicron from *εο* (so-called *hyphaeresis*, cf. 44.4) are Ion. *ὀρτή*, *νοσσός*, from *ἐορτή*, *νεοσσός*, Cret. (Hierapytna etc.) *κοσμόντες*, *κατοικόντας*, *ἐπεστάτον*, Arg. *διατελόντι*, *κοινανόντι*, Delph.

θεαρόντων, ποιόντων (but also ποιόντα), Heracl. ποιόντασσι, ἔξεποιόν, Mess. ποιόντι, Chian ποιόντος. Cf. also Arc. πλός from *πλέος (113.2).

✓ 6. $\epsilon + \omega$ or οι . In Attic regularly contracted, as φιλῶντι, φιλοῖ (but ἡδέων etc., see 45.1). In other dialects regularly uncontracted $\epsilon\omega$, $\epsilon\text{οι}$, or ιω , ιοι (9), but sometimes ω , οι after a vowel (see 45.2). Ion. εἰδέωσιν but ποιῶσιν, ἀνωθεοίη but ποιοῖ, Lesb. ἀνατεθέωσι, Delph. ἐγκαλέοι, εὐδοκέωντι but ποιῶντι, Locr. ἔδντι, προξενέοι, El. ἐξαγρέων, δοκέοι but ποιῶν, ἐνποιοῖ, ποιοῖτο (also ποιέοι), Heracl. ἀδικίων, ἐγφηληθίωντι, but ποιῶν, ποιῶντι, Cret. ἐνθίωμεν, πόνιοι (φωνέοι).

η + vowel

✓ 43. In the declension of nouns in $-\epsilon\upsilon\varsigma$ the η of the stem is retained, as in Homer, in Lesbian, Thessalian, Boeotian, Elean, and Cyprian (a few examples also in Arcadian, Rhodian, Coan), but is shortened in the majority of dialects (βασιλέος etc.), and in Attic this is accompanied by lengthening of the second vowel, if o or a (βασιλέως, βασιλέᾱ). See 111. This "quantitative metathesis" seen in Attic is in many other words Ionic also (as usually from $\eta\text{o} = \bar{a}\text{o}$, 41.4), e.g. ἴλεως (Herodas — Hdt. ἴλεως or ἴλεος?) from ἴληος (49.5), χρέωμαι (161.2 a), πόλεως (109.2), Mil. ἰέρεως (111.5), also τέλεως (Herodas, and, borrowed from Ionic, in Coan) = Cret. τέληος, though the usual Ionic form is τέλειος, τέλεος.

Cf. also the subjunctives with η retained in Hom. θήομεν (θέλομεν), Boeot. κουρουθείει, etc., but shortened in most dialects, as Ion. θέωμεν (Att. θῶμεν), Cret. ἐνθίωμεν, etc. See 151.2.

Contraction of ηa to η (but probably through ϵa , cf. 42.1) is seen in Eub. 3 pl. εἰρήται from *εἰρήαται (cf. Hom. βεβλήαται), εἰρέαται (Hdt.), and in βασιλῇ etc. of Delphian and most Doric dialects (111.3).

ο + vowel

✓ 44. 1. $\text{o} + \text{a}$. When contracted, the result is ω in all dialects (cf. ω from $\text{a} + \text{o}$, 41.2), e.g. Att. ἡδίω, Heracl. μείω from $-\text{o}(\sigma)\text{a}$, Τιμῶναξ, Ἰππῶναξ, etc. in West as well as East Greek dialects,

from *-o-(f)αναξ* (for Rhod. *Τιμᾶναξ*, see 167). Cf. also *ω* in crasis, as Corinth. *τῶγαθόν* = *τὸ ἀγαθόν* etc. (94).

✓ 2. *o* + *ā*. Usually uncontracted (Att. *οη*), but in Ionic regularly *ω*, in other dialects sometimes *ā*, e.g. Rhod. *βοᾷθέω*, Cret. *βοᾷθίω*, Aetol. *βοᾷθοέω*, Att. *βοηθέω*, but Ion. *βωθέω*, Lesb. *βᾷθοέω*, Att. *βοηδρομιών*, but Coan, Rhod. *βᾷδρόμιος*. For Ionic *ω* from *οη*, no matter whether *η* is from *ā* or original *η*, cf. also *ὀγδῶι* (once) = *ὀγδόηι*, and *ὀγδώκοντα* from *ὀγδοήκοντα* (with original *η*), and Hdt. *βῶσαι*, *νῶσαι*, *ἀλλογνώσας*.

α. In the termination of *βοᾷθός*, *βοηθός* beside *βοᾷθόος*, *βοηθόος*, whence also *βοᾷθίω*, *βοηθίω* beside Lesb. *βᾷθοέω*, Aetol. *βοᾷθοέω*, hyphaeresis has taken place. See 4.

✓ 3. *o* + *o*. Regularly contracted to *ō* (*ου*) or *ω* (see 25), as gen. sg. *-ου* or *-ω* from *-οιο* (106.1).

✓ 4. *o* + *ε*. When contracted, the result is the same as from *o* + *o* (3), e.g. Att. *ἐλάττους* (nom. pl., from *-ο(σ)ες*) but Lac. *ἐλάσσως*, Att. *δημιουργός* (Ep. *δημιοεργός*) etc., but Boeot. *λειτωργός*, Heracl. *ἀμπελωργικός*, Att. *λουτρόν* (Hom. *λοετρόν*), Arg., Heracl. *λωτήριον*. So Heracl. *πρώγγυος* from **προέγγυος*. Cf. also the crasis in Att. *τοῦπος*, Lesb. *ὠνίαντος*, etc. (94.2). But we also find uncontracted *οε*, mainly from *οφε*, and, before two consonants, sometimes *ο* ("hyphaeresis," cf. 42.5 *d*), e.g. Lesb. *ὀμονόεντες*, *λοεσσάμενος*, *Μαλόεντι*, Arc. *Σινόεντι*, Locr. *Ὀπόεντι* and in the same inscription *Ὀποντίους* (see 45.4), Meg. *Σελινόεντι* but *Σελινόντιοι*, Cret. *Βολόεντα*, *Βολοεντίων*, later *Ὀλόντι*, *Ὀλοντίοις*. So beside Att. *δημιουργός*, Ep. *δημιοεργός*, and *δαμιοεργός* (with elision, after the analogy of compounds with original initial vowel in second member, cf. *φιλεργός*) at Nisyrus and Astypalaea, the form of most dialects is *δημιοργός* (Ion.), *δαμιοργός* (attested for Arc., Argol., Boeot., Cnid., Cret., Delph., El., Locr., Meg., Mess.). So Ion. *ἀλοργός* in Teos and Samos.

45. Notes to 41-44. Some of the factors which help to account for divergence in the treatment of the same combination of vowels in the same dialect may be understood from the following.

1. A combination which arises by the loss of ρ , being of later origin than that arising from the loss of λ or σ , may remain uncontracted, or be contracted only later. So Att. *πλέομεν*, *ἡδέος*, *ἡδέα*, *ἡδέων*, in contrast to *φιλοῦμεν*, *γένους*, *γένη*, *γενῶν*, Locr. *Ῥπόεντι*, later *Ῥποῦντι*.

2. A combination which is otherwise uncontracted may be contracted after a vowel, Att. *βασιλέως* but *ἀλιῶς*, Ion. *Μεγαβάτεω* but *Παναμῖω* (-ω sometimes after consonants also, but not usually), *ἔτεα*, *ἔτέων* but *θύη*, *θυῶν*, *ἀνωθεοῖη* but *ποιοῖ*, El. *δοκίαι* but *ποιοῖτο* etc. (see 42.6).

3. A combination which is otherwise contracted may remain uncontracted in dissyllabic words, Att. *πέος*, *θεός*, *ζέω*, and likewise, though belonging also under 1, Att. *νέος*, Dor. *νᾱός*, *λᾱός*. Such words may be contracted when forming the first member of compounds, as Att. *Θούτιμος*, *νουμηνία*, Dor. *νᾱκόρος*, *Λᾱσθένης*. Cf. also Meg. *Θέδωρος*, *Θοκρίνης*. Perhaps these forms, as regards their origin, belong under 4.

✓ 4. The position of the accent on a following syllable is sometimes a factor. So Locr. *Ῥπόεντι* (later *Ῥποῦντι*) but *Ῥποντίους*, and perhaps all cases of "hyphaeresis" (42.5*d*, 44.4) originated in like conditions, though other factors also must be involved in part, and the whole phenomenon is still not wholly clear.

The article, as proclitic, is often the first form to show contraction. Cf. Boeot. *τᾶν μωσᾶων*, Thess. *τᾶν κοινάων* (Crannon; elsewhere -ᾶν in nouns also), Eub. *τῶν δραχμίων*. Here belongs probably Dor. *ᾶς* in contrast to *νᾱός*.

5. The analogical influence of grammatically related forms in which the vowel, either of stem or ending, is not subject to contraction often counteracts the normal phonetic development. So Cret. *τρέες* etc. with -ες after forms like *πόδες*, Ion. *βασιλέος* etc. (not -εως) after *ποδός* etc., Locr. *δοκέει* etc. after *δοκείμεν* etc.

Assimilation of Vowels

✓ 46. The assimilation of vowels is comparatively rare in Greek, and not characteristic of any particular dialect. Here may be mentioned *Ῥρχομενός* from *Ῥρχομενός*, the regular native form of the name of both the Boeotian and the Arcadian town, *Τροφώνιος* from *Τρεφώνιος*, name of the Boeotian local hero, Thess. *Φεκέδαμος* = Boeot. *Φηεκάδαμος*, Delph. *Φανατεύς* beside *Φανοτεύς*. For examples of ι and υ , see 20. For Boeot. *τρέπεδδα*, see 18. For *Ποσοιδάν*, *Ἀπόλλων*, *ὀβολός*, in which assimilation is a possible but not necessary assumption, see 49.1,3.

Epenthetic Vowels

✓47. Lesb. γέλαιμι etc., quoted by grammarians, are of doubtful authenticity. (3 sg. φαῖσι, Sappho, may be due to 3 pl. φαῖσι, 77.3). For epenthesis in the case of original ν₂, ρ₂, λ₂, see 74 a, b.

Anaptyctic Vowels

✓48. ἔβδομος and ἔβδεμος (114.7) from *ἔβδομο-, *ἔπτμο-. Other examples are of only exceptional occurrence, as Att. Ἑρεμῆς = Ἑρμῆς, El. Σαλαμόνᾱ = Σαλμώνη, Thess. Ἀσκαλαπιός. πέλεθρον = πλέθρον, in Cretan, Delphian, etc., as in Homer, is perhaps an inherited by-form.

Vowel-Gradation

49. In the system of inherited vowel-gradation the dialects generally agree in the grade shown by corresponding forms; e.g. λείπω, λελοίπα, ἔλιπον, in all dialects alike. But there are some examples of dialectic differences, of which the following may be mentioned.¹

✓1. Series, εἰ, οἰ, ι (λείπω, λέλοιπα, ἔλιπον). Cret. δίκνυμι (προδίκνυτι) = Att. δείκνυμι (cf. δίκη etc.). Ion. δέκνυμι is perhaps due to contamination of δεικ- and δικ-. Lesb. οἰίγω (*ὀφειγ-) = Att. οἶγω (*ὀφιγ-). ἦνεια and ἦνικα in various dialects (144 a). Ποσειδῶν, Ποτειδάν, etc. (41.4) with εἰ (Ποτιδάν very rare), but usually ι in derivatives, as Att. Ποσίδειος, Ion. Ποσιδήιος, Boeot. Ποτιδαίχος, Carpath. Ποτίδαιον (but the famous Potidaea was Ποτειδαία), also οἰ (assimilation?) in Arc. Ποσοιδάν, Lac. Ποχοιδάν, Ποχοίδαία, and Lesb. (?) Π]οτοίδανι from Pergamum.

✓2. Series ερ, ορ, αρ or ρα (δέρκομαι, δέδορκα, ἔδρακον). τέσσερες, τέτορες, τέτταρες, etc. (114.4). Ion., Lesb., Cret., Mess., Epid., Coan ἔρσην, but Att. ἄρρην, Arc. ἀρρέντερον, Lac. ἄρσης, Ther. ἄρσην (also Ionic and Coan beside ἔρσην). Cf. also El. φάρρενον (from a by-form with initial φ; cf. Skt. vr̥ṣan- beside Avest. ar̥ṣan-), later ἐρσεναίτερος (κοινή influence, see also 80). θέρσος = θάρσος in Aeolic

¹ Some cases where the variation is quite possibly not inherited, but which fall into the same system, are included for convenience.

(gram.; Lesb. *θέρσεισ'* in Theocritus), and in proper names most frequently in Lesbian, Thessalian, Boeotian, and Arcadian, as Lesb. *Θέρσιππος*, Thess. *Θερσίτας*, *Θέρσουν*, Boeot. *Θερσάνδριχος*, Arc. *Θερσίας*, etc. *κρέτος* = *κράτος* in Lesbian (poet.), and in proper names also frequent in Arcado-Cyprian, as *Τιμοκρέτης*, *Σωκρέτης*, etc. Ion. *κρέσσω* (in *κρείσσω*, *κρείττω*, the *ει* is not original), but Cret. *κάρτων* (cf. *καρτερός*, *κρατερός*). Cret. *τράπω* = *τρέπω*, as sometimes in Herodotus, Cret. *τράφω* = *τρέφω*, as in Pindar etc., Delph. *ἀποστράψαι* = *ἀποστρέψαι*. East Ionic *ἄγερσις* *assembly* (*ἀγείρω*, *ἀγορά*), West Ion. *ἄγαρρις* (Naples), Arc. *πανάγορσις* (see 5) = *πανήγυρις* (with obscure *υ*). For *ιέρως*, *ιαρός*, *ἱρος*, see 13.1. For *γροφεύς*, *στροτός*, etc., see 5.

✓ *a*. The weak grade varies between *αρ* and *ρα*, as in Hom. *κράτος* and *κάρτος*, *κρατερός* and *καρτερός*, etc. So Cret. *κάρτος*, *καρταῖπος*, *καρτερός*, *κάρτων*, likewise *σταρτός* = *στρατός*, Arc., Cypr., Corcyr., El. *δαρχμά*, Cret. *δαρκνά* = *δραχμή*, Epid. *φάρχμα*, *φάρξίς* = *φράγμα*, **φράξις*, Boeot. *πέτρατος* (Hom. *τέτρατος*) = *τέταρτος*, Lesb. *ἀμβρ[ό]την* (6) = *ἀμαρτεῖν*. This variation is in part due to metathesis, and clearly so in Cretan, which has *αρ* uniformly, as it also has *πορτί* = *προτί*. See 70.1.

✓ 3. Series *ελ*, *ολ*, *αλ* or *λα* (*στέλλω*, *στόλος*, *ἐστάλην*). Arc. *δέλλω* = *βάλλω* (cf. *βέλος* etc.). West Greek and Arcadian *ὀδελός*, Boeot. *ὀβελός* (rarely early Attic), Thess. *ὀβελλός* (89.3) = *ὀβολός* (assimilation?). West Greek *δείλομαι*, *δήλομαι*, Boeot. *βείλομαι*, Thess. *βέλλομαι*, all from a grade in *ελ*, = *βούλομαι*. See 75. Cypr. *δάλτος* = *δέλτος* (but this is a Semitic loanword). Coan *ἔτελον*, Lesb. *ἔταλον*, *yearling* (cf. Lat. *vitulus*). Cret., Corinth., Lac., Pamphyl. *Ἀπέλλων* = *Ἀπόλλων* (*ο* due to assimilation?), Thess. *Ἀπλουν* with weak grade *πλ*.

4. Series *εν* (*εμ*), *ον* (*ομ*), *α* or *αν* (*αμ*) (*τείνω* from **τενιω*, *τόνος*, *τατός*). Ion., Coan, Heracl., Arg. *τάμνω* = *τέμνω* (*εμ* from *ἔτεμον*). For *ρίκατι* = *εἴκοσι*, etc., see 116 *a*. For participles with *ατ* beside *εντ* and *οντ*, as *ἔασσα*, *ἵαττα* = *οὔσα*, *ἔντες* = *ὄντες*, see 163.8.

✓ 5. Series *η*, *ω*, *α* (*ρήγνυμι*, *ῥρωγα*, *ῥράγην*). *ἴληος* (Lac. *ήίλεφος*), whence Att.-Ion. *ἴλεως*, Cret. *ἴλεος*, but Arc. *ἴλαος*, as in Homer

etc. For Heracl. *ἐρρηγεῖα* = *ἐρρωγεῖα*, Dor. *ἔωκα* = *εἶκα*, see 146.4. *ἔγκτησις* in Attic-Ionic, also in Lesbian and various West Greek dialects (though the examples are late and so possibly due to *κοινή* influence), but *ἔγκτασις* (Thess. *ἐντασις*) in several dialects (but possibly only a late blend of native *ἔμπασις* with Att. *ἔγκτησις*).

✓ a. West Greek *ἔμπασις* (Arg. *ἔμπαις*), Boeot. *ἔπτασις*, Arc. *ἱντασις* contain a different root *πᾶ-*, like *πᾶμα* = *κτῆμα*. See 69.4. *πᾶμα* and related forms, frequent in literary Doric, were employed in preference to *κτῆμα* etc. in most, perhaps all, the dialects except Attic-Ionic. Cf., besides *ἔμπασις* etc., Cret. *πᾶμα*, *πάστας*, owner, *πέπαται* perf. subj., *πάσεται* aor. subj., Arg. *πᾶμα*, Heracl. *παμωχεῖ*, Locr. *ἐχεπάμῶν*, *παματοφαγέισται*, El. *πεπάστο*, Boeot. *ππάματα*, Cypr. *Πάσιππος*, Arc. *πᾶμα*, *πεπαμένος*.

CONSONANTS

F

✓ 50. In Attic-Ionic the *f* was lost at a very early period. In East Ionic there is no trace of it even in the earliest inscriptions; it is very rare in Central and West Ionic; and in Attic the only evidence of its existence is its occasional use to express the glide sound before *υ*, as *ἄφνυτάρ* (32). In Thera, too, it is absent from the earliest inscriptions (seventh century B.C.); likewise at Rhodes, Cos, etc., though here early material is scanty. In Lesbian it existed, initially at least, in the time of Alcaeus and Sappho, but is not found in inscriptions, of which, however, none of any extent is earlier than the fourth century.

But in most dialects it is of frequent occurrence initially, where it survives till the fourth century or later, in Cretan and Boeotian till the second. Between vowels it occurs in the earliest inscriptions of many dialects, after consonants in several, and before consonants in a very few.

a. In some cases the disappearance of *f* from inscriptions is due to *κοινή* influence rather than to an organic loss of the sound within the dialect. So evidently in Laconian, as shown not only by its reappearance in the spelling *β* (51), but by its survival in some words in Tzakonian, the modern representative of Laconian, e. g. *βάννε* (*vanne*), *λάνβ* (*fanv*).

✓*b.* Even where there is no reason to doubt the actual loss of the sound, the spelling, as is natural in such cases, only gradually adapted itself to the pronunciation, and often there is an interval of considerable length in which the older spelling with *ϕ* and the later spelling without *ϕ* occur promiscuously, even in the same inscription. In the Heracleian Tables the presence or omission of initial *ϕ* is constant for certain words, e.g. always *ϕ* in *ϕέξ*, *ϕίκατι* and derivatives, also *ϕέτος*, *ϕίδιος*, *ἐγϕηληθίῳντι*, but *οἶκος*, *ἐργάζομαι*, *ἡέκαστος*, *ἴσος* and *ἡίσος*, etc.

✓51. *β* for *ϕ*. *ϕ* is represented by *β*, which we must understand in its later value of a spirant (Engl. *v*), in numerous glosses and in the later inscriptions of several dialects. So frequently in Laconian from the fourth century B.C. to the second century A.D., e.g. *βίδεοι*, *βίδυοι*, title of officials (*ϕιδ-*), *Βωρθέα* beside *Φωρθέα* (cf. nos. 70–73) = *Ὀρθία*, *προβειπάσας* = *προϕειπάσας*, *διαβέτης* = *διαϕέτης*, *ὠβά* from **ὠϕά*, etc.; and in Cretan, e.g. *Βόρθιος*, *Βολόεντα*, *βέρδη*, *βεκάτεροι*, *διαβειπάμενος*, *ὑπόβοικοι*, etc. Cf. also Arg. *Βορθαγόρας*, *Πυρβαλίων* = older *Πυρϕαλίων*, Corcyr. *ὄρβος* = earlier *ὀρβος*, El. *βοικίαρ* = *ϕοικίας* (no. 61, in the stereotyped phrase *γᾶρ καὶ βοικίαρ*, otherwise *ϕ* lost). For initial *βρ* = *ϕρ*, see 55.

a. Conversely, *ϕ* is used in place of *β* in *ἀμοιϕά* = *ἀμοιβά* of an early Corinthian inscription. The name of the Cretan town *Φάξος* was sometimes represented by **Οαξος*, as Lat. *Nerva* by *Νέρσα*.

✓52. *ϕ* initially before a vowel. Examples are numerous in inscriptions of most dialects, e.g. *ϕέτος* (cf. Lat. *vetus*) in eleven dialects, *ϕοῖκος* (cf. Lat. *vīcus*) in twelve dialects, *ϕίκατι* (cf. Lat. *vīginti*) in eight dialects, *ϕάναξ* in ten dialects, further, in various dialects, *ϕαρήν*, *ϕαστός*, *ϕέπος*, *ϕειπ-*, *ϕέργον*, *ϕέρρω*, *ϕίδιος*, *ϕίσος*, *ϕοῖνος*, and many others (see also *a*, *b*, *c*), especially in proper names.

a. In several dialects which otherwise preserve *ϕ* it is lost before *ο* and *ω* (but not before *α*), as in Homer, e.g. in Gortynian forms of *ὀράω*, *ὠνή*, *ὠθέω*, etc. without *ϕ* beside *ϕίκατι*, *ϕέκαστος*, *ϕοικεύς*, etc. (*ϕόν*, *ϕὸν* by analogy of *ϕά*, *ϕύν*, etc.). But the precise dialectic scope of this phenomenon is not yet determined, and *ϕο* is by no means unknown, e.g. Arc. *ϕὸϕλέκοσι* (no. 16, fifth century; in no. 17, fourth century, *ὀϕλέν* beside *ϕαστόν*, *ϕέκαστον*, etc.), *Φορθασία*, Cret. *Βόρθιος*, Lac. *Βωρθέα*, etc. (see 51).

✓ *b.* Initial σf yields hf , occasionally written fh (cf. Eng. *which*) but usually simply f , which, however, was pronounced as hf (or a surd f), as shown by the fact that after the loss of f such words have the spiritus asper. Thus Boeot. $F\eta\kappa\alpha\text{-}\delta\acute{\alpha}\mu\omicron\varsigma$, Thess. $F\epsilon\kappa\acute{\epsilon}\text{-}\delta\alpha\mu\omicron\varsigma$, Cret., Locr., Delph., El., Arc. $f\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$, later $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$. In some dialects this f was lost earlier than f in general, e.g. in Boeotian, where $\acute{\epsilon}\xi$ (from $f\acute{\epsilon}\xi$, i.e. $f\eta\acute{\epsilon}\xi$, from $*sueks$) and $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$ are frequent in inscriptions which otherwise have initial f , as $f\iota\kappa\alpha\sigma\tau\acute{\eta}\ \kappa\alpha\iota\ \acute{\epsilon}\kappa\tau\eta$ (no. 43.8).

✓ *c.* There are also some words with original initial f , not coming from σf , which have ' in their later forms, e.g. Att. $\acute{\iota}\sigma\tau\omega\rho$, $\acute{\iota}\sigma\tau\omicron\rho\acute{\iota}\alpha$ (cf. Boeot. $f\acute{\iota}\sigma\tau\omega\rho$, from $f\acute{\iota}\delta$ -, Lat. *vid*-), $\acute{\epsilon}\nu\nu\mu\iota$, $\epsilon\acute{\iota}\mu\alpha$ (cf. Cret. $f\eta\mu\alpha$, Lat. *ves-tis*), $\acute{\epsilon}\sigma\pi\epsilon\rho\omicron\varsigma$ (cf. Locr. $f\epsilon\sigma\pi\acute{\alpha}\rho\iota\omicron\varsigma$, Lat. *vesper*), $\acute{\epsilon}\kappa\acute{\omega}\nu$ (cf. Locr. $f\epsilon\rho\acute{\omicron}\nu\tau\alpha\varsigma$, Skt. *vac*-), $\acute{\alpha}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$ (cf. Thess. $f\alpha\lambda\acute{\iota}\sigma\kappa\acute{\epsilon}\tau\alpha\iota$, Goth. *wīlwan*). The explanation, as in some other cases of secondary ' , in which f is not involved, is uncertain, but the following σ and analogical influence are the chief factors.

✓53. Intervocalic f . This was lost sooner than initial f , hence is found in fewer dialects, and in most of these only in the earliest inscriptions. Often we find forms with and without f from the same period or the same inscription, showing that it was either weakly sounded, or wholly lost in pronunciation and retained only in the spelling. This inconstancy is much greater than in the case of initial f . The spelling with f often persists in proper names, and sometimes in certain conventional or solemn expressions, longer than elsewhere.

Examples are most frequent in Cyprian, where it appears almost uniformly except in some later inscriptions, e.g. $\alpha\acute{\iota}f\epsilon\acute{\iota}$, $\omicron\acute{\iota}f\omicron\varsigma$, $\rho\acute{\omicron}f\omicron\varsigma$, $\delta\omicron f\acute{\epsilon}\nu\alpha\iota$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}f\omicron\varsigma$, etc. (but always $\pi\alpha\acute{\iota}\varsigma$, $\pi\alpha\iota\delta\acute{\omicron}\varsigma$, with loss of f). Eub. $\acute{\Lambda}\gamma\alpha\sigma\iota\lambda\acute{\epsilon}f\omicron$ with f in the proper name beside $\acute{\epsilon}\pi\omicron\lambda\acute{\epsilon}\sigma\epsilon\nu$ (no. 9). Thess. $\Delta\acute{\alpha}f\omicron\nu$, but otherwise lost, as in $\hbar\upsilon\lambda\omicron\rho\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$, $\acute{\epsilon}\sigma\omicron\sigma\epsilon$ (no. 33). Boeot. $\Pi\tau\omicron\iota\acute{\epsilon}f\iota$, $\acute{\epsilon}\pi\omicron\lambda\acute{\epsilon}f\epsilon\sigma\epsilon$, $\chi\alpha\rho\acute{\iota}f\epsilon\tau\tau\alpha\nu$, $\text{Καρυκ}\acute{\epsilon}f\acute{\iota}\omicron$, etc., but not found after 450 B.C. except in a late archaistic inscription with $\tau\rho\alpha\gamma\alpha f\upsilon\delta\acute{\omicron}\varsigma$ etc. Phoc. $\kappa\lambda\acute{\epsilon}f\omicron\varsigma$, $\alpha\acute{\iota}f\epsilon\acute{\iota}$ (Crissa; sixth century). Locr. $\kappa\alpha\tau\alpha\iota f\epsilon\acute{\iota}$ (also $\acute{\epsilon}\pi\acute{\iota}f\omicron\iota\kappa\omicron\varsigma$, $\mu\epsilon\tau\alpha f\omicron\iota\kappa\acute{\epsilon}\omicron\iota$, $f\epsilon f\alpha\delta\acute{\epsilon}\kappa\acute{\omicron}\tau\alpha$, but see *a*) beside $\pi\alpha\acute{\iota}\varsigma$, $\acute{\omicron}\pi\acute{\omicron}\epsilon\nu\tau\iota$, $\delta\alpha\mu\iota\omicron\rho\gamma\acute{\omicron}\varsigma$. El. $[\pi\omicron]\iota f\acute{\epsilon}\omicron\iota$ once (also $\acute{\alpha}\pi\omicron f\acute{\epsilon}\lambda\acute{\epsilon}\omicron\iota$, but see *a*), but usually $\pi\omicron\iota\acute{\epsilon}\omicron\iota$, even in the same inscription, $\beta\alpha\sigma\iota\lambda\acute{\alpha}\epsilon\varsigma$, etc. Lac. $\hbar\iota\lambda\acute{\epsilon}f\omicron\iota$, $\nu\alpha f\omicron\nu$, $\text{Γα}\iota\alpha f\omicron\chi\acute{\omicron}$, $\acute{\alpha}f\acute{\alpha}\tau\alpha\tau\alpha\iota$ (cf. Lesb.

αὔατα, El. *ἀνάατορ*, elsewhere contracted to *ἄτᾱ*, *ἄτη*, as Cret. *ἄτα*, *ἄπατος*, Locr. *ἀνάτῶ(ς)*), late *ὠβά* (51). Arg. *Διφι*, *Διφός*, *ῥφινς*, *ἐποίφε* (also *πεδάφοικοι*, but see *a*). Corinth. *Ποτέδάφῶνι* beside *Ποτέδᾱνι*, *Αῖφας*, *Λαφοπτόλεμος*, etc. Corcyr. *ρφοφαῖσι*, *στονόφε(σ)σαν*, etc. There are no examples of intervocalic *φ* in even the earliest Cretan (cf. *αἰεί*, *ναός*, *φοικέος*, etc.) except in compounds (*a*); nor in Arcadian (cf. *ἴλαον* no. 16), except *ἄφεθλα* in an archaic inscription.

a. Even where intervocalic *φ* is regularly lost, it may appear in compounds or in augmented or reduplicated forms, owing to the influence of the simplex or of the forms without augment or reduplication, where *φ* has survived as initial, e.g. Cret. *προφειπάτῶ*, *ἔφαδε*, and late *διαβειπάμενος*. Hence such forms are not necessarily evidence of the survival of true intervocalic *φ*.

b. The use of *φ* to indicate the natural glide before or after *υ* (see 32, 36) is also no evidence for the survival of the inherited intervocalic *φ*.

✓ 54. Postconsonantal *φ*. The combinations *νφ*, *ρφ*, *λφ*, and also *σφ* (in some cases; see *f*) are preserved in the earliest inscriptions of some dialects. The loss of *φ* was accompanied by lengthening of the preceding vowel in East Ionic, Central Ionic (in part; see *a*), Doric of Argolis, Crete, Thera, Cos, Rhodes and colonies, while in the other dialects, as in Attic, the vowel was not affected.

Corinth. <i>Ξένφῶν</i> , Corcyr. <i>πρόξενφος</i> , El. <i>Ξενφάρεορ</i> * <i>ἔνφατος</i>	Ion. <i>ξείνος</i> , Cret. <i>πρόξηνος</i> , Cyren. <i>Φιλόξηνος</i> , Rhod. <i>Ξηνο</i>	In most dialects <i>ξένος</i> , <i>πρόξενος</i>
* <i>ένφεκα</i> , * <i>μόνφος</i> Arc. <i>κόρφα</i> Corcyr. <i>λόρφος</i>	Ion. <i>εῖνατος</i> , Arg., Cret. <i>ἥνατος</i>	<i>ένατος</i>
	Ion. <i>εῖνεκα</i> , <i>μοῦνος</i> Ion. <i>κούρη</i> , Cret. <i>κώρα</i> Ion. <i>οὔρος</i> , Arg., Cret. <i>ῶρος</i> , Ther. <i>οὔρος</i>	<i>ένεκα</i> , <i>μόνος</i> <i>κόρα</i> (<i>κόρη</i>) <i>ῶρος</i>
Arc. <i>κάταρφος</i> Boeot. <i>καλφός</i> * <i>ῶλφος</i>	Ion. <i>ἄρῃ</i> Ion. <i>κᾱλος</i> Ion. <i>οὔλος</i>	<i>ἄρά</i> <i>κᾱλός</i> <i>ῶλος</i>
Boeot., Arc., Cret. <i>φίσφος</i> Arc. <i>δέρφα</i>	Ion. <i>ἴσος</i> Ion. <i>δειρή</i>	<i>ἴσος</i> <i>δέρα</i> (<i>δέρη</i>)

✓ *a.* To the lengthening in East Ionic there are possibly some local exceptions, but, in general, forms like ξένος, and especially πρόξενος, are due to Attic influence. Similarly in Rhodian etc. where ξῆνος has survived only in proper names, and in late Cretan where πρόξενος is far more common than πρόξηνος. In Central Ionic the lengthening is attested for Paros and Thasos, but it is uncertain how far west this extended. From many of the islands, both Ionic and Doric, decisive material is lacking.

b. Lesb. ξένος, ἔννεα, in grammarians and late inscriptions, are probably hyper-Aeolic, due to the frequency of νν from νι, σν, etc. (74, 76, 77.1). Cf. also ἰσσοθείαισι in an inscription of 2-14 A.D. For Thess. προξενιῶν see 19.3; for Boeot. Δαμοξείνῳ, 9.2 *a.*

c. Different from ὄρφος etc. is Corinth. Πύρφος (cf. Arg. Πυρφίας, Πυρφαλίῳν), probably standing for Πύρρφος (from *Πύρσφος with early assimilation of ρσ before φ), whence the Πύρρος of most dialects.

d. An example of φ after a mute is Corinth. Δφενία = Δαινίου. Cf. Hom. ἔδδουσεν for ἔδφουσεν.

✓ *e.* τφ yields ττ or σσ, with the same distribution as for original κι etc. (81), e.g. Att. τέτταρες, Ion. τέσσερες, etc. (cf. Lat. *quattuor*, Skt. *catvāras*). In West Greek τέτορες the τ, instead of σσ or ττ, is due to the analogy of other forms such as τέτρατος, in which φ was expelled between the consonants. Cf. also ἡμισσος from *ἡμυτφος (61.6).

f. The history of σφ in φίσφος etc., probably of secondary origin, is to be distinguished from that of original intervocalic σφ, the treatment of which is apparently parallel to that of σμ etc. (76). Thus Lesb. ναῦος, Dor. νᾱός, etc. probably come from *νασφος (cf. ναίω, νᾱσ-σαι), which in Lesbian becomes first *νᾱφφος (like ἄμμε), whence *ναῦφος, ναῦος (35), elsewhere νᾱφός (like ἄμέ), whence νᾱός, νεώς (41.4).

✓ 55. φ before consonants. Corresponding to Att. ῥήτρα, ἐρρήθην, etc. (from φρη- beside φερ- in ἐρέω, cf. Lat. *verbum*) we have El. φράτρα (15), Cypr. φρέτα (70.3) with its denominative φρετάω (ἐφρετάσατν, also spelled εὐφρετάσατν indicating an anticipation of the φ. Cf. *a* and 35. So also κενευφόν from κενεφόν), Arg. φεφρεμένα, ἀφρετέυε, later ἀρήτευε, *was spokesman, presided*, Arc. φρήσις. El. ἀφλανέος, *wholly* (cf. Hesych. ἀλανέως · ὁλοσχερῶς, also ἀλλανής · ἀσφαλής and ἀλανές · ἀληθές), is from ἀ-φλα-, and related to ἀελλής (ἀ-φελ-), ἀολλής (ἀ-φαλ- with Aeolic ο, cf. 5), ἄλής, Dor., Delph. ἄλία, *assembly*, Ion. (Hdt.) ἄλῖη (also from ἀφαλ-, with Ion. ᾱ from αφα as in ᾱτη, ἀνᾱλίσκω).

φρ appears as *βρ*, indicating a pronunciation *vr*, in Lesbian words quoted by grammarians and in our texts of the Lesbian poets (*βρήτωρ*, *βρόδον*, etc.), though this has become simply *ρ* at the time of our earliest inscriptions. Cf. also Boeot. *Βρανίδας* beside *Φάρνων*.

In most dialects *φ* was lost before the time of our earliest inscriptions and we find, as in Attic, initial *ρ*, medial *ρρ* or *ρ*. See *a*.

✓ *a*. In the case of medial *φρ*, which would occur only in compounds and augmented or reduplicated forms of words with initial *φρ*, the *φ* unites with the preceding vowel to form a diphthong in Lesbian (cf. 35), e.g. *εὐράγη*, *αὐρηκτος* (Herodian) from **ε-φράγη*, **α-φρηκτος* (Att. *ἐρράγη*, *ἄρρηκτος*), Hom. *ταλαύρινος* from **ταλά-φρινος*. But elsewhere the syllabification of the simplex (or form without augment or reduplication) was retained (i.e. *φρ* with the following vowel), and later this *φρ* became *ρρ* or sometimes *ρ*, e.g. Arg. *φεφρεμένα*, *ἀφρέτενε*, later *ἀρήτενε*. In Attic and most dialects augmented and reduplicated forms have *ρρ*, as Att. *ἐρρήθην* (*εἶρηκα* is formed after the analogy of forms like *εἵληφα*, 76 *b*), *ἐρράγην*, *ἔρρωγα*, Heracl. *ἔρρηγα*, while compounds also usually have *ρρ* but sometimes *ρ* under the continued influence of the simplex, as Att. *ἀναρρηθείς* but also *ἀναρηθείς*, Delph. *ἡμιρρήνιον* (from **ἡμί-φρην*, like *ἡμί-ονος*, cf. Hom. *πολύ-ρρην*). Cf. *ρρ* and *ρ* from *σρ*, 76 *b*. The development of medial *φλ* was probably parallel (cf. El. *ἀφλανέως* etc., above), though there is no example in Lesbian.

Consonantal *ι* (*ι*)

✓ 56. Original *ι* almost wholly disappeared from Greek in prehistoric times, giving *ι* or, rarely, *ζ* initially, as in *ὄς* (Skt. *yas*), *ἡπαρ* (Lat. *iecur*), *ζυγόν* (Skt. *yugam*), etc., yielding various results in combination with a preceding consonant (74, 81, 82, 84), and being dropped between vowels, as in *τρεις* from **τρεῖς* (Skt. *trayas*), etc. But between *ι* and a following vowel, as in *ἵππιος*, it always existed as a natural glide in pronunciation, and in a few dialects this is expressed in the spelling. So, by the repetition of *ι*, in Pamphylian, as *διιά*, *ἡιαροῖσι*, etc., and sometimes elsewhere, as early Arg. *ἡάλιος*, *Σικελίας*, Ion. (Priene) *Διοφάνης*. Cf. also Arg. *Καρνείας*, Ion. *Τήμιοι*, *θωιήν* (37.2). In Cyprian a special character, which we transcribe *j*, is generally employed, though not

uniformly, as in the Idalium bronze (no. 19) regularly before *a*, but not before *ε* or *ο*, e.g. *ἰατῆραν* but *ἱερῆϊαν*, *φέπια* but *θιόν*.

The Spiritus Asper. Psilosis

✓ 57. The spiritus asper generally represents an original *σ* (59) or *ς* (56), but in some words is of secondary, and sometimes obscure, origin, e.g. *ἵππος* (cf. Lat. *equus*; *ἵππος* regularly as the second part of compounds, *ἄλκιππος*, *ἀντιππος*, etc., rarely *ἀνθιππος*), *ἡμεῖς*, *ἀμές* (cf. Skt. *asmān*) with ' after the analogy of *ὕμεῖς* (with ' from *ι*). The sound was denoted by *Η* (earlier *Θ*) until the introduction of the Ionic *Η* = *η*, after which it was generally left undesignated.¹ But see 4.7.

Psilosis, or the loss of the spiritus asper, is characteristic of East Ionic (whence the sign was left free for use as *η*; see 4.6), Lesbian, Elean, Cyprian, and Cretan (i.e. Central Cretan).

a. Psilosis is shown, not only by the absence of *Η* = *h*, but by the presence of phrases and compounds in which a preceding mute is not changed to the aspirate, e.g. East Ion. *ἀπ' ἐκάστου*, *ἀπ' οὗ*, *κατάπερ*, El. *κατισταίῃ*, Cret. *κατιστάμεν*. But psilosis is no bar to the retention of aspirated mutes in phrases and compounds which were formed prior to the loss of the asper. For they would be affected, if at all, only by the analogical influence of the simplex, as Cret. *κατιστάμεν* by *ιστάμεν*. Hence East Ion. *κάθοδος*, El. *ποθελόμενος*, etc. Cf. Mod.Grsk. *καθίσταμαι*, *ἀφού*, etc., in spite of the loss of the spiritus asper.

58. Even in those dialects which generally preserve the spiritus asper, and which, in distinction from those with psilosis, we may call the *h*-dialects, there are many irregularities, partly in special words,

¹ In quoting forms from inscriptions, wherever the sign for the spiritus asper appears in the original it is transcribed *h*, to be distinguished from ' , which is supplied as a purely diacritical sign, like accent marks, and the employment of which is, in many special cases, of doubtful propriety. That is, the evidence is often insufficient to determine whether the omission of the sign of the asper is merely graphic, in which case we should transcribe the form with ' , or due to an actual loss of the sound, in which case we should transcribe with ' . As a working rule we employ the lenis in quoting forms without *h* from inscriptions which have the character or are of a period when it was certainly in common use.

where by-forms evidently existed, partly due to the weak pronunciation of the sound in general (cf. the variations in Latin spelling).

✓*a.* In several dialects the forms of the article, δ , δ^{α} , etc., appear regularly or frequently without *h*, showing that in these proclitic forms it was either wholly lost or more weakly sounded than elsewhere. So in Locrian (nos. 55, 56) always δ , never *ho* (cf. also $\kappa' \delta$), fem. δ and *ha* once each; in Delphian (no. 51) δ as article (A 30, 38, C 19), but demonstrative *ho* (B 53); Thess. $\kappa\alpha\iota = \kappa\alpha\iota \omicron\iota$ (no. 26); δ likewise in some early inscriptions of Boeotia, Pamphylia, Syracuse, Metapontum, and Sybaris. The same is probably to be inferred for Arcadian from the omission of *h* in the relative, as $\delta\nu = \delta^{\alpha} \delta\nu$ (no. 17.7), with which compare Boeot. $\delta\varsigma = \delta^{\alpha}\varsigma$ (no. 40) and Delph. $\delta\varsigma$ (no. 51 A 28) beside usual $h\delta$, *hóστις*, etc., though in most dialects the *h* of the relative is uniformly retained.

✓*b.* Other forms which regularly have the spiritus asper, but for which by-forms with the lenis are to be recognized, are: *ἡμέρα*, but even in Attic inscriptions frequently *ἐμέρα*, and Argol., Lac., Mess., Ther. *ἀμέρα*, Delph., Locr. *ἀμάρα*. *ιερός* (*hierós*, *hiarós*, in numerous dialects), but with lenis in Rhodian and Argolic, as Rhod. *ἐπ' ιερίως*, Arg. *ιαρομνάμονες* (nos. 76, 77, with *ho* etc.), Epid. *ιαρομνάμονες* (no. 83, with *hoμοναίους* etc.), Aegin. *ιαρέος* (beside *hoῖκος* = δ οἶκος, $\chi\delta = \kappa\alpha\iota \delta$). So *ἐπ' ιαρῆς* in the Megarian inscription no. 92, in contrast to *hiarón* at Selinus, is probably due to the Epidaurian graver. For Mant. *ιερός*, see *d.* *ἡμεῖς* (see 57), in Doric dialects *ἀμές* (Lac. *ποθ' ἀμέ*, Heracl. *hamés*), but also *ἀμές* (Coan *μετ' ἀμῶν* etc.). Thess. *ἀμμέ* or *ἀμμέ?* *ἔστηκα*, but also *ἔστακα* (cf. *ἔσταλκα*, for which, vice versa, sometimes *ἔσταλκα*), as Thess. *ἐπεστάκοντα* (no. 33), Mess. *κατεσταμένοι*, Amorg. *κατεστῶσης*.

✓*c.* Several words which regularly have the lenis show secondary forms with the asper in various dialects. Thus *ἔτος* (from *féτος*), but Heracl. *πεντα-ηετηρίδα* (beside *féτος*), Epid. *πενθ' ἔτη*, and frequently *καθ' ἔτος* etc. in the *κοινή* (cf. Mod.Gr. *ἐφέτος*), probably after the analogy of *ἡμέρα* in similar phrases. *ἴδιος* (from *fidios*), but Thess. *καθ' ἰδδιάν*, and so often in late inscriptions of various dialects (really *κοινή*), probably after *καθ' ἑκαστον*. *ἴσος* (from *físfos*), but Heracl. *híosos* beside *íσος*, and *ἐφ' ἴσῃς* in the *κοινή*, probably after *ὁμοιος*. Locr. *ἔντε* (cf. *ἔστε*), but Delph. *ἑέντε*, after $\delta\varsigma = \epsilon\omega\varsigma$. Heracl. *hoκτώ* (also Theran), *hoκτακάτιοι*, *heννέα*, Delph., Ther. *heνατός*, all after *ἐπτά*. So probably by a still further extension of the asper (e. g. after *ἐννεακαίδεκα*) Ther. *hικάδι* = *εἰκάδι* (no. 107). *ἄκρος*, but Heracl. *hακροσκιρίας*, Corcyr. *hákros*. Delph. *ἐφιορκέω*, also frequent in the *κοινή*, is a blend of *ἐπιορκέω* and *ἐφορκέω*, while Delph. *ἐφακέομαι* from *ἀκέομαι*

is obscure. In Thess. ἀνγρέω (ἐφάνγρενθαι) = Lesb. ἀγρέω the asper, as well as the ν, is probably due to contamination with some other word.

✓ *d.* Besides such special cases as have been noted in *a*, *b*, and *c*, there are in some dialects irregularities which seem to be due to confusion in spelling consequent upon the asper being weakly sounded or on the verge of total disappearance, though even some of these may possibly be due to special causes. Locrian has πεντορκίαν beside ῥόρκον, ὄσια, ἰστιά, κατιρόμενον, ὑδρίαν (*h* before *v* in *hνπό*), and, vice versa, once Ἡοποντίων beside Ὀπόντιοι, and χάγην for ἀγῆν (cf. ἐπάγον). In Arcadian, no. 17 has ἔμισυ beside ἡέμισυ, ἰστέρας, and once ἡάν for ἄν, and the very early Mantinean inscription, no. 16, shows no example of *h*, though containing not only αἶδε (see *a*) but ὄσια, ἱλαον, and ἱερός for which *hierós* is fully attested in the other Arcadian inscriptions as no. 17; and among the brief archaic inscriptions there is a notable lack of agreement in this matter. Heracleian has, besides the cases mentioned under *c*, ὄρος, ὀρίζω, where we expect ῥόρος, and ῥάρνησις, ῥοίσοντι, for ἄρνησις, αἴσοντι. Argolic (see also under *b*) has ἱκέτας (no. 75), ἀτερος (no. 83), ὦρος = Att. ὄρος, and fluctuating spelling in many words.

σ. Loss of Intervocalic σ

✓ 59. Original initial *s* became the spiritus asper in proethnic Greek, as in ἔδος (Lat. *sedeō*, Skt. *sad-*), ἔπομαι (Lat. *sequor*, Skt. *sac-*), etc. At the same time intervocalic *s* was changed in the same way and then lost, as in γένεος (Skt. *janasas*, Lat. *generis*), etc. Nevertheless there are many Greek words with intervocalic σ, either retained by analogy as in the aorist, or of secondary origin as σ from τ (61).

This Greek intervocalic σ was subjected to a similar process, namely became *h* and was later lost, in Laconian, Argolic, Elean, and Cyprian.

✓ 1. Laconian. Early ἐποίēηε, νικάῃας, ἐνῆῃβόῃαις, Ποῃοιδᾶνι, Λύῃηππον, Ἐλευῃνία, etc.; later Παῃηφᾶι, προβειπάῃας, νικάῃας, Ὀναιτέῃλης (Ὀνασι-), Πεικλειῃδα (Πεισι-), βαιλέος (βασιλέος), etc. Cf. also 97 *a*. Examples of σ omitted are also in Ar. Lys. and in glosses. This was a characteristic of Laconian speech from the earliest known period, and is faithfully represented in the spelling of most of the early inscriptions. But it was felt as a provincialism and ignored in the spelling of some few early inscriptions

which were set up outside of Laconia (no. 64, Φλειάσιοι, though the retention of σ in this non-Laconian name is natural anyway; no. 65, γνέσιοι, ἐβάσδοντι), and in the later inscriptions, which usually show σ . See 275.

✓2. Argolic. From Mycenae, early Φραγιαρίδας (no. 75, fifth century), late ἐπολυώρηε (197 B.C.); from Argos, early ἐποίρεῖε, Ἀρκεήλας, [δαμο]ήϊαι, etc., later δαμόιοι (δαμόσιοι), θηαυρόν (θησαυρόν), Τελείππος (Τελεσι-), Θράνλλος (Θρασυ-), etc. But forms with σ are also frequent at all periods, e.g. θεσαυρός, καταθέσιος (no. 78, fifth century), Λυσίππου in the same inscription with Τελείππος. This inconsistency in the spelling, which is even greater than in Laconian, has the same explanation. See 1, and 275.

a. Nearly all the examples are from Argos and vicinity, from which one might conclude that the change was specifically Argive, not general Argolic. But there are some traces of it at Epidaurus, and the absence of other examples may be due to external influence.

3. Elean. In no. 60 (middle fourth century) ἀδεαλτώῃαι, φυγαδεύαντι (aor. subj.), beside δαμοσιῶμεν, δαμοσιόια. In no. 61 (after Alexander) ποιήασσαι (ποιήσασθαι), ποιήαται (aor. subj.), beside ἀναθέσιος etc. In all the earlier inscriptions intervocalic σ is unchanged.

4. Cyprian. φρονέοι (φρονέωσι), ποεχόμενον (ποσ-εχόμενον), also in sentence combination (cf. 97 a), as καὶ ἀ(ν)τί (καὶς ἀντί), τᾷ ὑχέρων (τᾷς ὑχέρων). But generally σ is written.

Rhotacism

60. Rhotacism, or change of σ to ρ , is found in Elean, late Laconian, and Eretrian, rarely elsewhere.

✓1. Elean. Final ς appears uniformly as ρ in the later inscriptions, nos. 60, 61, e.g. τιρ, αἷματορ, ὄπωρ, πόλιος. Most of the earlier inscriptions show $-\varsigma$ and $-\rho$ side by side without any apparent system. Rhotacism of intervocalic σ is unknown (cf. 59.3).

a. In the earlier inscriptions ρ is relatively most frequent in forms of the article and the indefinite or the relative pronoun, e.g. τοίρ, τιρ, ὄρ, and

possibly the rhotacism began in such enclitic and proclitic forms. But even here there is great fluctuation in the spelling.

✓ 2. Laconian. Rhotacism of final ς is seen only in very late inscriptions, e.g. *νικάαρ*, *Ξεύξιππορ*, etc., confirmed by numerous glosses.

✓ 3. Eretrian. Rhotacism of intervocalic σ is frequent in inscriptions of Eretria and Oropus, e.g. Eretr. *ἔχουριν*, *θύωριν*, *ἐπιδημέωριν*, *συνελευθερώραντι*, *παιρίν*, *σίτηριν*, *Ἀρτεμίρια*, Orop. *δημορίων*. But there are many exceptions, and the use of ρ is gradually given up under Attic influence. Although Plato, *Cratylus* 434 c, remarks that the Eretrians say *σκληρότηρ* for *σκληρότης*, there is no inscriptional example of ρ for final ς except once *ὄπωρ ἄν*, for which see 97 a.

4. Rhotacism of σ before a voiced consonant is seen in Eretr. *Μίργος* = *Μίσγος*, late Cretan (Gortyna) *κόρμοι* = *κόσμοι*, Thess. (Matropolis, Pharsalus) *Θεόδωτος*, Lac. *Θιοκορμίδας*. In most dialects σ in this position was pronounced as a sonant (z), and in late times often indicated by ζ , as *ψήφιζμα*.

Change of τ to σ

✓ 61. τ is changed to σ very frequently before ι , and sometimes before υ . The more precise conditions are uncertain, and the change is in part independent of dialectic variation, τ being retained in some words in all dialects, e.g. *ἀντί*, and in some words becoming σ in all dialects, e.g. most words like *βάσις* (Skt. *ga-ti-s*), *στάσις*, etc.

But in a considerable class of words there is a distinct dialectic distribution of the τ - and σ -forms, the retention of τ being a notable characteristic of the West Greek dialects, in which Boeotian and Thessalian also share.

✓ 1. Verb forms with the endings *-τι*, *-ντι*, as *δίδωτι*, *φέρουντι* = *δίδωσι*, *φέρουσι* (Arc. *φέρουνσι*, Lesb. *φέροισι*). Examples are plentiful in all the West Greek dialects and Boeotian (*-τι*, *-νθι*), and for Thessalian are indirectly evidenced by *-νθι*. See 139.2.

✓ 2. The numerals for 20 and the hundreds, (ς) *ίκατι* = *εἴκοσι*, *-κάτιοι* = *-κόσιοι* (Arc. *-κάσιοι*).

- ✓ 3. Some nouns and adjectives in *-τις, -τιος, -τια*. Most words of this class have *σ* in all dialects. But *Ἄρταμίτιος* = *Ἄρτεμίσιος* in numerous West Greek dialects, Boeot. *Εὔτρητις* = *Εὔτρησις* (the Aeolic form in Homer), Coan, Delph. *ἐνιαύτιος* = *ἐνιαύσιος*, etc.
- ✓ 4. *πορτί* in Cretan, *ποτί* in all other West Greek dialects, with Boeotian and Thessalian, = Att.-Ion., Lesb. *πρός*, Arc.-Cypr. *πός*. But Homer has *προτί*, *ποτί*, as well as *πρός*. See 135.6 *a*.
- ✓ 5. *Ποτειδάων, Ποτειδάν*, etc. = *Ποσειδῶν*, the forms with *τ* being attested for numerous West Greek dialects, with Boeotian and Thessalian. Lac. *Ποηοιδάν* is a relic of the Pre-Doric (Achaean) form (cf. Arc. *Ποσοιδάν*), with the Laconian change of *σ* to *h*. *Ποσειδάν* in some later Doric inscriptions is probably due to the influence of the usual *Ποσειδῶν*.
- ✓ 6. *τύ* in literary Doric and an inscription of Epidaurus, Boeot. *τού* = Att.-Ion., Lesb., Arc. *σύ*. Cret. *[ῆ]μιτυ-έκτο*, Epid. *ἡμίτεια*, but Att.-Ion., Arc. *ῆμισυς*, Lesb. *αἴμισυς*, with suffix *-τυ*, beside which we find Arc., Delph., Epid., Meg., Thess., late Cret. *ῆμισσος* from **ῆμιτφος*, with suffix *-τφο-*.

β, δ, γ

62. In general *β, δ, γ* remained simple mediae, but in some dialects there are indications of their pronunciation as spirants, which eventually prevailed even in Attic (cf. Mod.Gr. *β* = *v*, *δ* = "soft" *th*, *γ* = guttural spirant). Such are:

1. The use of *β* for *φ* in later Laconian etc. See 51.
- ✓ 2. The representation of *δ* by *ζ* in three of the very earliest Elean inscriptions, e.g. *ζέ, ζέκα, ζίκαια, ζίφνιον, ζαμιοργία, φειζός*, though the others have *δ*, following what was the usual spelling elsewhere. Cf. also early Rhod. *τόζ'* = *τόδε* (no. 93), and early Arg. *φισζείε* (for *σζ* see 89.1) = *εἰδείη*.
- ✓ 3. The occasional omission of *γ* or substitution of *ι*, as in Boeot. *ἰώ, ἰών*, (Ar., Corinna) = *ἐγώ*, Arc. *ἐπιθυιάνε* (*ἐπιθυγαάνη*), Pamph. *μλειάλ[αν]* (*μεγάλην*), and *ὀλίος* (*ὀλίγος*) in late inscriptions of various places.

✓4. The occasional representation of γ by ζ in Cyprian, as $\zeta\tilde{a}$ ($\gamma\tilde{a}$), $\acute{\alpha}\zeta\alpha\theta\acute{o}s$ ($\acute{\alpha}\gamma\alpha\theta\acute{o}s$).

✓5. Cret. $\sigma\pi\omicron\phi\delta\delta\acute{\alpha}\nu$. See 89.3.

ϕ, θ, χ

✓63. In general ϕ, θ, χ remained true aspirated mutes, and in the earliest type of the alphabet, which had a sign for θ but none for ϕ or χ , these two were represented by πh and κh , as at Thera, or, where a sign for h was not in use, simply by π and κ , as in the Gortynian Law-Code (e.g. $\kappa\rho\acute{o}\nu\omicron\varsigma = \chi\rho\acute{o}\nu\omicron\varsigma$, $\pi\upsilon\lambda\acute{\alpha} = \phi\upsilon\lambda\acute{\eta}$). Spellings like $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\phi\alpha$, $\delta\epsilon\delta\acute{o}\kappa\chi\theta\alpha\iota$ are mostly late, an exceptionally early example being Delph. $\lambda\epsilon\kappa\chi\omicron\iota$ (no. 51 D 13; dat. sg. of $\lambda\epsilon\chi\acute{\omega}$).

But the pronunciation as spirants (Engl. *f*, "hard" *th*, Germ. *ch*), which eventually prevailed even in Attic, may have existed at a much earlier period in some dialects. Such a pronunciation of θ is certainly presupposed by Lac. $\sigma = \theta$ (64), and probably by Cret. $\theta\theta = \sigma\theta$ etc. (81 a, 85.3). So too $\sigma\tau = \sigma\theta$ in Locrian, Elean, etc. (85.1) is most plausibly explained as due to the fact that θ had become a spirant in other positions, but remained an aspirated mute after σ and so, in contrast, was denoted by τ . A similar explanation probably holds for some other cases where τ is used for θ , as Cret. $\tau\nu\alpha\tau\acute{o}s$ etc. (66); further Cret. $\acute{\alpha}\nu\tau\rho\omicron\pi\omicron\varsigma$ (also Pamph.) = $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$, $\delta\lambda\epsilon\tau\rho\omicron\varsigma = \delta\lambda\epsilon\theta\rho\omicron\varsigma$. But these and the $\sigma\tau$ forms may also be attributed to deaspiration. Cf. also Arc., Cret., Pamph. $\Pi\acute{\upsilon}\tau\iota\omicron\varsigma = \Pi\acute{\upsilon}\theta\iota\omicron\varsigma$.

✓64. Laconian $\sigma = \theta$. The use of σ by Aristophanes in the *Lysistrata* to indicate the sound of the Laconian θ (and there is no good reason to doubt that this belongs to the original text) shows that it had become a spirant which would strike the Athenian ear as σ , even if not yet fully identical with it. The Laconians themselves retained the spelling θ in all the earlier inscriptions, but $\acute{\alpha}\nu\acute{\epsilon}\sigma\eta\kappa\epsilon$ ($\acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon$) and $\sigma\iota\acute{\omega}$ ($\theta\epsilon\omicron\upsilon$) occur in a fourth century inscription, and in very late inscriptions $\acute{\alpha}\nu\acute{\epsilon}\sigma\eta\kappa\epsilon$, $\beta\omega\rho\sigma\acute{\epsilon}\alpha$ ($\text{For}\theta\acute{\iota}\alpha$), $\kappa\alpha\sigma\sigma\eta\rho\alpha\tau\acute{o}\rho\iota\nu$ beside $\kappa\alpha\theta\theta\eta\rho\alpha\tau\acute{o}\rho\iota\omicron\nu$, etc.

Interchange of Surds, Sonants, and Aspirates

✓ 65. Dissimilation and assimilation of aspirates, or transposition of the aspiration. The dissimilation seen in *τίθημι* from **θίθημι*, *τρέχω* from **θρέχω* (cf. *θρέξομαι*), etc., belongs to the proethnic period. But there are some examples of later, dialectic, assimilation. So Cret. *θιθέμενος* = *τιθέμενος*, *θύκα* (i.e. *θύχα*) = *τύχη*, West Ion. (Cumae) *θυφλός* = *τυφλός*, Arc. *φαρθένος* = *παρθένος* (also in sixth century Attic inscriptions), Lac., Epid. *θεθμός*, Locr., El. *θέθμιον* = *τεθμός*, *τέθμιον*, Att. *θεσμός*, *θέσμιον* (164.4), Att. (inscr.) *ἐνθαῦθα* = usual Att. *ἐνταῦθα*. Ion. *ἐνθαῦτα* is the more original form (from *ἐνθα*), whence Att. *ἐνταῦθα* through transposition of the aspiration and influence of *ταῦτα*. Cf. also Eub. *ἐντοῦθα* like *τοῦτα* (124); El. *ἐνταῦτα*, Argol. *ἐντάδε* = *ἐνθάδε*, influenced by *ταῦτα*, *τάδε* (but cf. also 66). For transposition cf. also Ion. *ἄχαντος* = *ἄκανθος*, Cret. *καυχός* = *χαλκός*, Thess. *Πετθαλός* from *Φετταλός* (68.2).

✓ 66. There are scattered examples of variation between surd and aspirate, surd and sonant, etc., especially before a nasal. Locr. *τέκνα* = *τέχνη*, Cret. *τνατός*, *τετνακός* = *θνητός*, *τεθυηκός*, Heracl. *διακνόντων* beside *διαγνόντων*, Eretr. *ἀποδείγνυσθαι*, Ther. *ἐνδειγνύμενος* to *δείκνυμι*, Aetol. *ἄχνηκότας* beside *ἄγνηκώς* (*ἄγνέω* = *ἄγω*). Ion. (Chios) *πρῆγμα* = *πρήγμα*, Epid. *φάργμα* = *φράγμα*, *πάρδειγμα* = *παράδειγμα*, Arg. *ρήχμός* = *ρήγμός* (-*σμα*, -*σμος*). Cf. *τέχνη* from **τέκσνᾱ*. (So perhaps Delph., Locr. *ἐχθός* from **ἐχτός*, this from **ἐκσ-τός*. Cf. early Att. *ἔδοχσε* etc.)

In Pamphylian *ντ* becomes regularly (*ν*)*δ* (*ν* not written, 69.2), as *πέδε* = *πέντε*, *ἐξάγῳδι* = *ἐξάγωντι*. Cret. *ἀβλοπία* = *ἀβλαβία*, Mess. *κεκλεβώς* (*κλέπτω*), Arg. *γεγράβανται* = *γεγράφαται*, are examples of analogical interchange in roots ending in a labial, owing to common forms in *ψ* and *πτ*. Locr. *φρίν* = *πρίν* is obscure.

El. *πάσκω* = *πάσχω* is probably due to the influence of other verbs in -*σκω* (but possibly like *στ* = *σθ*, cf. 63). For Att.-Ion. *δέχομαι* with analogical *χ* (probably from third plur. perf. *δέχεται*)

other dialects (and Ionic in part) have the original *δέκομαι* (cf. Att. *δωροδόκος*). *οὔδεις, μηδεις*, are replaced by *οὔθεις, μηθείς*, with *θ* from *δ* + the spiritus asper of *εις*, in later Attic and elsewhere.

a. Very late inscriptions show numerous examples of confusion, not confined to any special conditions, as *ἀδελπός* = *ἀδελφός*, *φρεσβύτερος* = *πρεσβύτερος*, Lesb. *ὑπάρκουσαν* = *ὑπάρχουσαν*, Lac. *παιδιχόν* = *παιδικόν*.

Interchange of π and πτ

✓ 67. Of the Homeric by-forms of *πόλις* and *πόλεμος*, *πτόλις* is found also in Cyprian, rarely in Arcadian and Cretan, and in Thessalian after a vowel, as *οἱ πτολίարχοι, ἀρχιπτολιάρχεντος* (πτ from πτ, 86.2); *πτόλεμος* is found in Cyprian (gloss) and Cretan (rare), and in many dialects as the second member of proper names.

Interchange of Labials, Dentals, and Gutturals

✓ 68. 1. Those sounds of the parent speech which are called labio-velars and are commonly designated as *qʷ, gʷ, gʷh*, appear in Greek regularly as (1) labials before the back vowels *α, ο, ω*, and before consonants, (2) dentals before the front vowels *ι, ε, η*, (3) gutturals before and after *υ*. Thus *ποῦ, πόθεν* (Lat. *quod*, cf. Osc. *pod*), *ὅποιος*, but *τίς* (Lat. *quis*), *τε* (Lat. *que*), Cret. *ὀτείος*, — *πεμπάς, πέμπτος*, but *πέντε* (Lat. *quinque*), — *λύκος* (Eng. *wolf*), *γυνή* (Eng. *queen*) beside Boeot. *βανά*. But before *ι* usually *β, φ*, e.g. *βίος* (Lat. *vīnus*), with *δ* only in Heracl. *ἐνδεδιωκότα* = *ἐμβεβιωκότα*. Many exceptions are due to leveling between related forms, e.g. *βέλος* after *βάλλω*, Cypr. *πείσει* = *τείσει* after *ποινά*, etc. Instead of *πρέσβυς*, with analogical *β*, several dialects have forms with *γ*, which is regular before *υ*, e.g. Cret. *πρεῖγυς* etc., Boeot. *πρισγεῖες* (see 86.3). Examples of the normal relation are Arc. *δέλλω* = *βάλλω*, West Greek *δήλομαι, δείλομαι* (75) = *βούλομαι*, Delph. etc. *ὀδελός* (49.3) = *ὀβολός* (but if from the rare early Att. *ὀβελός*, *β* is analogical, as in *ὀβελίσκος*. Boeot. *ὀβελός*, Thess. *ὀβελλός* may belong under 2, below).

✓ 2. But it is a notable characteristic of the Aeolic dialects that they very frequently show a labial even before a front vowel, where the dental is regular elsewhere. Thus Lesb., Thess. *πέμπε* = *πέντε*, Lesb. *πέσσυρες* (Hesych., cf. Hom. *πίσυρες*), Boeot. *πέτταρες* = *τέτταρες*, Thess. *πεῖσαι*, *ἀππεισάτου*, Boeot. *ποταποπισάτω* = *τεῖσαι* etc., Lesb. *πήλυι* (Sappho), Boeot. *Πειλε-στροτίδας* to *τῆλε*, Thess. *βέλλομαι*, Boeot. *βείλομαι* = West Greek *δήλομαι*, *δείλομαι*, Lesb. *Βέλφοι* (gloss), Boeot. *Βελφοί* = *Δελφοί*, Thess. *Βέλφαιον* = **Δέλφαιον*, Boeot. *βέφυρα* = Cret. *δέφυρα*, Att. *γέφυρα* (for *γ* see App. 88), Boeot. *Θιόφειστος* to *Ἑρμό-θεστος*, *Θεστίδας* (*θέσσασθαι*), Lesb. *φήρ* (gloss), Thess. *πεφειράκοντες* = *θήρ*, *τεθηρακότες* (though this is a case of original *ḡh* not *gʰh*), Boeot. *Φετταλός*, whence Thess. *Πετθαλός* with transposition of the aspiration (65) = Att. *Θετταλός*, Ion. etc. *Θεσσαλός*. Yet some words always have the dental, e.g. *τε*, *τις*, *τιμά*, the reason for this being obscure.

✓ 3. In Arcado-Cyprian there is evidence that the sound arising before a front vowel was not, as elsewhere, identical with the ordinary dental, but, at least under certain conditions, was a sibilant. Thus Cypr. *σις* = *τις* (no. 19), *σί* = *τί* (Hesych.), and Arc. *σις* = *τις*, *εῖσε* = *εῖτε*, *ὀσέοι* = *ὄτεω* (for *σ* see 4.4) in an early inscription of Mantinea (no. 16), though all other Arcadian inscriptions have the usual *τις* etc. Cf. also the glosses *ζέρεθρον* beside *δέρεθρον* = *βάραθρον*, and *ζέλλω* beside inscriptional *δέλλω* = *βάλλω*. But *σ* occurs once for original dental, *ἀπυσεδομίνος*.

NOTE. The fact that in Arcadian only the one inscription named shows anything but the dental spelling need not indicate that the peculiar pronunciation was locally restricted. It was probably colloquial throughout the dialect, but not usually followed in the spelling, owing to external influence. Cf. El. *ζ* = *δ* only in the earliest inscriptions (62.2), and see 275.

✓ 4. There are some pronominal forms with *κ* in place of the usual *π* or *τ*. Thus Ion. *κῶς* = *πῶς*, *κότερος*, etc. (in texts of Ionic authors; in inscriptions only once *ὀκοῖα*, otherwise *π*), Lesb. *ὄκαι*, *ὄκοσσον*, Thess. *κίς* = *τίς*, etc. Possibly such forms arose in phrases like *οὗ κως* etc. with regular *κ* after *υ* (above, 1).

✓ *a.* Thess., Cypr. *δαύχνα* in *συνδανχναφόροι*, *Δανχναφόριος* (cf. *δανχμός* in Nicand., Hesych.) is from **δανκωνā* (cf. 66) belonging with *δαῦκος*, *δαῦκον*, a plant much like the *δάφνη* (cf. *δαῦκον δαφνοειδές*, Theophr.). The form *δαύχνα* then served as the equivalent of the similar though unrelated *δάφνη*.

5. A change of *θ* to *φ*, that is, doubtless, of spirant *th* to *f*, is seen in *φεῶν*, *φύοντες* = *θεῶν*, *θύοντες*, of an inscription found at Dodona.

Nasals and Liquids

✓ 69. Nasal before consonant. The nasal was always assimilated to the character of the following consonant, but was less distinctly sounded than in the intervocalic position. With this are connected the following facts.

1. The letter *ν* is freely used for the guttural and the labial nasal, as well as for the dental, e.g. *Ὀλύμπιος*, *ἀνφί*, *λανχάνω*.

2. The nasal is omitted in the spelling, occasionally in all dialects, and regularly in Cyprian and Pamphylian.

✓ 3. Complete assimilation to a following mute, though not regular in any dialect, sometimes occurred in careless pronunciation, as shown by occasional, and mostly late, spellings, e.g. Att. *ξυββάλλεσθαι*, Boeot. *Ὀλυππίχην* (late *κοινή* inscription), Delph. *Ἀθαββος*, *σύββολον*, *λαββάνοντες*. From Crete, where in general consonant assimilation is most extensive (86), there are several examples, as *ποππάν* = *πομπάν*, *ἀφφάνω* = *ἀμφάνω*, and the assimilated form was usual in the name of the town Lappa, whose coins show *Λαππαίων*. In some cases the dissimilative influence of a preceding or following nasal was probably a factor, e.g. Delph. *ἀνεκκλήτως* = *ἀνεγκλήτως*, *ἐπάνακκον* (papyr.) = *ἐπάναγκον*, Locr. *ἔκκλημα* = *ἐγκλημα*, *ἀνακκάζηι* = *ἀναγκάζη*, Thess. *ἐξξανα(κ)κά(δ)δεν* = *ἐξαναγκάζειν*.

✓ 4. A special case is Boeot. *ἔππασις* (uniformly so spelled) = *ἔμπασις*. This is from **ἔμ-ππᾱσις* (cf. *τὰ ππάματα*, *Θιό-ππαστος*, *Γυνό-ππαστος*), the root being *ππᾱ-* (with *ππ* from original *ḫμ*, as in *ἵππος*), which is simplified initially to *πᾱ-*, as in *πᾱμα* etc. (49.5). So also Boeot. *ἀππασάμενος* (Corinna) from **ἀν-ππᾱ-*.

a. Assimilation of a nasal to the character of the *preceding* mute is perhaps to be seen in Coan Ἀρίσταιχνος = Ἀρίσταιχμος, and Cret. δαρκνά = δαρχμά, δραχμή. Cf. Mod.Gr. Πάτνος from Πάτμος, λαχνός from λαχμός.

✓ 70. Transposition of a liquid, or loss by dissimilation.

✓ 1. Transposition within the same syllable. Cret. πορτί = προτί, Ἀφορδίτα = Ἀφροδίτη, also κάρτος, σαρτός, etc. for which see 49.2 *a.* Pamph. Ἀφορδίσιυς, Ther. Καρτι-, Σαρτο-.

2. Transposition between different syllables. Heracl. τράφος, Amorg. τράφη = τάφρος, τάφρη, Syrac. δρίφος = δίφρος (Hesych.).

✓ 3. Loss by dissimilation. Cypr. φρέτα = ῥήτρα, Epid. ῥόπτον = ῥόπτρον, θύρωτον from *θύρωτρον, φατρία or φάτρα in various dialects = φρατρία, Hom. φρήτρη, conversely φρήταρχος at Naples.

✓ 71. Cretan υ from λ. In Cretan the λ was a deep guttural *l* closely resembling *u* (cf. French *autre* from *alter*, etc.), and was so written occasionally, e.g. Gortyn. ἀδευπιαί = ἀδελφαί (but usually ἀδελπιός etc.), φευμένας = φελμένας, καυχός = χαλκός. There are numerous Cretan glosses in Hesychius with υ = λ, e.g. αὔσος = ἄλσος.

✓ *a.* Cretan ι from ρ in μαῖτυς = μάρτυς is without parallel, and must be due to some kind of dissimilation between the two ρ's of μάρτυρ-.

✓ 72. ντ, νθ, from λτ, λθ. Several examples of ντ = λτ are found in Peloponnesian Doric and the Sicilian and Italiot colonies, e.g. Meg., Mess., Heracl., Syrac. Φίντων (Φίλτων), Φιντίας, etc., Arg. Μίντων (Μίλτων), κέντο (κέλτο) in Alcman, φίντατος (φίλτατος) in Epicharmus, βέντιστος (βέλτιστος) in Theocritus. ἐνθεῖν (ἐλθεῖν) occurs in Alcman, Epicharmus, Theocritus, and at Corcyra; also in Arcadian, a late Delphian, and a late Cretan inscription. Meg. ἐνπίδες = ἐλπίδες stands alone.

Double Liquids and Nasals in Lesbian and Thessalian

~ 73. The combinations treated in 74-76, also 77.1, 79, have in part a common history, since they all become double liquids and nasals in Lesbian and Thessalian, but in other dialects a single

liquid or nasal accompanied by lengthening of the preceding vowel (if ϵ or o , to $\epsilon\iota$, ou , or η , ω , according to the dialect; see 25).

✓ 74. ρ , ν , + ι , when preceded by any other vowel than a or o . From * $\phi\theta\acute{\epsilon}\rho\iota\omega$, Lesb. $\phi\theta\acute{\epsilon}\rho\rho\omega$ (gram.), Att. etc. $\phi\theta\acute{\epsilon}\rho\omega$, Arc. $\phi\theta\acute{\eta}\rho\omega$. From * $\kappa\rho\acute{\iota}\nu\iota\omega$, Lesb. $\kappa\rho\acute{\iota}\nu\eta\omega$ (gram.), Thess. $\kappa\rho\acute{\epsilon}\nu\eta\omega$ (18), Att. etc. $\kappa\rho\acute{\iota}\nu\omega$. From * $\kappa\tau\acute{\epsilon}\nu\iota\omega$, Lesb. $\kappa\tau\acute{\epsilon}\nu\eta\omega$ (gram.), Att. etc. $\kappa\tau\acute{\epsilon}\nu\omega$.

a. But if a or o precedes, epenthesis takes place, the result being the same in all dialects, e. g. $\chi\acute{\alpha}\iota\rho\omega$ from * $\chi\acute{\alpha}\rho\iota\omega$, $\mu\acute{o}\iota\rho\alpha$ from * $\mu\acute{o}\rho\iota\alpha$, $\beta\acute{\alpha}\iota\eta\omega$ from * $\beta\acute{\alpha}\nu\iota\omega$.

✓ b. $\lambda\iota$ gives $\lambda\lambda$ in nearly all dialects, e. g. $\acute{\alpha}\lambda\lambda\omicron\varsigma$ (Lat. *alius*), $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$ from * $\sigma\acute{\tau}\acute{\epsilon}\lambda\iota\omega$. But Cyprian has $\alpha\acute{\iota}\lambda\omicron\varsigma$ (beside $\acute{\alpha}\lambda(\lambda)\acute{\alpha}$), and Elean once $\alpha\acute{\iota}\lambda\omicron\tau\rho\iota\alpha$ (beside $\acute{\alpha}\lambda\lambda\alpha$, $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$).

✓ 75. $\lambda\nu$. From * $\sigma\acute{\tau}\acute{\alpha}\lambda\nu\bar{a}$, Lesb., Thess. $\sigma\acute{\tau}\acute{\alpha}\lambda\lambda\bar{a}$, Dor. etc. $\sigma\acute{\tau}\acute{\alpha}\lambda\bar{a}$, Att.-Ion. $\sigma\tau\acute{\eta}\lambda\eta$. From * $\beta\acute{o}\lambda\nu\bar{a}$, * $\beta\acute{o}\lambda\nu\omicron\mu\alpha\iota$ (* $\delta\acute{\epsilon}\lambda\nu\omicron\mu\alpha\iota$, * $\beta\acute{\epsilon}\lambda\nu\omicron\mu\alpha\iota$, 49.3, 68.2), Lesb. $\beta\acute{o}\lambda\lambda\bar{a}$, Thess. $\beta\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$, Att.-Ion. $\beta\omicron\upsilon\lambda\acute{\eta}$, $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, Boeot. $\beta\omega\lambda\acute{\alpha}$, $\beta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$, Locr., Delph. $\delta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$, El., Coan, Heracl., Ther. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$. From * $\phi\acute{\epsilon}\lambda\nu\omega$, * $\phi\epsilon\lambda\nu\acute{\epsilon}\omega$, Lesb. $\acute{\alpha}\phi\acute{\epsilon}\lambda\lambda\omega$ (gloss), Ion. $\epsilon\acute{\iota}\lambda\omega$, $\epsilon\acute{\iota}\lambda\acute{\epsilon}\omega$, Delph. $\epsilon\acute{\iota}\lambda\acute{\epsilon}\sigma\theta\omega$, El. $\acute{\alpha}\pi\omicron\phi\epsilon\lambda\acute{\epsilon}\omicron\iota$, $-\acute{\epsilon}\omicron\iota\alpha\nu$, Heracl. $\acute{\epsilon}\gamma\phi\eta\lambda\eta\theta\acute{\iota}\omega\nu\tau\iota$. (In these forms the meaning is *debar*, *prevent*. Cret. $\phi\epsilon\upsilon\mu\acute{\epsilon}\nu\alpha\varsigma$ = $\phi\epsilon\lambda\mu\acute{\epsilon}\nu\alpha\varsigma$ and $\kappa\alpha\tau\alpha\phi\epsilon\lambda\mu\acute{\epsilon}\nu\omicron\nu$ are perf. pass. participles, like Hom. $\acute{\epsilon}\epsilon\lambda\mu\acute{\epsilon}\nu\omicron\varsigma$ from the same root, but meaning *assembled*.)

a. Forms like $\delta\acute{\alpha}\lambda\lambda\upsilon\mu\iota$ with $\lambda\lambda$ in all dialects represent a later treatment of $\lambda\nu$ (with ν restored by analogy of $\delta\acute{\epsilon}\iota\kappa\nu\eta\mu\iota$ etc.).

✓ b. $\beta\acute{o}\lambda\omicron\mu\alpha\iota$, from a form without ν , is Arcado-Cyprian, and occurs also, beside $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, in Ionic (Homer and Eretrian).

✓ 76. Intervocalic σ + liquid or nasal. From * $\chi\acute{\epsilon}\sigma\lambda\iota\omicron\iota$ (cf. Skt. *sa-hasra-*), Lesb., Thess. $\chi\acute{\epsilon}\lambda\lambda\iota\omicron\iota$, Ion. etc. $\chi\epsilon\acute{\iota}\lambda\iota\omicron\iota$, Lac. $\chi\acute{\eta}\lambda\iota\omicron\iota$ (Att. $\chi\acute{\iota}\lambda\iota\omicron\iota$, see 25 c). From * $\acute{\epsilon}\sigma\mu\acute{\iota}$ (Skt. *asmī*), Lesb. $\acute{\epsilon}\mu\mu\iota$, Thess. $\acute{\epsilon}\mu\mu\acute{\iota}$, elsewhere $\epsilon\acute{\iota}\mu\acute{\iota}$ or $\acute{\eta}\mu\acute{\iota}$ (25). From * $\acute{\alpha}\sigma\mu\acute{\epsilon}$ (cf. Skt. *asmān*), Lesb. $\acute{\alpha}\mu\mu\epsilon$, Thess. $\acute{\alpha}\mu\mu\acute{\epsilon}$, elsewhere $\acute{\alpha}\mu\acute{\epsilon}$, Att.-Ion. $\acute{\eta}\mu\acute{\epsilon}\alpha\varsigma$. From * $\sigma\epsilon\lambda\acute{\alpha}\sigma\nu\bar{a}$ ($\sigma\acute{\epsilon}\lambda\alpha\varsigma$), Lesb. $\sigma\epsilon\lambda\acute{\alpha}\nu\eta\bar{a}$, elsewhere $\sigma\epsilon\lambda\acute{\alpha}\nu\bar{a}$, Att.-Ion. $\sigma\epsilon\lambda\acute{\eta}\nu\eta$.

a. For $\sigma\rho$ cf. Hom. $\tau\rho\acute{\eta}\rho\omega\nu$ from * $\tau\rho\acute{\alpha}\sigma\rho\omega\nu$ ($\tau\rho\acute{\epsilon}\omega$ from * $\tau\rho\acute{\epsilon}\sigma\omega$). But there is no example of Lesb., Thess. $\rho\rho$; and the development was not parallel to that of $\sigma\lambda$ etc., assuming that Lesb. $\acute{\iota}\rho\omicron\varsigma$ is from * $\acute{\iota}\sigma\rho\omicron-$ (13.1).

✓ *b.* Initial *σλ* etc. became *λλ* etc., later simple *λ* etc. The earlier stage is represented by occasional early spellings with *λσ* etc., e.g. Aegin. *λσβών*, Corcyr. *ρσοφαῖσι*, *Μηεύσιος*.

Compounds and augmented or reduplicated forms of such words only rarely show the development proper to intervocalic *σλ* etc., as Att. *εἰληφα* from **σέσλᾱφα*. Usually this was checked by the analogical influence of the simplex, and the subsequent development was to *λλ* etc., later (under the continued influence of the simplex and of words with original initial *λ* etc.) simply *λ* etc., e.g. Hom. *ἔ-λλαβε*, *ἄ-λληκτος*, *ἔ-ρρεον*, *ἔ-ννεον*, *φιλο-μμειδής*, later *ἔλαβε* etc. But *ρρ* usually remained, e.g. Att. *ἑρρήνην* beside *ἔλαβε*, Dor. *-ερριά*, though here there is considerable variation, especially in compounds (Att. *παραρύματα* and *παραρρήματα*, etc.). Cf *ρρ* from *φρ*, 55 *a*.

77

✓ 77. 1. Original intervocalic *νσ*. From **μηνσός* (cf. Lat. *mēnsis*), Lesb. *μῆννος* (also *μῆνος*), Thess. *μειννός* (also *μεινός*), Att. etc. *μηνός* (in this word the vowel was already long). From **ἔκρινσα*, Lesb. *ἔκριννα*, Att. etc. *ἔκριννα*. From **ἔμενσα*, Thess. *ἔμεννα*, Att. etc. *ἔμεινα*. From **ἔφανσα*, Dor. etc. *ἔφᾱνα*, Att.-Ion. *ἔφηννα*. Similarly *μσ*, as, from **ἔνεμσα*, Lesb. *ἔνεμμα* (gram.), Att. etc. *ἔνειμα*.

a. The dat. pl. of *ν*-stems, as *ποιμέσι*, *δαίμοσι*, is not formed from *-ενσι*, *-ονσι*, but from *-ασι* (cf. *φρασί* Pindar) with substitution of the vowel of the other cases. But in Arc. *ἡερομνάμονσι* the *ν* also is introduced from the other cases, and this secondary *νσ* is retained (cf. 3).

✓ 2. *νσ* + consonant lost its *ν* in protoethnic Greek without effect on the preceding vowel, e.g. *κεστός* from **κενστός* (cf. *κεντέω*), *συσκευάζω*, etc. But *ν* might be kept or restored by analogy, with resulting treatment of *νσ* as in 3. Att. *ἔσπεισται* from **ἔσπενσται*, Lesb. *εἵκοιστος* etc. (116), Arg. *ποιγραψάνσθω* etc. (140. 3 *b*).

✓ 3. Secondary intervocalic *νσ*, in which *σ* comes from *τι*, dental + *σ*, or *τ* before *ι*, had an entirely different history from that of original *νσ*, which was changed before the new *νσ* came into existence. This *νσ* is retained in Cretan (i.e. Central Cretan, cf. 273), Argolic (mainly Argive, cf. 251), Thessalian, and Arcadian, while in other dialects it loses the *ν* with lengthening, in Lesbian with diphthongization, of the preceding vowel. Thus from **πάντις*,

Cret., Arg., Thess., Arc. *πάνσα*, Att. etc. *πᾶσα*, Lesb. *παῖσα*. From **μόντια*, Cret. etc. **μόνσα* (not yet quotable), Lesb. *μοῖσα*, elsewhere *μούσα* or *μῶσα*. From nom. sg. fem. pres. part. *-ντ-ια*, Cret. *ἔχονσα*, *ἄγονσα*, *ἐβλόνσα*, etc., Thess. *λειτορεύσανσα*, *ἀπελευθερεσθένσα*, Arc. *μίνονσα* etc., Arg. *ἀντιτυχόνσα* etc., Lesb. *ἔχοισα*, *ἀρμόζοισα*, *δάμεισα*, etc., elsewhere *-ουσα* or *-ωσα*, *-ᾶσα*, *-εισα*. From dat. pl. of the *ντ*-stems, Cret. *ἐπιβάλλονσι*, *ἐλόνσι*, *νικάσανσι*, etc., Arg. *θύονσι*, *ἄπανσι*, Arc. *πάνσι*, *πολιτεύονσι*, elsewhere *-ουσι*, *-ωσι*, *-ᾶσι*, etc. From aor. **ἔσπενδσα*, Cret. *ἔσπενσα*, Att. etc. *ἔσπεισα*. From 3 pl. *-ντι* (West Greek *φέροντι* etc.), Arc. *κρίνωνσι*, *ποιέωνσι*, etc., Lesb. *ἔχοισι*, *γράφωσι*, *τίθεισι*, etc. (so also Chian *λάβωσιν*, *πρήξωσιν*, cf. 184), Att. etc. *φέρουσι*. Observe that 3 pl. *-νσι* is exclusively Arcadian, since this is the only dialect which belongs both to the *νσ* and the *σι* from *τι* (61) groups.

a. In derivatives in *-σις* from verbs in *-νω*, *νσ* is kept in all dialects, e.g. not only Cret. *ἄπανσις* = *ἀνάφανσις*, Epid. *ἄλινσις*, but Att. *πρόφανσις*, *ὑφανσις*, etc., owing to the influence of the verbs.

✓ 78. Final *νσ*. Since *νσ* + consonant lost its *ν* in proethnic Greek (77.2), the same would be true of final *νσ* in close combination with a following word beginning with a consonant. Hence there arose doublets such as 1) before vowel *τόνς*, *τάνς*, 2) before consonants *τός*, *τάς*. Such doublets are found in Cretan, the Gortynian Law-Code still adhering very closely to the original distribution in the case of the article, e.g. *τόνς ἐλευθέρους*, but *τὸς καδεστάνς*. But elsewhere the use of one or the other set of forms has ceased to depend at all upon the initial of the following word.

Accusatives in *-ος*, *-ας* are the regular forms in Thessalian, Arcadian (so probably Cyprian *-ος* not *-ὄς*), Theran, are frequent in Coan (*-ος* beside *-ους*), and are occasionally found in other Doric dialects and in literary Doric (e.g. frequent in Theocritus). Other dialects have *-ους*, *-ας*, or forms coming therefrom by the same development as that seen in the case of secondary intervocalic *νσ* (*πάνσα* etc. 77.3), e.g. Arg. *τόνς*, *τάνς* (for Argolic in general, see 251), Lesbian *τοῖς*, *ταῖς*, in most dialects *τούς* or *τῶς* (25), *τάς*.

Only Elean, in spite of *πᾶσα*, has here a development similar to the Lesbian, yielding *-αις* and later, with the rhotacism (60.1), *-αιρ*, *-οιρ*. At the time of the early Elean inscriptions the diphthong was not yet fully developed (pronounced *-a'is*, *-o'is* with incipient diphthongs) and we find the spelling *-ας*, *-ος* beside *-αις*, **οις* (there happen to be no *o*-stem accusatives in those inscriptions which show *-αις*).

Similarly the preposition *ἐνς* in Cretan (beside more usual *ἐς*) and Argive (cf. 251), whence *εἰς* or *ἐς* (note that Lesb. *εἰς* has a genuine diphthong, like *τοῖς*, and so differs from the *εἰς* of other dialects).

Cf. also the treatment of final *νς* from *-ντ-ς*, e.g. nom. sg. part. Cret. *νικάσανς*, *καταθένς*, Argol. *ποιφέσανς*, Heracl. *καταλυμακωθής*, Att. etc. *τιθείς*, Lesb. *στοίχεις*, Thess. *εὐεργετές*, Arc. *ιεροθυτές*, Ther. *αἰρεθές*.

λσ, ρσ

✓ 79. From **ἔστελσα*, Lesb., Thess. *ἔστελλα*, Att. etc. *ἔστειλα*, Cret. *ἔστηλα*. From **ἔφθερσα*, Lesb. **ἔφθερρα* (cf. *τέρραι* = *τεῖραι*), Att. etc. *ἔφθειρα*. From **χερσ-* (cf. Skt. *haras*, *grip*) Lesb. *χερρ-* (*χέρρας* Theocr.), Att. etc. *χειρ-*, Epid. *χηρ-* (but see 25 b).

80. But in another set of words λσ and ρσ did not have this development, but remained unchanged in most dialects, while in several this ρσ was assimilated to ρρ. Cf. Hom. *ἄλσος*, *κέλσαι*, *ἔκερσεν*, *ῶρσε*, *ἄρσην*, *θάρσος*, Ion., Lesb., Cret., Epid., Coan *ἔρσην*, Lac. *ἄρσης*, Cypr. *[ἔ]κερσεν*, and *θάρσος* or *θέρσος* in most dialects (partly in proper names only).

The assimilation to ρρ is Attic as *ἄρρην*, *θάρρος*, etc. (so in the earliest inscriptions; ρσ in early Attic writers is Ionic), West Ionic as *ἄρρενικῶν* (Cumae), *ἄγαρρις* (Naples), *Θαρριπίδης*, etc., Arcadian as *φθέραι* (for *φθέρραι* corresponding to *φθέρσαι*, like *φθέρσαντες* in Lycophron, not to *φθείραι*, which would be *φθῆραι* in Arcadian), *ἄρρέντερον* (but also *ἄρσενα*, *Θερσίας*; *πανάγορσις*, for which see below, a), Elean, as *φάρρενορ*, *θάρρος*, *θαρρῆν* (in later *ἔρσεναίτερος*, ρσ is due to κοινή influence), Theran as *[ἄ](ρ)ρενα*,

Θα(ρ)ρής, Θα(ρ)ρύμαρτος, etc. (all archaic; in later *ἄρσην, ἄρσων*, *ρσ* is due to *κοινή* influence). Proper names with *ρρ* = *ρσ* occur also in Phocian (Delph. *Θαρρίκων, Θάρρανδρος*, Amphiss. *Θάρρως*), and, beside more usual *ρσ*, in Boeotian (e.g. *Θάροψ*, but *Θέρσανδρος* etc. usual) and Megarian (e.g. *Χερρίας, Ὀρριππος* = *Ὀρσιππος*). Cf. also *κάρρων* from **κάρσων* (Cret. *κάρτων*, 81), in Alcman, Epicharmus, Sophron, Plut. Lyc., etc., for Laconian and Corinthian.

a. Even in dialects which regularly have *ρρ*, *ρσ* may be retained by analogy, e.g. Att. *θηρσί* etc. after other datives in *-σι*, *κάθαρσις* etc. after other nouns in *-σις*. So Arc. *πανάγορσις*. But even in these words there is sometimes assimilation, as Att. *δέρρις*, West Ion. *ἄγαρρις*.

b. The divergent development of *λσ*, *ρσ*, as given in 79 and 80, probably depended originally on the accent, the retention of *λσ*, *ρσ* (later *ρρ*), being normal when they immediately followed the accent. In aorists there would be leveling in both directions, and the development is usually that given in 79, but sometimes that of 80 (Hom. *κίλσαι, ὤρσε*, Arc. *φθέραι*).

σσ, ττ

✓ 81. Att. *ττ* = Ion. *σσ* comes from *κ_ι*, *χ_ι*, and (apparently, see 82) from *τ_ι*, or *θ_ι*, and is chiefly seen in presents like *φυλάττω, φυλάσσω* (*κ_ι*), *κορύττω, κορύσσω* (*θ_ι*), in feminines like *γλῶττα, γλῶσσα* (*χ_ι*), *μέλιττα, μέλισσα* (*τ_ι*), and in comparatives like *ἥττων, ἥσσων* (*κ_ι*), *κρείττων, κρέσσω* (*τ_ι*). *τφ* gives the same result, e.g. *τέτταρες, τέσσερες* (54 e, 114.4). Inscriptions show that Attic had *ττ* from the earliest times, the *σσ* of the early writers being due to Ionic influence. Most of the dialects agree with Ionic, but the Attic *ττ* is found also in Boeotian (*φυλάττω, θάλαττα, πέτταρες*), Cretan (*ἰαττα* = Arg. *ἔασσα, κάρτων* from **κάρττων*), and Euboean, at least in Styra, Eretria, Oropus (*ἐλάττων, πρήττω, Κιττίης*).

a. *σσ* in late Cretan, as *πράσσω, θάλασσα, ἥμισσος* (from **ἥμιττος*, 61.6), is due to *κοινή* influence (in *κοινή* inscriptions *σσ* is more common than the strictly Attic *ττ*); after these also *ὄσσος* for earlier *ὄττος* (82). Some of the late inscriptions have *θθ* in words of this class, as *θάλαθθα, ἰαθθα*, also for those belonging under 82, as *ὀθθάκιν*, for original *σσ*, as *φέτεθθι*, and for *στ*, as *ἰθθάντες*. For *σθ* it is earlier (85.3).

b. Although the Thessalian inscriptions usually have $\sigma\sigma$, there is some evidence that the dialect had $\tau\tau$ originally, or at least in certain localities. Aside from $\theta\acute{\alpha}\lambda\alpha\tau\tau\alpha$, $\pi\acute{\iota}\tau\tau\alpha$, which are quoted as Thessalian, cf. the proper names Κόττυφος , Φαύττιος , etc., and especially Περθαλός from Φετταλός (65).

σ , $\sigma\sigma$, $\tau\tau$

✓ 82. $\tau\acute{\iota}$ and $\theta\acute{\iota}$ give Att. σ not $\tau\tau$, and Ion. σ (early $\sigma\sigma$ often in poetry, but never in inscriptions) in $\delta\sigma\sigma\sigma$, $\acute{\omicron}\pi\acute{\omicron}\sigma\sigma\sigma$ ($\tau\acute{\iota}$), $\mu\acute{\epsilon}\sigma\sigma\sigma$ (* $\mu\acute{\epsilon}\theta\iota\sigma$, cf. Skt. *madhyas*). A dental + σ gives precisely the same result, e.g. $\acute{\epsilon}\kappa\acute{\omicron}\mu\iota\sigma\alpha$, $\acute{\epsilon}\delta\acute{\iota}\kappa\alpha\sigma\alpha$, etc. In all such cases most dialects have $\sigma\sigma$ (but σ , as Att.-Ion., in Arcadian, elsewhere late), e.g. $\delta\sigma\sigma\sigma$, Lesb. $\mu\acute{\epsilon}\sigma\sigma\sigma$, $\acute{\epsilon}\delta\acute{\iota}\kappa\alpha\sigma\sigma\alpha\nu$, Heracl. $\mu\acute{\epsilon}\sigma\sigma\sigma$, $\acute{\epsilon}\delta\alpha\sigma\sigma\acute{\alpha}\mu\epsilon\theta\alpha$, Arg. $\eta\rho\gamma\acute{\alpha}\sigma\sigma\alpha\nu\tau\omicron$, $\acute{\epsilon}\delta\acute{\iota}\kappa\alpha\sigma\sigma\alpha\nu$, but Boeotian and Cretan have $\tau\tau$, e.g. Boeot. $\mu\acute{\epsilon}\tau\tau\sigma$, $\acute{\omicron}\pi\acute{\omicron}\tau\tau\sigma$, $\acute{\epsilon}\psi\alpha\phi\acute{\iota}\tau\tau\alpha\tau\omicron$, $\acute{\alpha}\pi\omicron\lambda\omicron\gamma\acute{\iota}\tau\tau\alpha\sigma\tau\eta$, Cret. $\mu\acute{\epsilon}\tau\tau\sigma$, $\delta\tau\tau\sigma$, $\acute{\omicron}\pi\acute{\omicron}\tau\tau\sigma$, $\delta\acute{\alpha}\tau\tau\alpha\theta\theta\alpha\iota$. In some very early Cretan inscriptions we find ζ , as $\delta\zeta\sigma\sigma$, $\acute{\alpha}\nu\delta\acute{\alpha}\zeta\alpha\theta\alpha\iota$.

NOTE. This is to be recognized as the normal development of $\tau\acute{\iota}$ and $\theta\acute{\iota}$. The different result seen in the classes of words mentioned in 81 is due to the influence of the forms containing gutturals. After a consonant $\tau\acute{\iota}$ gives σ in all dialects; e.g. $\pi\acute{\alpha}\nu\sigma\alpha$, $\pi\acute{\alpha}\sigma\alpha$, from * $\pi\acute{\alpha}\nu\tau\iota\alpha$.

Original $\sigma\sigma$

83. Original $\sigma\sigma$, which becomes σ in Attic ($\acute{\epsilon}\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha$, $\gamma\acute{\epsilon}\nu\epsilon\sigma\iota$), is retained, as in Homer etc., in several dialects (cf. $\delta\sigma\sigma\sigma$ etc., 82), e.g. Lesb. $\acute{\epsilon}\sigma\sigma\omicron\nu\tau\alpha\iota$, Thess. $\acute{\epsilon}\sigma\sigma\epsilon\sigma\theta\epsilon\iota\nu$, Heracl. $\acute{\epsilon}\sigma\sigma\eta\tau\alpha\iota$, Ther. $\acute{\epsilon}\sigma\sigma\epsilon\acute{\iota}\tau\alpha\iota$, Lesb. $\sigma\upsilon\nu\tau\epsilon\lambda\acute{\epsilon}\sigma\sigma\alpha\nu\tau\alpha$, $\acute{\omicron}\mu\acute{\omicron}\sigma\sigma\alpha\nu\tau\epsilon\varsigma$, Boeot. $\sigma\upsilon\nu\kappa\alpha\lambda\acute{\epsilon}\sigma\sigma\alpha\nu\tau\epsilon\varsigma$ (143), dat. pl. Lesb., Thess., Boeot., Delph., El. $-\epsilon\sigma\sigma\iota$, Heracl. $-\alpha\sigma\sigma\iota$ (107.3). For late Cret. $\rho\acute{\epsilon}\tau\epsilon\theta\theta\iota$ etc., see 81 a.

ζ , $\delta\delta$

✓ 84. Attic-Ionic ζ , which was pronounced $z\acute{\alpha}$ and comes from $z\acute{\alpha}$ ($\delta\zeta\sigma\sigma$, Germ. *Ast*, $\acute{\alpha}\theta\eta\nu\alpha\zeta\epsilon$ from $-\alpha(\nu)\varsigma-\delta\epsilon$) or, more often, from $\gamma\acute{\iota}$ ($\mu\acute{\epsilon}\iota\zeta\omega\nu$, $\mu\acute{\epsilon}\zeta\omega\nu$) or $\delta\acute{\iota}$ ($\pi\epsilon\zeta\acute{\omicron}\varsigma$), is also ζ in the majority of other dialects. Lesb. $\sigma\delta$, found in our literary texts and in a few late inscriptions, is only another spelling of the same sound, adopted perhaps because ζ was used with the value of z in $\zeta\acute{\alpha} = \delta\acute{\iota}\alpha$, etc. (19.1).

But assimilation to δδ, initial δ, is Boeotian, Thessalian, Elean, Cretan, Laconian, and Megarian (?). Boeot. γραμματίδδω, ψαφίδδω, δοκιμάδδω, ιαρειάδδω, τρέπεδδα, δώω (ζώω), Δεύς, Thess. ἐξξαν-κά(δ)δέν (no. 33; the only example, so possibly δδ only in Thessal-iotis, but there is no evidence against its being general Thessalian). El. δικά(δ)δω, χραί(δ)δω, Cret. δικάδδω, ψαφίδδω, ἐργάδδομαι, φρον-τίδδω, δώω, δωός, δυγόν, Δῆνα (Ζῆνα), Lac. γυμνάδδομαι etc. in Ar. Lys., μικκιχιδδόμενος, ὀπι(δ)δό[μενος], Δεύς in inscriptions. Δεύς occurs also on a vase from Rhodes, and is perhaps genuine Rho-dian. Cf. the occasional assimilation of σδ in external combination in Rhodian, 97.4. Meg. δδ is doubtful (Ar. Ach. μάδδα, χρήδδω, but only ζ in inscriptions). Once Delph. δυγῶι = ζυγῶ.

In Cretan and Elean the spelling ττ is also found, as Cret. φρον-τίττω, ἐσπρεμμίττω (ἐκπρεμνίζω), Ττῆνα, Τῆνα (Ζῆνα), El. νοστίττω (νοστίζω), ἀττάμιος (ἀζήμιος).

a. There is some interchange between presents in -σσω or -ττω and those in -ζω or -δδω, owing to the identity of their future and aorist forms. Thus Att. σφάττω = Ion. σφάζω, Boeot. σφάδδω, Thess. ἐμφανίσσω = Att. ἐμφα-νίζω, and, vice versa, Cret. πράδδω = Att. πράττω, συνεσσάδδω = Att. -σάττω.

σθ

✓ 85. 1. στ = σθ. The use of στ for σθ (see 63) is mainly charac-teristic of Northwest Greek. It is the regular spelling in Locrian, as *ηλέσται*, *ηρέσται*, and early Elean, as *χρεῖῆσται*, *λυσάστο*, and occurs with some frequency in Phocian, as Delph. *πρόστα*, *ηιλαξά-στο*, later *γινέστω* etc., Stir. *θέστων*, *ἀποπολιτεύσασται*. It occurs also in Boeotian, in late inscriptions of Orchomenus (*ἀπολογίττα-στη* etc.), where it is perhaps due to Aetolian influence, and rarely in Thessalian (*πεπέιστειν*, *έλέστειν*, *πρόστειν*). But there are some early examples in other dialects, as Cret. *μιστός* (Vaxos), Lac. *ἀπο-στρυθῆσται*, *χρήσται*, and in late times it is found in many parts of Greece, even at Athens.

✓ 2. σσ = σθ. This is found in late Elean, as *ἀποδόσσαι* (no. 60), *ποιήσσαι* (no. 61).

✓ 3. $\theta\theta = \sigma\theta$. This is usual at Gortyna and some of the other cities of central Crete, as *λύσαθθαι*, *δατέθθαι*, *τράφε(θ)θαι*, etc. (also, rarely, *τθ*, e.g. *δέκετθαι*). But $\sigma\theta$ is found in most of the very earliest inscriptions, and in the latest (here *κοινή* influence).

Assimilation, Dissimilation, and Transposition of Consonants

86. Assimilation in consonant groups. Many of the changes belonging under this head have been given already, e.g. under 55, 69, 74–77, 79, 80, 84, 85. See also under external combination, 96–100. No notice is taken of assimilation which is common to all dialects and presumably proethnic, as $\delta\lambda$ to $\lambda\lambda$, etc.

This class of phenomena is one in which the difference between colloquial and careful speech is most noticeable, as may readily be observed in English. While some assimilations are so uniformly effected that the unassimilated form is completely displaced and forgotten, others remain colloquial only, the unassimilated form being still preferred in careful speech and writing. This accounts for much of the lack of uniformity in the evidence as regards some of the changes mentioned in this and the other sections. In some cases the spelling varies greatly even in the dialects where the change is best attested. Sometimes the assimilation is uniform in certain dialects, but evidently existed colloquially in others also and only sporadically made its appearance in the spelling.

1. $\kappa\tau$ to $\tau\tau$ in Cretan. *νυττί* = *νυκτί*, *Λύττος* = *Λύκτος*. For Locr. *ἐ(τ) τᾱς*, see 100. Cf. also *διαλέλετται* in an inscription of Cumae.

✓ 2. $\pi\tau$ to $\tau\tau$ in Cretan and Thessalian. Cret. *ἔγρατται* = *γέγραπται*, *πέντος* = *πέμπτος*, Thess. *Λεττίναιος* (*Λεπτίναιος*), *οἱ ττολίарχοι*, *ἀρχιττολιάρχεντος* (*πτόλις*, 67), also *ἄτ τᾱς* etc. in external combination (99.2). Cf. also Thess. *Ἀτθόνειτος* = *Ἀφθόνητος*.

3. $\sigma\gamma$ to $\gamma\gamma$ (γ) in Cretan. *πρεῖγυς* probably from *πρεῖσγυς* (Boeot. *πρισγεῖες*, 68.1), *πρειγευτάς*, *πρεῖγων*, *πρεῖγιστος*, late *πρήγιστος* (*πρηγιστεύω* also Coan). A parallel change of $\sigma\kappa$ to $\kappa\kappa$ is seen in Laconian glosses, as *καδίκκορ* = *καδίσκος*.

a. Note that the forms cited, as also Thess. *πρεισβείω*, are formed from *πρεισ-* (cf. also Cret. *πρέιν* beside *πρίν*), not *πρεσ-* as in Att.-Ion., Lesb. *πρέσβυς*. Late Cret. *πρεγγευτάς* is a hybrid form.

✓ 4. *στ* to *ττ* in Cretan, Laconian, and Boeotian. Cret. *μέττ' ἐς* beside *μέστα*, Lac. *βεττόν*, *dress*, = **φεστόν* (Etym. Magn.), Boeot. *ἴττω* = *ἴστω* (Arg., Plato), *ἔττε* = *ἔστε*. But in the great majority of cases *στ* remains in the spelling of inscriptions.

✓ 5. *ρν* to *νν* in Cretan. *ἀννίοιτο* = *ἀρνέοιτο*, *ὄννιθα* = *ὄρνιθα*, *Ἐλευθερναῖος* = *Ἐλευθερναῖος*.

✓ 6. *μν* to *μμ* in Cretan. *ἐσπρεμμίττω* = *ἐκπρεμνίζω*.

✓ 7. *γν* to *ν*. *γίγνομαι* appears as *γίνομαι* in most dialects except Attic (here also, but late), or as *γίνυμαι* (Thess., Boeot.). *γινώσκω* = *γιγνώσκω* occurs in Lesbian and in Ionic prose writers (Att. *γεινώσκω* very late), and in some late Doric inscriptions. This is not really assimilation, but loss of *γ* by dissimilation from the initial *γ*, supported, in the case of *γίνομαι*, by the *γεν* of other tenses.

87. Transposition in consonant groups. As *τίκτω* from **τίτκω*, so probably *δάκτυλος* from **δάτκυλος*, to which points Boeot. *δακκύλιος* (*κκ* from *τκ* as in Thess. *πὸκ κί* from *πὸτ κί*, whereas *κκ* from *κτ* would be contrary to all analogy, cf. 86.1). But most examples are of colloquial and transitory character, more or less frequently repeated slips of the tongue, or sometimes, without doubt, only graphic. Thus from Attic inscriptions *σχυναρχόντων* = *χσυν-* (*ξυν-*), *εὐσχάμενος* = *εὐχσάμενος*, *σφυχή* = *ψυχή*, *ἔγρασφεν* = *ἔγραψεν* (often on vases), *μεσόμνη* = *μεσόδμη* (*δμ* first to *νμ* by assimilation); Arg. *ξύλλεσθαι* = *σκούλλεσθαι*.

✓ 88. Assimilation, dissimilation, and transposition, between non-contiguous consonants. Except for the regular dissimilation of aspirates in proethnic Greek (65), these phenomena are of the same occasional character as the preceding (87). They are most frequently observable in the case of aspirates, or of liquids, for which see 65, 70. A nasal may interchange with a mute of its own class, by assimilation or dissimilation with another nasal, e.g. Cret. *νύναμαι* = *δύναμαι* (cf. Mod.Gr. *Μεντέλη* beside *Πεντέλη*, name of

the monastery on Mt. Pentelicus), or, vice versa, Att. *τέρβινθος* beside *τέρμινθος*, Att. *κυβερνάω* from **κυμερνάω* beside Cypr. *κυμερῆναι*, and *βάρναμαι* = *μάρναμαι*, which occurs in certain inscriptions in epic style from Athens, Corcyra, etc. (nos. 88, 90). See also 69.3, end, and 86.7. Among examples of transposition may be mentioned Ion. *ἀριθρέω* = *ἀριθμέω*, Delph., Epid. *βόλιμος* = *μόλιβος* (Att. usually *μόλυβδος*), also, with assimilation, Rhod. *βόλιβος* (*περιβολιβῶσαι*), Arg. *φάλυρον* = *λάφυρον*.

a. A few dialectic examples of haplology, or syllabic loss by dissimilation, may be added here. Epid. *ἡμίδιμνον* from *ἡμι(μέ)διμνον*, as Att. *ἡμέδιμνον* from *ἡ(μι)μέδιμνον*. Cret. *νεότας*, *body of young men*, gen. *νεότας* from *νεότα(το)ς*, acc. *νεότα* from *νεότατα*.

Doubling of Consonants

✓ 89. A single consonant is sometimes written double, this indicating a syllabic division by which it was heard at the end of one syllable and the beginning of the next.

✓ 1. *σστ*, *σσκ* etc. Such spellings as *ἄρισστος*, *ὄσστις*, *γράφασσθαι*, *Ἄσσκλήπιος*, *κόσσμος*, are frequent, and not confined to any particular dialect. For examples in external combination, see 101.2. Similarly *σζ* (= *z-za*) and *ξξ* (= *ks-s*), e.g. Arg. *δικάσζω*, Delph. *δουλίσζω*, Locr. *ψάφιξξις*, Thess. *έξξανα(κ)κά(δ)δεν*.

Locr. *έκκπρᾶξαι*. Ion. *ὀκττώ*, *έκκτη*, *ἡνείχτθησαν*.

2. Before consonantal *ι* in Thessalian, as *πόλλιος* etc. See 19.3.

3. Between vowels. This is confined to continuous sounds, especially liquids and nasals, mostly after a long vowel or diphthong. Thess. *μναμμεῖον*, *Δαμμάτρειος*, Lesb. *προαγρημμένω*, Rhod. *εἴμμειν*, Dodon. *ἄμμεινον*, Boeot. *θάλλατταν*, Thess. *ὀβελλόν*, Delph. *έλευθερία*, El. *άνταποδιδῶσσα*, Cret. *σποφδδάν* (spirant *δ*). Cf. 101.1. Locr., Delph., Cret. *ἀμφιλλέγω* is from *ἀμφισ-λέγω*, though Meg. *ἀμφέλλεγον* is as if from *ἀμφι-λλέγω*; Arc. *ἀμφίλλογος*.

✓ 4. Epid. *μέδιμνον*, *ἡμίδιμνον*, *ιαρομνάμονες* (no. 83). Cret. *ἀλλόττριος*, Arg. *πέτ|τρινον* (cf. Osc. *alttram* etc., *frattre* etc. in Latin inscriptions), *γυμμνικός*.

✓5. In hypocoristic proper names, where it originates in the vocative and is due to the emphatic utterance in calling. Examples, though found elsewhere, are by far most frequent in Boeotian, e.g. Ἀγαθῶ, Βίотτος, Μέννυι, etc.

CHANGES IN EXTERNAL COMBINATION¹

90. The phenomena of external combination, or sentence phonetics, such as elision, crasis, consonant assimilation, etc., are found in all dialects. But in Greek, as in most other languages, there is a tendency to limit more and more the scope of such changes, and to prefer, in formal speech and its written form, the uncombined forms. The inscriptions, Attic as well as those of other dialects, differ greatly in this respect according to their time and character. The following general observations may be made.

1. The changes occur mainly between words standing in close logical relation. Thus oftenest in prepositional phrases, or between the article, adjective, or particle and the noun with which it agrees; frequently between particles like *καί*, *δέ*, *μέν*, etc. and the preceding or following word; less often between the subject or object and the following verb, and very rarely in looser combinations.

2. While the less radical changes, such as the elision of a short vowel or the simpler forms of consonant assimilation, are least restricted in scope and survive the longest, the more violent forms of crasis and of consonant assimilation are the most infrequent and the soonest given up. Thus, in the matter of consonant assimilation, the partial assimilation of a nasal to a following mute, especially a labial, as in *τὰμ πόλιν*, is very common in all dialects down to a late period and sometimes observed even in loose combinations (cf. 96.1), but examples like *τὸλ λόγον*, *τοὺν νόμους*, etc. are comparatively infrequent and practically restricted to early inscriptions.

¹ Some matters which strictly belong under this head have been discussed elsewhere, as the rhotacism of final *ς*, treatment of final *π*, etc.

3. Although the dialects differ in the extent to which they exhibit these phenomena and in some details (e.g. Cretan shows the most extensive and radical series of consonant assimilations), the differences depend more upon the time and character of the inscription, the degree to which the language has been formalized.

4. There is no consistency in the spelling, even as regards the milder changes, combined and uncombined forms often standing side by side in the same inscription.

Elision

✓ 91. Elision is common to all dialects, but, as in Attic, subject to great inconsistency as regards the written form, which even in metrical inscriptions is very often not in accord with the demands of the meter. In general elision is most frequent in the conjunctions and particles such as *δέ* (*ὄδε, οὐδέ*, etc.), *τε, κα, ἀλλά*, etc., the prepositions, and, among case-forms, in stereotyped phrases like *πόλλ' ἀγαθά* etc. The elision of a diphthong, e.g. Locr. *δεί-λῆτ' ἀνχῶρεῖν*, is comparatively rare. For elision in place of usual crasis, see 94.

Aphaeresis

92. Examples of aphaeresis, which is only a form of crasis, are rare. Ion. *ἡ 'ς, μὴ 'λάσσονες* (Chios, no. 4), Locr. *ἔ 'δελφιών, ἔ 'χεπάμῶν, μὲ 'ποστᾶμεν*, El. *μὲ 'νποῖ, μὲ 'πιποεόντων, μὲ 'πιθείαν*, Lesb. *σ[τάλλ]α 'πι*.

Shortening of a Final Long Vowel

— 93. The shortening of a final long vowel before an initial vowel, so well known in poetry, is occasionally seen in inscriptions, e.g. Cret. *μὲ ἔκῃ* (*μὴ ἔχῃ*), *μὲ ἔνδικον*, etc., Meg. *ἐπειδὲ 'Ικέσιος*. So Cypr. *ἴ ἐξ* (*ἦ ἐξ*) with *ι* from *ε* (9.3).

Crasis

94. Crasis, mostly of *καί* or forms of the article with the following word, is found in the early inscriptions of all dialects,

though the uncombined forms are more frequent. As between the "phonetic principle," where the result of crasis is in accordance with the regular laws of contraction, and the "etymological principle," with lengthening of the second vowel as in Att. *ἄνῆρ* = *ὁ ἀνῆρ*, the former is almost, if not wholly, predominant outside of Attic.

✓1. *ο, ὀ (ου), ω, + α* (cf. 44.1). Ion. *ῶνῆρ, τῶγῶνος* (τοῦ ἀγῶνος), with the regular contraction to *ω*, where Attic has *ἄνῆρ, τᾱγῶνος*. Similarly Lesb. (lit.) *ῶνῆρ*, Arc. *κατόρρέντερον* (κατὰ τὸ ἀρρέντερον), Delph. *τῶπελλαίου* (τοῦ Ἀπελλαίου), *τῶπόλλωνι* (τῶι Ἀπόλλωνι), Boeot. *τῶπολλῶνι* (τοῖ Ἀπόλλωνι), Corinth. *τῶπε(λ)λῶνι* (τῶι Ἀπέλλωνι), *τῶγαθόν* (τὸ ἀγαθόν), Meg. *ὀρχέδαμε* (ὦ Ἀρχέδαμε), and so regularly in literary Doric. Elision, rather than crasis according to the "etymological principle," is probably to be assumed in Arc. *τᾱπόλλωνι*¹ (τοῖ Ἀπ-), Corinth. *τᾱριστερόν* (τὸ ἀριστερόν), Arg. *τᾱργεῖοι* (τοῖ Ἀργεῖοι), *Ἠαγελαῖδα τᾱργεῖῶ* (ὁ Ἀγελαῖδα τοῦ Ἀργεῖου), Locr. *τᾱπόλογοι* (τοῖ ἀπόλογοι).

2. *ο + ο* or *ε* (cf. 44.3,4). Att.-Ion. *τοῦνομα*, Lesb. *ῶνίαυτος* (ὁ ἐνίαυτος), Locr. *ὀπάγῶν* (ὁ ἐπάγων). Ion. *τῶμισυ* (*ο + η*, 44.2).

3. *α + ο* (cf. 41.2). Att., Dor. *χῶ* (καὶ ὁ), Ion., Cret. *κῶ* (καὶ ὁ), Lesb. (lit.) *κῶττι* (καὶ ὅττι), El. *κῶπόταροι* (καὶ ὀπόταροι). Cf. Aegin. *χῶλέφας* (καὶ ὁ ἐλέφας) with double crasis, like *χῶκ* (καὶ ὁ ἐκ) in Theocritus.

4. *ᾱ + ο* (cf. 41.4). Meg. *ᾱλυνπιάς* (ᾱ Ὀλυνπιάς).

✓5. *ᾱ + ε* (cf. 41.3). Locr. *ἡᾱπιφοικία* (ᾱ ἐπιφοικία).

✓6. *α + ε* (cf. 41.1). Att.-Ion. *καᾱγῶ* (καὶ ἐγῶ), *καᾱπί* (καὶ ἐπί), *τᾱν* (τὰ ἐν), etc., West Greek *κῆν, κῆκ, κῆπί* (καὶ ἐν, καὶ ἐκ, καὶ ἐπί), etc. So also in Thessalian (no. 33) *κεῖν* and *τές* (τὰ ἐς). Lesbian has *κεῖμέ* (καὶ ἐμέ) in an early inscription, though the texts of the Aeolic poets have mostly *καᾱ-* (*καᾱμος* etc.); and Arcadian has *κεῖπί*.

¹ We continue, as a matter of convention, to transcribe in the form of crasis where the combination belongs to those which commonly suffer crasis, even in cases where we believe the phenomenon is elision. For it is impossible to draw the line between crasis and elision with certainty. See also under 7, 8, 9.

✓ 7. With words beginning with a diphthong. Inscriptions sometimes show the regular crasis with *εὺ-*, as Delph. *κηϋκλεια* (*καὶ Εϋκλεια*), Rhod. *ῶδαμῶ* (*ὁ Εὐδάμου*), but otherwise the diphthong unchanged, that is, what is probably elision rather than crasis, e.g. Thess. *κοί*¹ (*καὶ οἱ*), Ion. *τοῖκόπεδον* (*τὸ οἰκόπεδον*), *κοῖνοπίδης* (*καὶ Οἰνοπίδης*), Delph. *κοῦτε* (*καὶ οὔτε*). Similarly *κού*, *κοῦτε*, etc. in Attic and Ionic literature (also *χοί* = *καὶ οἱ*, and *κεῦ* = *καὶ εὺ*), and in Theocritus. Forms like *ῶτός* (*ὁ αὐτός*) in Herodotus and Theocritus, *ῶπόλος* (*ὁ αἰπόλος*) in Theocritus, *κωῦδέν* (*καὶ οὐδέν*) in Epicharmus, are rarely attested in inscriptions (once Ion. *ῶισυμνήτης* = *ὁ αἰσυμνήτης*). But the proper transcription of forms in the pre-Ionic alphabet is sometimes uncertain, e.g. Thess. *κεῦφεργέταν* (*καὶ εὐεργέταν*) or *κεῦφεργέταν*, Boeot. *τεῦτρετιφάντῶ* (*ταῖ Εὐτρητιφάντω*) or *τεῦτρετιφαντῶ*, Aegin. *hoῖκος* (*ὁ οἶκος*) or *hōikos*.

8. With words beginning with *ι* or *υ*. Cret. *κνιέες* (*καὶ νιέες*), El. *κῦπαδυκίοι* (*καὶ ὑπα-*), Delph. *κῖδιῶται* (*καὶ ἰδιῶται*).

In such cases there is of course no evidence as to whether the *υ* or *ι* was lengthened, as usually in Attic-Ionic, but probably we have here simply elision.

✓ 9. In Elean in the forms of the article the final vowel or diphthong disappears, sometimes even the vowel with final consonant. Thus *τίαρόν* (*τὸ ἱαρόν*), *τίαρῶ* (*τῶ ἱαρῶ*), *τίαροῖ* (*τοῖ ἱαροῖ*), *τέπιαροι* (*τοῖ ἐπιαροι*), and even *ταῦτῶ* (*τὼς αὐτῶ*), *τῶρ ἱαρομάωρ τὸλυνπῖαι* (*τὼρ ἱαρομάωρ τὼρ Ὀλυνπῖαι*). This is clearly not crasis proper, but an extension of the principle of elision.¹ Cf. *θυῖῶι* (*τῶι νιῶι*) in an Attic inscription. Once El. *τοῖ 'νταῦτ' ἐγγραμένοι* with aphaeresis.

Apocope

✓ 95. Apocope of prepositions is almost unknown in Attic-Ionic inscriptions, but is usual in other dialects for at least some of the prepositions. All of them have *άν* (or *όν*, *ύν*) and *πάρ* (even Ionic has *άν* in literature and a few cases of *πάρ* in inscriptions). *κάτ*

¹ See footnote, p. 78.

and *πότη* are found in nearly all the West Greek dialects (but not in Cretan, and rarely in Argolic), and in Boeotian and Thessalian. But these are mostly confined to the position before dentals, especially forms of the article. Before other consonants they occur, with assimilation, in Thessalian and sometimes in Boeotian and Laconian; *κάτ* also in Lesbian and Arcado-Cyprian (in Arcadian *κά* before all consonants in early inscriptions, later only before the article, otherwise *κατύ* formed after *ἀπύ*). *πέρ* occurs in Delphian (cf. also *πέροδος* = *περίοδος*), Elean (*πάρ*), and Thessalian; also in Lesbian poetry, and in a few proper names in Locrian (*Περροθαρῖαν*), Cretan, and Laconian. *ἀπ*, *ἐπ*, *ὑπ* are Thessalian only, except for a few examples elsewhere before a labial. An apocopated form of *πεδά* is seen in Arc. *πὲ τοῖς* i. e. *πὲ(δ) τοῖς*.

Apocope is most extensive in Thessalian, which has *ἀν*, *πάρ*, *κάτ*, *πότη*, *πέρ*, *ἀπ*, *ἐπ*, *ὑπ*. The Thessalian genitive singular in *-οι* is also best explained as arising from *-οιο* by apocope, beginning with the article, which was, of course, proclitic like the prepositions (cf. 45.4).

Apocopated forms are more common in early inscriptions than later, when there is a tendency, partly due to *κοινή* influence, to employ the full forms.

✓ *a.* Forms like *κατόν*, *ποτόν*, instead of *κάτ τόν*, *πὸτ τόν*, occur not only in early inscriptions where double consonants are not written, but also in the later inscriptions of some dialects. For the most part the matter is one of spelling only, but in some cases such forms represent the actual pronunciation, due in part to actual simplification of the double consonants, in part to syllabic dissimilation or haplology, as in later Attic *κατάδε* from *κα(τὰ) τάδε*. So in Arcadian the spelling is almost uniformly *κα* (early *κατόννυ*, *κακρίνῃ*, etc., later *κατάπερ*, *κακειμέναν*). In doubtful cases it is better to expand the forms to *κα(τ) τόν* etc. in our texts, if only for the convenience of the student.

Consonant Assimilation

✓96. Assimilation of final *ν*.

1. To the class of a following labial or guttural. Cases like *τῆμ πόλιν*, *τὸν κήρυκα*, *νῦμ μέν*, are frequent in Attic inscriptions, and likewise in the other dialects. So also between object and verb as

Delph. τόκιον φερέτω, Arc. πόσοδομ ποέντω, and in looser combinations as Att. ἐστὶμ περί, Arc. ἰν ἐπὶκρισιγ κατάπερ, Arg. ποιοίεγ κατά.

✓ 2. To σ. Att. ἐς Σάμωι, Ion. τῶς συμπάντων, Epid. τὸς σακόν. Cf. Ion. πασσυδίηι beside πανσυδίηι, and Lesb. πασσυδιάσαντος.

Before σ + consonant. Att. ἐς στήληι but oftener ἐ στήληι, also τὲ στέλεν. So Rhod., Cret. ἐ στάλαι, El. τὰ στάλαν. These do not arise by assimilation but by regular loss of ν. See 77.2, 78.

3. To λ. Att. ἐλ λίμναις, τὸλ λόγον, Ion. ἐλ Λαρυσσῶι, Delph. τῶλ Λαβναδᾶν, Lac. ἐλ Λακεδαίμονι, Epid. τὸλ λίθον, τῶλ λίθων. Cf. συλλέγω, ἀλλύω = ἀναλύω, etc.

4. To ρ. Att. ἐρ Ῥόδωι, τὸρ Ῥόδιον. Cf. συρρίπτω etc.

✓ 5. To ρ. Arc. συφοικία, τὰ Φάδω = τὰν Φάδω.

a. In Cyprian, where ν before a consonant is always omitted in the interior of a word, it is also frequently omitted in sentence combination as τὰ(ν) πτόλιν.

✓ 97. Assimilation of final σ.

✓ 1. To ν. Delph. τοὺν νόμους. Cf. Πελοπόννησος (Πέλοπος νῆσος). Arc. ταῖννυ, ταιννί (ταῖς-νυ, -νί), ταννί (τας-νί, acc. pl.).

✓ 2. To μ and ρ. Cypr. φέπο(μ) μέγα = φέπος μέγα, τᾶ(ρ) φανάσ(σ)ας = τᾶς φανάσσας. In the same way arose κά = κάς (καί) in Cypr. κα μέν, Arc. κα φοικίας.

3. To λ. Att. τὸλ λίθῶς, Cret. τοῖλ λείονσι, τὶλ λῆι (τὶς λῆι), Lac. ἐλ Λακεδαίμονα (ἐλ = ἐς), τοῖ(λ) Λακεδαιμονίοις.

✓ 4. To δ. So regularly in Cretan, e.g. τᾶδ δαίσιος, τᾶδ δέ, ἐδ δικαστέριον, πατρὸδ δόντος. Rarely elsewhere, but cf. Rhod. Ζεὺ(δ) δέ (no. 93), ματρὸ(δ) δέ, τὰ(δ) δευτέρας. Assimilation in the opposite direction is seen in Arg. βωλᾶς σευτέρας (no. 81).

✓ 5. To θ. Cretan only, as τὰθ θυγατέρας. Cf. Cret. θθ = σθ medially (85.3).

✓ a. Before a word beginning with a vowel final σ may be treated as intervocalic, e.g. Lac. Διοηκέτα Διολευθερίῳ = Διὸς ἱκέτου Διὸς ἐλευθερίου (cf. 59.1), Cypr. κα ἀ(ν)τί, τᾶ ὑχέρον (59.4), Eretr. ὄπωρ ἄν (60.3).

✓ 98. Assimilation of final ρ to δ . So regularly in Cretan, e.g. $\alpha\nu\epsilon\delta$ $\delta\hat{o}\iota$, $\pi\alpha\tau\epsilon\delta$ $\delta\acute{o}\epsilon\iota$ and $\pi\alpha\tau\epsilon(\delta)$ $\delta\acute{o}\epsilon\iota$, $\upsilon\pi\epsilon(\delta)$ $\delta\epsilon$. Cf. Cnid. $\pi\grave{\alpha}(\delta)$ $\Delta\acute{\alpha}\mu\alpha\tau\alpha$ ($\pi\grave{\alpha}\rho$ $\Delta\acute{\alpha}\mu\alpha\tau\alpha$).

✓ 99. Assimilation of a final mute.

1. Final τ . The apocopated forms of $\kappa\alpha\tau\acute{\alpha}$ and $\pi\omicron\tau\acute{\iota}$, so far as they occur otherwise than before τ (cf. 95), are generally assimilated (sometimes with further simplification; cf. 95 a), e.g. Thess. $\kappa\grave{\alpha}\pi$ $\pi\acute{\alpha}\nu\tau\omicron\varsigma$, $\pi\grave{o}\kappa$ $\kappa\acute{\iota}$ ($\pi\grave{o}\tau$ $\kappa\acute{\iota}$ = $\pi\rho\acute{o}\varsigma$ $\tau\acute{\iota}$), Boeot. $\pi\grave{o}\delta$ $\Delta\acute{\alpha}\phi\eta\eta$, $\pi\grave{o}\kappa$ $\kappa\alpha\tau\acute{o}\pi\tau\alpha\varsigma$, Lesb. $\kappa\grave{\alpha}\kappa$ $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\varsigma$ (Alcaeus), $\kappa\grave{\alpha}\mu$ $\mu\acute{\epsilon}\nu$ (Sappho), etc. So in compounds, e.g. El. $\kappa\alpha(\delta)$ $\delta\alpha\lambda\acute{\epsilon}\omicron\iota\tau\omicron$, $\kappa\alpha(\theta)$ $\theta\upsilon\tau\acute{\alpha}\varsigma$, Lesb. $\kappa\acute{\alpha}\beta\beta\alpha\lambda\lambda\epsilon$ (Alcaeus), $\kappa\alpha\lambda\lambda\acute{\upsilon}\omicron\nu\omicron\tau\omicron\varsigma$, Arc. $\kappa\alpha\kappa\epsilon\iota\mu\acute{\epsilon}\nu\alpha\nu$, $\kappa\alpha\kappa\rho\acute{\iota}\nu\bar{\epsilon}$, Lac. Καβάτα (Καταβάτου), $\kappa\alpha\beta\alpha\acute{\iota}\nu\omega\nu$ (Alcman), etc. But $\tau\theta$ is often unassimilated.

2. Final π . Thess. $\acute{\alpha}\pi$, $\acute{\epsilon}\pi$ = $\acute{\alpha}\pi\acute{o}$, $\acute{\epsilon}\pi\acute{\iota}$ are assimilated in $\acute{\alpha}\tau$ $\tau\hat{\alpha}\varsigma$, $\acute{\epsilon}\tau$ $\tau\hat{o}\hat{\iota}$. Cf. 86.2.

3. Final κ . See 100.

✓ 100. $\acute{\epsilon}\xi$. In most dialects, as in Attic, $\acute{\epsilon}\xi$ becomes $\acute{\epsilon}\kappa$ before a consonant, this appearing often as $\acute{\epsilon}\chi$ before an aspirate, and $\acute{\epsilon}\gamma$ before sonant mutes and λ , μ , ν , ϕ , until late times when $\acute{\epsilon}\kappa$ is usual before all consonants. The general rule is, then, $\acute{\epsilon}\xi$ before vowels, and $\acute{\epsilon}\kappa$ ($\acute{\epsilon}\chi$, $\acute{\epsilon}\gamma$) before consonants. But the antevocalic form $\acute{\epsilon}\xi$ occasionally appears before consonants in various dialects (so regularly in Cyprian, as $\acute{\epsilon}\xi$ $\tau\hat{o}\hat{\iota}$ etc.).

In Locrian it is fully assimilated to all consonants, whence, with the simplification of double consonants in the spelling, it appears simply as $\acute{\epsilon}$, e.g. $\acute{\epsilon}$ $\tau\hat{\alpha}\varsigma$, $\acute{\epsilon}$ $\delta\acute{\alpha}\mu\bar{o}$, etc., i.e. $\acute{\epsilon}(\tau)$ $\tau\hat{\alpha}\varsigma$, $\acute{\epsilon}(\delta)$ $\delta\acute{\alpha}\mu\bar{o}$, $\acute{\epsilon}(\rho)$ $\rho\omicron\upsilon\nu\acute{\alpha}\nu\bar{o}\nu$, $\acute{\epsilon}(\theta)$ $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\varsigma$, $\acute{\epsilon}(\lambda)$ $\lambda\iota\mu\acute{\epsilon}\nu\omicron\varsigma$, $\acute{\epsilon}(\nu)$ $\text{Ναυπάκτ}\bar{o}$.

In Thessalian, Boeotian, Arcadian, and Cretan the regular form before consonants is $\acute{\epsilon}\varsigma$, e.g. Thess. $\acute{\epsilon}\varsigma$ $\tau\hat{\alpha}\nu$, $\acute{\epsilon}\varsigma\delta\acute{o}\mu\epsilon\nu$, Boeot. $\acute{\epsilon}\varsigma$ $\tau\hat{\omega}\nu$, $\acute{\epsilon}\varsigma\lambda\iota\alpha\acute{\iota}\nu\omega$ (cf. also $\acute{\epsilon}\varsigma\kappa\eta\delta\epsilon\kappa\acute{\alpha}\tau\eta$ from $\acute{\epsilon}\xi$), Arc. $\acute{\epsilon}\varsigma$ $\tau\hat{o}\hat{\iota}$, $\acute{\epsilon}\varsigma\delta\acute{\epsilon}\lambda\lambda\omicron\nu\tau\epsilon\varsigma$, $\acute{\epsilon}\varsigma\pi\epsilon\rho\acute{\alpha}\sigma\alpha\iota$, Cret. $\acute{\epsilon}\varsigma$ $\tau\hat{o}\nu$, $\acute{\epsilon}\varsigma\kappa\lambda\eta\sigma\acute{\iota}\alpha$, Thess., Boeot., Cret. $\acute{\epsilon}\varsigma\gamma\omicron\upsilon\omicron\varsigma$ = $\acute{\epsilon}\kappa\gamma\omicron\upsilon\omicron\varsigma$. All these dialects have $\acute{\epsilon}\xi$ before vowels except Boeotian, where $\acute{\epsilon}\chi\varsigma$ appears in an early inscription, but usually $\acute{\epsilon}\varsigma\varsigma$, as $\acute{\epsilon}\varsigma\varsigma$ $\acute{\epsilon}\phi\epsilon\acute{\iota}\beta\omega\nu$, $\acute{\epsilon}\varsigma\varsigma\epsilon\iota\mu\epsilon\nu$. This is probably a transfer of the anteconsonantal form in an intermediate stage of its development ($\acute{\epsilon}\xi$, $\acute{\epsilon}\varsigma\varsigma$, $\acute{\epsilon}\varsigma$).

a. There are some traces of *ἐς* in other dialects which generally have *ἐκ* or *ἐξ*, e. g. Cypr. *ἐς ποθ' ἔρπες · πόθεν ἦκεις* (Hesych.), Arg. *ἐ(ς) Σικελίας*, and according to some *ἐς πόλιος* = *ἐκ πόλιος* (but see note to no. 75), Sicil. *ἔσκλητος* (Syracuse, Rhegium), Delph. *ἐς τοῦ δρόμου* (no. 50), *ἔσγονος* (no. 51).

Consonant Doubling

✓ 101. 1. Before vowels. Cret. *τάνν ἐμίναν, συνν-ἔι*, Boeot., Corinth. *άνν-έθηκε*, Att. *ξυνν-όντι*, Lesb. *όνν-ώρινε* (Alcaeus), Delph. *ἐλεύθερονν εἶμεν*. This is a compromise between phonetic and etymological syllabification, and the examples, though rare, are mostly earlier than those for the similar doubling in internal combination (89.3).

✓ 2. With *ὅσστις* etc. (89.1), compare Att. *εἰς τήν*, Epid. *ές τό*, etc., or Epid. *τὸ σσκέλος*, Coan *τοῦ σστεφάνου*. Ion. *έξς* (no. 4) like *ψάφιξξίς*, Ion. *ἐκ ττών* like *ὀκττώ* (89.1).

ν movable

✓ 102. The ν movable in the dative plural in *-σι(ν)* and in the verb forms in *-σι(ν)* and *-ε(ν)* is a marked characteristic of Attic-Ionic, where it appears from the earliest inscriptions on with increasing frequency and before both vowels and consonants. (In Attic its use becomes gradually more and more uniform before vowels, and it is also somewhat more common before a pause in the sense than elsewhere.) Only in the dative plural does it appear in other dialects, and even here only in Thessalian (*χρέμασιν*, no. 33) and Heracleian (*έντασσιν* etc.). In verb forms it is wholly unknown in the older inscriptions of other dialects, and where found is a sure sign of *κοινή* influence.

NOTE. In the dat. pl. *-σιν* the ν is due to the analogy of pronominal datives like Att. *ἡμῖν*, Dor. *ἀμίν*, Lesb. *ἄμμιν* and *ἄμμι*, in which ν is inherited (beside a form without ν). After the dat. pl. *-σι(ν)* arose the 3 pl. *-σι(ν)*, e. g. 3 pl. *φέρουσι(ν)* after dat. pl. part. *φέρουσι(ν)*, then also 3 sg. *δίδωσι(ν)*, *τίθησι(ν)*, etc. Another source is 3 sg. *ῆεν* (originally 3 pl. with etymological ν, 163.3) to 1 sg. *ῆα*, after the analogy of which arose *-ε(ν)* to all forms with 1 sg. *-α*, as *οἶδεν*, *ἔθηκεν*, from which it extended later to forms with 1 sg. in *-ον*, as *ἔλεγεν*, *ἔλαβεν*, etc. which are not found in the earliest inscriptions.

ACCENT

✓103. Of the dialects outside of Attic-Ionic, Lesbian is the only one of whose accentual peculiarities we have any adequate knowledge. This was characterized by the recessive accent, e.g. *πόταμος*, *σόφος*, *βασίλευς*, *λεῦκος*.

The Doric accent is said by the grammarians to be processive in certain classes of forms, e.g. *ἐλάβον*, *στάσαι*, *αἶγες* = Att. *ἔλαβον*, *στήσαι*, *αἶγες*. But the statements are too meager to admit of generalization as to the system as a whole, nor is it known whether all Doric dialects had these peculiarities. Hence the practice now frequently adopted, and followed in this book, of giving Doric forms with the ordinary Attic accent. In general our accentuation of dialect forms can be little more than a matter of convenience.

a. A question of detail, touching which there is considerable difference of practice among editors of dialect texts, is whether, in the case of inflectional forms which differ in their quantitative relations from the corresponding Attic forms, to adopt the actual accent of the Attic forms or to change the accent to accord with the Attic system, e.g. infin. *κρίνεν* like *κρίνειν*, or *κρῖνεν*, acc. pl. *φερομένος* like *φερομένους*, or *φερόμενος*, Cret. *κάρτονας*, *στατήρας* like *κρείττονας*, *στατήρας*, or *καρτόνας*, *στατήρας*. The question of the true accentuation is a complicated one, differing in each class of forms, and impossible of any certain answer. But practical convenience favors the use of the Attic accent in some cases, as in the accusative plural to distinguish it from the nominative, and we adopt this alternative in all the cases mentioned.

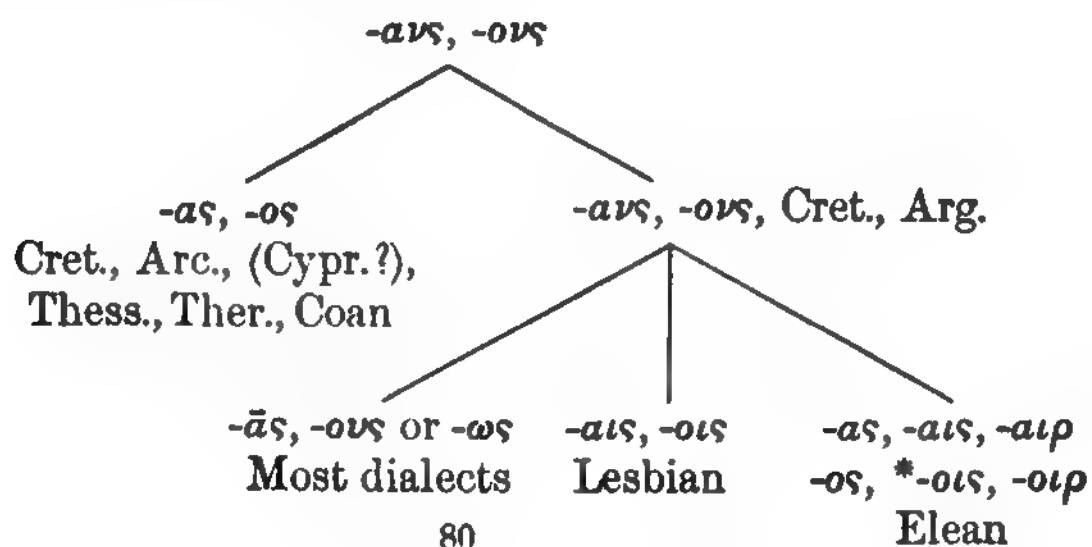
The pronominal adverbs in *-ει*, *-αι*, and *-ω* we accent as perispomena, following here what the grammarians laid down as the Doric accent, since this affords a convenient working rule, and, for *-ω*, serves to distinguish e.g. *τουτῶ* from gen. *τούτω*. But it is far from certain that the accent was uniform, and that we should write e.g. *ἀλλεῖ*, *ἀλλᾶι*, *παντᾶι*, as we do, and not, with some, *ἄλλαι* like Att. *οἴκει*, and *ἄλλαι*, *πάνται* like Att. *ἄλλη*, *πάντη*. And as between *ὀπεῖ* and *ὀπει*, etc., about which the grammarians were in doubt, we definitely prefer *ὀπει*, *ὀπαι*, *ὀπυι*, *ὀπη*, *ὀπω* (cf. Att. *ὅπου* beside *ποῦ*, in spite of *αὐτοῦ* etc.). We accent *ἐνδοι*, *ἐξοι*, *ἦχοι*, etc., like *οἴκοι*, though *ἐνδοῖ* etc. (cf. *ἐνταυθοῖ*) may also be defended.

INFLECTION

NOUNS AND ADJECTIVES

Feminine \tilde{a} -Stems

- 104.** 1. NOM. SG. $-\tilde{a}$, Att.-Ion. $-\eta$.
 ↓ 2. GEN. SG. $-\tilde{a}\varsigma$, Att.-Ion. $-\eta\varsigma$. — Arc. $-\tilde{a}\nu$ after the masculine, as *οἰκίαν*, *ζαμίαν*, but only at Tegea, and here $-\tilde{a}\varsigma$ beside $-\tilde{a}\nu$ in early inscriptions, and always $\tau\tilde{a}\varsigma$.
 ✓ 3. DAT. SG. $-\tilde{a}\iota$, Att.-Ion. $-\eta\iota$, whence also $-\tilde{a}$, $-\eta$, $-\epsilon\iota$. See 38, 39. — Boeot. $-αι$ ($-αε$, $-\eta$, 26), and this is to be assumed in the other dialects which have $-οι$ (106.2).
 4. ACC. SG. $-\tilde{a}\nu$, Att.-Ion. $-\eta\nu$.
 5. NOM. PL. $-αι$ (Boeot. $-αε$, $-\eta$, 26).
 6. GEN. PL. $-\tilde{a}\omega\nu$, $-\acute{e}\omega\nu$, $-\hat{\omega}\nu$, $-\hat{a}\nu$. See 41.4.
 ✓ 7. DAT. PL. In early Attic, $-\tilde{a}\sigma\iota(\nu)$, $-\eta\sigma\iota(\nu)$, sometimes $-\tilde{a}\iota\sigma\iota(\nu)$, $-\eta\iota\sigma\iota(\nu)$, after 420 B.C. $-αις$. — In Ionic, $-\eta\iota\sigma\iota(\nu)$ regularly, $-αις$ being rare and probably Attic. — In Lesbian, $-αι\sigma\iota$ (but always $\tau\tilde{a}\iota\varsigma$), and this occurs, rarely, elsewhere. — Most dialects have $-αις$ from the earliest times.
 . 8. ACC. PL. $-αυς$, with the same development as has $-ους$ from $ο$ -stems, namely (see also 78):



Masculine \bar{a} -Stems

105. 1. NOM. SG. - $\bar{a}\varsigma$ (with secondary ς , after the analogy of - ς), Att.-Ion. - $\eta\varsigma$.

✓*a.* Forms without ς also occur, several in Boeotian (*πυθιονίκα*, *Καλλία*, etc.), and a few from other parts of Northwest Greece. Cf. also El. *τελεστά*, though this is possibly a form in - $\tau\tilde{a}$ like Hom. *ἱππότα*.

✓**2. GEN. SG. - $\bar{a}o$** (with o , in place of ς , after that of o -stems), whence Arc.-Cypr. - $\bar{a}v$ (22), elsewhere - \bar{a} , Ion. - $\epsilon\omega$, - ω . See 41.4. Att. - ov is not from - $\bar{a}o$, but the o -stem form taken over as a whole.

✓*a.* - $\bar{a}fo$, in *Τλασίαφο*, *Πασιάδαφο*, of two metrical inscriptions from Corcyra (no. 87) and Gela, is a reminiscence of the epic - $\bar{a}o$ (the spoken form was already - \bar{a} , which appears in other equally early inscriptions, as *Ἀρνιαδα* no. 88, *Δφενία* no. 85) with the introduction of a non-etymological f , either representing a glide sound before the following o (cf. *ἄφνιάν*, no. 88. See 32), or due to a false extension from forms with etymological f , as *λαῖφος* = Hom. *λαῖός*.

✓*b.* Forms in - $\bar{a}\varsigma$, with the old ending unchanged and belonging with the nominatives in - \bar{a} (above, 1*a*), occur in scattered examples in Megarian (no. 92) and from various parts of Northwest Greece.

c. Att.-Ion. proper names in - $\eta\varsigma$, from the fourth century on, frequently form the genitive after the analogy of σ -stems, e.g. Att. *Καλλιάρχους* (after *Δημοσθένους* etc.), Ion. *Λεάδεος*, *Ἀριστείδεος*. This type spreads to other dialects, e.g. Rhod. *Μιωνίδεος*.

 o -Stems

✓**106. 1. GEN. SG. - oio** (from *- $o\sigma io$, cf. Skt. -*asya*) as in Homer, whence, with apocope, Thess. (Pelasgiotis) - oi , as *τοῖ, χρόνοι*, etc. Elsewhere, with loss of ι and contraction, - ou or - ω (25). — In Cyprian - $\bar{o}v$ beside - \bar{o} (at Idalium *μισθῶν, ἀργύρῶν, Φιλοκύπρῶν*, etc., and so usually - $\bar{o}v$ in nouns, whether vowel or consonant follows; but also *ἀργύρῶ, ἄλφῶ*, before a consonant, and always *τῶ*).

a. - oio is often employed in metrical inscriptions, in imitation of the epic, e.g. nos. 87, 88. But in Thessalian it also occurs in a few prose inscriptions, and the grammarians often refer to the Thessalian genitive in - oio . This, together with the fact that apocope is more extensive in Thessalian than in any other dialect (see 95), makes the derivation of the usual

Thess. $-\alpha$ from $-\alpha\omega$ far more probable than other explanations which separate it entirely from this and so from the forms of all the other dialects. — For the added ν in Cyprian no explanation that has been offered is adequate.

✓ 2. DAT. SG. $-\omega\iota$ in most dialects, whence also $-\omega$ (38; Thess. $\omega\nu$, 23). — $-\omega\iota$ in Arcadian, Elean, Boeotian ($-\omega\epsilon$, $-\nu$, $-\epsilon\iota$, 30), and in later inscriptions from various parts of Northern Greece (Delphi, Aetolia, Acarnania, Epirus, Cierium in Thessaly, Euboea).

a. In Euboea $-\alpha$ replaces earlier $-\omega\iota$ and may be derived from it, like $-\alpha$ from $-\eta$ (see 39). But in general $-\alpha$ is rather the original locative (cf. $\alpha\acute{\iota}\kappa\alpha$) in use as the dative. In some dialects the history of the dative is obscure, owing to the lack of early material or the ambiguity of $-\Omega$ in the pre-Ionic alphabets.

3. NOM. PL. $-\omega\iota$ (Boeot. $-\omega\epsilon$, $-\nu$, 30).

✓ 4. DAT. PL. $-\omega\iota\sigma\iota(\nu)$, as in Homer, in early Attic, Ionic, where it lasts somewhat longer than in Attic (but some early examples of $-\omega\iota\varsigma$, especially in West Ionic), and Lesbian (but here always $\tau\omega\iota\varsigma$). — Elsewhere only $-\omega\iota\varsigma$ (Boeot. $-\nu\varsigma$, $-\epsilon\iota\varsigma$, Elean $-\omega\iota\rho$).

5. ACC. PL. $-\omega\iota\varsigma$, with the same development as $-\alpha\nu\varsigma$. See 78, 104.8.

✓ 6. GEN. DAT. DUAL. $-\omega\iota\nu$ as in Homer, whence $-\omega\iota\nu$ in most dialects in which the form occurs at all. — Elean $-\omega\iota\omega\iota\varsigma$, $-\omega\iota\omega\iota\rho$. — Arc. $-\omega\iota\nu\nu$ (and $-\alpha\iota\nu\nu$ from \bar{a} -stem).

Consonant Stems in General

• 107. 1. ACC. SG. $-\alpha\nu$ in place of the usual $-\alpha$, with ν added after the analogy of vowel stems, occurs in Cypr. $\acute{\iota}\gamma\alpha\tau\tilde{\epsilon}\rho\alpha\nu$, $\acute{\alpha}(\nu)\delta\rho\iota\acute{\alpha}(\nu)\tau\alpha\nu$, Thess. $\kappa\acute{\iota}\omega\nu\alpha\nu$, El. $\acute{\alpha}\gamma\alpha\lambda\mu\alpha\tau\phi\tilde{\omega}\rho\alpha\nu$ (but possibly $-\phi\tilde{\omega}\rho\tilde{\alpha}\nu$ from nom. $-\phi\tilde{\omega}\rho\tilde{\alpha}\varsigma$), and among late inscriptions of various dialects.

2. NOM. PL. $-\epsilon\nu$ for usual $-\epsilon\varsigma$ occurs in late Cretan, having originated in pronominal forms. See 119.2 a.

3. DAT. PL. $-\epsilon\sigma\sigma\iota$, as in Hom. $\pi\acute{\omicron}\delta\epsilon\sigma\sigma\iota$, probably an extension of the form of σ -stems, is characteristic of the Aeolic dialects, Lesbian, Thessalian (Pelasgiotis), and Boeotian, and is also found in early Delphian, East Locrian, Elean ($\phi\nu\gamma\acute{\alpha}\delta\epsilon\sigma\sigma\iota$ no. 60; elsewhere $-\omega\iota\varsigma$), and in inscriptions of various Corinthian colonies (Corcyra,

Epidamnus, Syracuse). — Heracleian has *-ασσι* in pres. part. *ἔντασσιν* (perhaps originally **ἄσσι* = Skt. *satsu*, then *ἔντασσι* by fusion with *έντ-* of *έντες* etc.), *πρασσόντασσι*, etc. — *-οις*, as *πάντοις* etc., after the analogy of *o*-stems, is characteristic of Locrian, Elean, and the Northwest Greek *κοινή*, whence it finds its way into various dialects in later times.

✓4. Acc. Pl. *-ες* in place of *-ας*, i.e. the nom. for the acc., perhaps first used in the numeral *τέτορες* owing to the influence of the indeclinable *πέντε* etc., is seen in Delph. *δεκατέτορες* (no. 49, early fifth century), *τέτορες*, *δελφίδες* (in an inscription of early fourth century; but otherwise in Delphian only *τέτορας* etc.), and regularly in Elean ([*τέτορ*]*ες*, sixth century, *πλείονερ*, *χάριτερ*, no. 61, etc.) and Achaean (*ελάσσονες*, *δαμοσιοφύλακες*, etc.), also in the very late inscriptions of various dialects, even Attic.

Cret. *-αυς* beside *-ας*, e.g. *θυγατέρανς*, *δρομέανς*, *κύνανς*, after the analogy of *-αυς*, *-ας* from *ā*-stems (104.8).

σ-Stems

✓108. 1. All dialects except Attic have the uncontracted forms. Gen. sg. in most dialects *-εος*, whence *-ιος* in Boeotian, Cretan, etc. (9), *-ευς* in later Ionic, Rhodian, etc. (42.5). — Acc. sg. masc. and acc. pl. neut. *-εα*, whence *-ια* (9), occasionally *η* (42.1).

a. Proper names in *-κλής*, *-κλῆς*. Cypr. *-κλεῖς*, whence *-κλής* in Attic (beside *-κλῆς*), Boeotian (*-κλείς*, *-κλιῖς*) till about 400 B.C., and regularly in Euboean (gen. *-κλέω*, 2), but in the other dialects regularly *-κλῆς*. Gen. sg. Cypr. *-κλέφεος*, Boeot. *-κλείος* (= Hom. *-κλήος*, cf. 16), Att. *-κλέους*, but in most dialects *-κλέος*.

For names in *-κλείς* instead of *-κλής*, see 166.1.

✓2. Proper names often have forms which are modeled after the analogy of the masc. *ā*-stems, and this not only in Attic-Ionic (e.g. Att. *Σωκράτην*, *Σωκράτου*, Eretr. gen. *Εὐκράτω*, *Τιμοκλέω*), where the agreement in the nom. *-ης* was especially favorable to this, but also in the other dialects. Thus acc. sg. in *-ην* (*-ην*: *-ης* = *-āν*: *-ās*), e.g. Boeot. *Δαμοτέλειν* etc., Arc. *Φιλοκλήν*, and even in appellatives in Lesb. *δαμοτέλην* etc., Cypr. *ἀτελέν*. — Dat. sg. in

-*ηι*, Lesb. *Καλλίκληι*. — Gen. sg. in -*η* (like -*ā*) in Lesb. *Θεογένη* etc.; also, perhaps, -*ης* (like -*ās*, 105.2 *b*) in Thess. *Ἴπποκράτεις* (or nom. for gen. by mistake?), *Φερεκράτῃς* (no. 33; or *Φερεκράτε(ο)ς*?). — Voc. sg. in -*η* (like -*ā*) in Arc. *Ἀτέλη* etc., Delph. *Πολυκράτη*; in -*ε* (like -*ǣ* in *Δίκη*) in Lesb. *μελλιχόμειδε*.

The numerous Boeotian hypocoristic names in -*ει* as *Μέννει*, *Φίλλει*, *Θάλλει*, *Ξέννει*, are also best understood as vocatives of this type used as nominatives. They correspond to names in -*ης*, -*ητος*, in other dialects, but in Boeotian follow the analogy of *σ*-stems (gen. sg. -*ιος*, acc. sg. -*ειν*).

ι-Stems

✓ 109. 1. In all dialects except Attic-Ionic, and, for the most part, in Ionic too, the regular type of declension is that with *ι* throughout, namely -*ις*, -*ιος*, -*ῑ*, -*ιν*, -*ιες*, -*ιων*, -*ισι*, -*ις* (Cret. -*ινς*) or -*ιας* (rare).

2. The type in -*ις*, -*εως* (from -*ητος*, as in Homer), -*ει*, pl. -*εις*, etc. is almost exclusively Attic. In Ionic *πόλεως* occurs in early inscriptions of Chios (no. 4) and Thasos, and *δυνάμει* in Teos (no. 3). But otherwise in Ionic, and always in other dialects, forms of this type are late and to be attributed to Attic influence. In general, the Attic datives, -*ει* and -*εσι*, are the first to be adopted, next the nom.-acc. pl. -*εις*, and lastly the gen. sg. -*εως*. Thus in the later inscriptions of many dialects it is common to find gen. sg. -*ιος*, but dat. sg. -*ει*.

A gen. sg. *πόλεος* is found in the *κοινή*, and in later inscriptions of various dialects.

3. Lesbian has a nom. pl. -*ις* (*πόλις*, no. 21), perhaps the accusative used as nominative.

✓ 4. Cyprian has such forms as gen. sg. *Τιμοχάριφος*, dat. sg. *πτόλιφι*. The *φ* is certainly not original here, and is perhaps due to the analogy of *υ*- and *ηυ*-stems (gen. -*υφος*, -*ῆφος*).

5. A transfer to the type -*ις*, -*ιδος*, as frequently in Attic, is characteristic of Euboean proper names in -*ις*, as *Δημοχάριδος*.

v-Stems

110. Nearly all the inscriptional forms occurring are the usual ones of the type -ῶς, -ύος. Boeot. [ϝ]άστιος (ι from ε, 9) agrees with the ἄστεος of non-Attic literature. For νίύς see 112.2.

Nouns in -εύς

111. The stem is ην, ηϝ throughout, nom. sg. -εύς (from -ηυς, cf. 37.1), gen. sg. -ηϝος, etc.

✓1. The original forms in -ηϝος, -ηϝι, etc. are preserved, with or without the ϝ, in Cyprian (βασιλέϝος, Ἐδαλιέϝι, Ἐδαλιέϝες), Lesbian (Βασίλῃος etc.), Boeotian (Πτολιέϝι, γραμματεῖος, etc.), Thesalian (Βασιλείος etc.), and Elean (Βασιλᾶες), as also in Homer.

✓2. Attic only are βασιλέως, βασιλέᾱ, with quantitative metathesis. But from the beginning of κοινή influence βασιλέως is one of the Attic forms most widely adopted by other dialects.

✓3. Most dialects, namely Ionic and the West Greek dialects except Elean, have βασιλέος, βασιλεῖ, etc., with shortening of the η. Generally these are the forms of even the earliest inscriptions (Cret. φοικέος etc.), but we find Coan ἱερῇι, Πολιῇι, etc. (no. 101, which has also Ἀλκηίδες etc.; later always ἱερεῖ etc.), and once Rhod. Ἰδαμενῆος (cf. Ποντωρηίδος). Beside -εος sometimes -εύς (cf. 42.5), as Meg. ἱαρεῦς, but, owing to the confusion with the nominative, this spelling is far less common than in the genitive of σ-stems.

Acc. Sg. -έα in Ionic, Locrian, Cretan. But in Delphian and most of the Doric dialects -ῇ (see 42.1, 43) is the regular form, e.g. Delph. ἱερῇ, βασιλῇ, Lac. βασιλῇ, Mess. ἱερῇ, Meg. ἱερῇ, Mycen. Περσεῖ (no. 76, fifth century), Arg. βασιλῇ, Rhod. βασιλῇ, γραμματῇ, Coan βασιλῇ, etc. In these dialects -εα is of later occurrence, and due to κοινή influence.

Nom. Pl. -έες in Cretan (e.g. δρομέες) and elsewhere, but usually contracted to -εῖς. Also -ῆς (in part at least directly from -ῆες) in early Attic, Coan (τεταρτῆς), Laconian (Μεγαρεῖς etc., no. 64), and Arcadian (Μαντινῆς). At Cyrene occurs nom. and acc. pl. ἱαρές.

Acc. Pl. *-έας* in Ionic and Doric (Cret. *δρομέανς*, cf. 107.4), when not replaced by *-εῖς* of the *κοινή*.

4. Arcadian has nom. sg. in *-ής*, as *ιερής*, *γραφής*, *φονές* (Cyprian also once *ιερές*, but usually *-εύς*), acc. sg. *hierév* (cf. 108.2), nom. pl. *Μαντινῆς*. Some proper names in *-ής* = *-εύς* are also found elsewhere.

5. In Miletus and colonies occurs nom. sg. *ιέρεως*, gen. sg. *ιέρεω*, likewise at Ephesus gen. sg. *Φλέω* belonging to *Φλεύς*.

Some Irregular Nouns

112. 1. *Zeús*. *Zeús* or *Deús* (84). *Δι(φ)ός*, *Δι(φ)ί*, *Δί(φ)α* in most dialects. An old dative *Διεί* occurs alone, but rarely, and in Att. *Διειτρέφης*, Cypr. *Διφείθεμις*, *Διφείφιλος* (Hom. *δίφιλος*). Also in various dialects (attested for East Ion., Coan, Ther., Cret., El.), as in Homer, *Ζηνός*, *Ζηνί*, *Ζῆνα* (Cret. *Δῆνα*, *Τῆνα*, etc., 37.1). Late forms with *ā* are hyper-Doric.

2. *uíos*, *uίús*. Aside from the *o*-stem forms, the inscriptional occurrences are as follows, mostly from a stem *uív*-:

NOM. SG. *uίús* Cret., Lac., Att. (Att. also *ύús*, *ϛús*).

GEN. SG. *uίέος* Cret., Att.; Thess. *hυῖος* (no. 33).

DAT. SG. *uίεί* Argol., Phoc., Att.

ACC. SG. *uίύν* Arc., Cret., Locr., etc.

NOM. PL. *uίέες* Cret. (as in Hom.); Att. *uίείς*.

DAT. PL. *uιάσι* Cret. (as in Hom.), after analogy of *πατράσι* etc.

ACC. PL. *uίύνς* Arg., Cret.; Att. *uίείς*.

✓ 3. *μήν*. Stem **μηνσ-* (cf. Lat. *mēnsis*), whence (77.1) Lesb. *μῆννος*, Thess. *μειννός*, Att. etc. *μηνός*. The nom. **μήνς* became **μένς* (vowel-shortening before *ν* + cons., but later than the assimilation of medial *νσ*), whence regularly (78) Ion., Corcyr., Meg. *μείς*, Heracl. *μής*. In Attic, *μείς* was replaced by *μήν* formed after the analogy of original *ν*-stems in *-ην*, *-ηνος*. Elean *μεύς* is perhaps due to the analogy of *Zeús*, *Ζηνός* (above, 1).

4. *λâς*, Hom. *λâas*. Originally a neuter *σ*-stem *τὸ λâas*, becoming *ὁ λâas*, *ὁ λâς*, after the analogy of *ὁ λίθος* etc. Hence in genitive beside *λâος* also Att. *λâου* (Soph.), Cret. *λâō*.

5. Cret. *φήμα* nom.-acc. sg. = *εῖμα*, but gen. sg. *τᾶς φήμας* from a stem in *-μᾶ*. So also Cret. **ἀμφίδημα*, *ornament* (cf. *διάδημα*), but gen. sg. *ἀμπιδήμας*.

6. *χοῦς*, which in Attic is declined as a consonant stem (gen. sg. *χοός*), is properly a contracted o-stem (from *χόφο-*) like *πλοῦς*, and remains so in Ionic, e.g. acc. sg. *χοῦν*, gen. pl. *χῶν*.

7. *χείρ*, *χήρ*. See 27^b, 79.
25^b

Comparison of Adjectives

✓113. 1. Beside *μείζων* and *κρείττων*, both with anomalous *ει*, we find the normal *μέζων* (from **μέγιων*) in Ionic and Arcadian, and *κρέσσων* (from **κρέτιων*) in Ionic. For Dor. *κάρρων*, Cret. *κάρτων* (both from **κάρτιων*) see 49.2 with *a*, 80, 81.

✓2. Beside *πλέων*, pl. *πλέονες*, σ-stem forms, like Hom. *πλέες*, *πλέας*, occur in Lesbian (*πλέας* no. 21) and Cretan (e.g. Gortyn. *πλίες*, *πλίανς*, *πλία*, beside *πλίονος*, *πλίονα*, *πλίον*. *πλίασιν*, Deros, is in origin a ν-stem form, cf. 77.1 *a*). Cf. also Arc. *πλός* (from **πλέος*, cf. 42.5 *d*) adv. = *πλέον*.

Heracl. *πολιστός* = *πλεῖστος* is formed directly from *πολύς*.

✓3. El., Lac. *ᾄ(σ)σιστα* (also in Aesch.) = *ᾄγχιστα*, is formed from the compar. *ᾄσσον* (this regularly from **ᾄγχιον*).

NUMERALS

Cardinals and Ordinals

✓114. 1-10. 1. Nom. sg. masc. Att. etc. *εἷς*, Heracl. *ῆς* (cf. Lac. *οὐδέες*), Cret. *ἔνς* (*ἐνδ δ-* = *ἔνς δ-*, Law-Code IX. 50; see 97.4), from **ἔνς*. Cf. 78. — Fem. *μία*, but, of other origin, Lesb., Thess., Boeot. *ῖα*, as in Homer. Also masc. *ἰός* (cf. Hom. dat. sg. neut. *ἰῶ*) in Cretan, but with pronominal force = *ἐκεῖνος*.

Att. etc. *πρῶτος*, West Greek and Boeot. *πρᾶτος*. The latter is from *πρᾶ-*, probably a weak grade (cf. Lith. *pirmas*, Skt. *pūrvas*).

✓2. *δύο* (Boeot. *διούο*, 24) in all dialects. Lac. once *δύε* with the ending of consonant stems. — *δυεῖν* = *δυοῖν* in late Att. and *κοινή*.

— Plural forms in various dialects, e.g. Chian, Cret., Heracl. *δυῶν*, Cret. *δυοῖς*, Thess. *δύας*, and *δυσί(ν)* in late Attic and *κοινή*.

✓3. Att. etc. *τρῆς*, Cret. *τρέες*, Ther. *τρῆς*, from **τρέες*. See 25, 45.5. — Acc. *τρίς*, Cret. *τρίνς* (for *τρίνς* with *ι* introduced anew from *τριῶν* etc.). Under the influence of the indeclinable numerals, the nominative or the accusative is used for both cases in some dialects, namely nom. *τρῆς* in Attic and elsewhere, and acc. *τρίς* in Boeotian, Heracleian, Delphian, Troezenian, and perhaps in Lesbian. *τρίτος*, Lesb. *τέρτος* (18).

✓4. Att. *τέτταρες*, Ion., Arc. *τέσσερες* (also *τέσσαρες* in Ionic and *κοινή*), Boeot. *πέτταρες*, Lesb. *πέσσυρες* (Hom. *πίσυρες*), West Greek *τέτορες*. From **q̣^uetuer-* (cf. Lat. *quattuor*, Skt. *catvāras*), the differences being due to inherited variations in the second syllable (*tuer*, *t̥uor*, *tur*, *t̥u_o*), and to the divergent development of *q̣^u* (68) and *t̥u* (54 e, 81).

τέταρτος, Hom. *τέτρατος*, Boeot. *πέτρατος*, Arc. *τέτορτος* (49.2 a, 5).

✓5. *πέντε*, Lesb. Thess. *πέμπε* (68.2).

πέμπτος, Cret. *πέντος* (86.2). Arc. *πέμποτος* after *δέκοτος*.

6. *ἕξ*, Cret., Delph., Heracl. *φέξ*. See 52 b. For Boeot. *έσ-κη-δεκάτη*, see 100.

✓7. *ἐπτά*. — *ἕβδομος*, but Delph. *ἑβδεμος* (cf. Delph., Heracl. *ἑβδεμήκοντα*, Epid. *ἑβδεμαῖος*).

✓8. *ὀκτώ*, Boeot., Lesb. *ὀκτό* (like *δύο*), Heracl., Ther. *ἡοκτώ* (58 c), Elean *ὀπτὸ* (with *π* from *ἐπτά*).

9. *ἐννέα*, Delph. *ἐννή* (42.1). But **ένφα* in Att. *ἐνατος*, *ἐνακόσιοι*, Ion. *εἵνατος*, *εἵνακόσιοι*, Cret. *ἡνατος*, etc. See 54. Heracl. *ἡεννέα*, Delph., Ther. *ἡενατος*, see 58 c. Lesb. *ἐνοτος*, see 6, 116 a.

10. *δέκα*, Arc. *δέκο* (*δυνώδεκο*). — *δέκατος*, Arc., Lesb. *δέκοτος*. See 6, 116 a.

115. 11–19. *ἑνδεκα*, rarely *δέκα εἰς* (e.g. Heracl. *δέκα ἑν*). — Att. and Hom. *δώδεκα*, but in most dialects *δυνώδεκα*, rarely *δυνόδεκα* (e.g. Boeot. *δυνοδέκατος*), Delph., Heracl. *δέκα δύο* (also late Attic). — *τρῆς καὶ δέκα*, also indecl. *τρεῖσκαῖδεκα* (Attic after 300 B.C.) and *τρῖσκαῖδεκα* (Boeotian etc.; cf. 114.3); also *δέκα τρεῖς*, especially

when the substantive precedes (so Attic even in fifth century).— Similar variations for 14–19.

ένδέκατος, δωδέκατος, δυωδέκατος, δυοδέκατος (see above).— 13th–19th, Att. τρίτος καὶ δέκατος, etc., but τρεισκαιδέκατος or τρισκαιδέκατος, etc., in East Ionic, Boeotian, and Lesbian (-δέκοτος).
 √ 116. 20–90. εἴκοσι (from *έ-φίκοσι) in Attic, Ionic, Lesbian, Arcadian (no occurrence in Cyprian), but φίκατι, ἴκατι (ἰ, cf. Ther. ἡικάδι, no. 107; for *h* see 58 c) in West Greek with Boeotian and Thessalian, with *ι* not *ει*, and *τ* retained (61). The *ει* of Heracl. φείκατι beside φίκατι is due to the influence of Att. εἴκοσι.— Att. etc. τριάκοντα, Ion. τριήκοντα. — τετταράκοντα, τεσσεράκοντα, τεσσαράκοντα, πετταράκοντα (see 114.4), Delph., Corcyr., Heracl. τετρώκοντα (so doubtless in all West Greek dialects previous to Attic influence). — πεντήκοντα, ἐξήκοντα (φεξήκοντα), etc., with *η* in all dialects (but Ion. ὀγδώκοντα, 44.2). — Delph., Heracl. ἡεβδεμήκοντα, Heracl. ἡογδοήκοντα, ἡενενήκοντα. See 114.7–9. — Gen. τεσσ[ερ]ακόντων, πεντηκόντων, etc. in Chios, where the use of such inflected genitives (also δέκων) is one of the Aeolic features of the dialect (cf. πέμπων, δέκων in Alcaeus, also τριηκόντων in Hesiod).

Att., Ion. εἰκοστός etc., Boeot. φικαστός (-καστός doubtless in all West Greek dialects also; but Thess. ἰκοστός), Lesb. εἰκοιστος, τριάκοιστος, ἐξήκοιστος).

✓ *a*. The earliest form of the ordinals is that in -καστος (from -kmt-lo-, cf. Skt. triṇṣat-tama- etc.). Under the influence of the cardinals in -κοντα this became -κοστος in Attic etc.; in Lesbian, under the same influence, *-κονστος, whence -κοιστος (cf. 77.2, 78). To the same analogy is due the *ο* of εἴκοσι, and of the hundreds in -κοσιοι (e.g. τριακόσιοι after τριάκοντα), instead of the more original *α* in φίκατι (Skt. viṇṣati-, Lat. viginti), -κατιοι, -κασιοι (cf. ἑκατόν, Skt. śatam, Lat. centum). It is possible that a still further extension of this analogical *ο* is to be assumed in explanation of Arc. ἡεκατόν, Arc., Lesb. δέκοτος, Arc. δέκο, Lesb. ἔνοτος.

✓ 117. 1. 100. Att. etc. ἑκατόν, Arc. ἡεκατόν. See 6, 116 *a*.

~ 2. 200–900. Att.-Ion., Lesb. -κόσιοι, West Greek, Boeot. (and doubtless Thess.) -κάτιοι, Arc. -κάσιοι (with East Greek *σ*, but West Greek *α*). See 61.2, 116 *a*.

The *ā* of *τριᾱκόσιοι* (Ion. *τριηκόσιοι*) is extended to *διᾱκόσιοι* (Ion. *διηκόσιοι*), and the *a* of *τετρακόσιοι*, *ἑπτακόσιοι*, *ἑνακόσιοι* to *πεντακόσιοι*, *ἑξακόσιοι*, *ὀκτακόσιοι* (but Lesb. *ὀκτωκόσιοι*).

3. 1000. Att. *χίλιοι* (25 c), Ion. *χείλιοι*, Lac. *χήλιοι*, Lesb., Thess. *χέλλιοι*, from **χέσλιοι*. See 76.

PRONOUNS

Personal Pronouns¹

✓ 118. SINGULAR. 1. The stems, except in the nominative, begin with: 1. *ἐμ-* or *μ-*. — 2. original *τε*, whence East Greek *σ-*, West Greek *τ-* (*τέος*, *τίν*, *τέ*). But enclitic *τοι* is from a form without *μ* (cf. Skt. *te*), and occurs also in Ionic (Hom., Hdt., etc.). Hom. *τεοῖο* and *τεῖν* are from the possessive stem *τεμο-* (120.2). — 3. original *σε*, whence *φ-* in some dialects (*φέος*, *φοι*, *φίν*), otherwise *ε*.

2. NOM. *ἐγώ*, *ἐγών* (Boeot. *ἰώ*, *ἰών*, 62.3). — Att.-Ion., Lesb., Arc. *σύ*, Dor. *τύ*, Boeot. *τού*. See 61.6.

✓ 3. GEN. *a.* *-ειο* (Hom. *ἐμεῖο* etc. like *τοῖο*), whence *-εο*, later Ion. *-ευ*, Att. *-ου*. — *b.* *-εος* in West Greek, as lit. Dor. *ἐμέος*, *τέος*, Locr. *φέος*. — *c.* *-θεν*, as lit. Dor. *ἐμέθεν*, Epid. *ἔθεν*.

✓ 4. DAT. *a.* *-οι*, as *ἐμοί*, *μοι*, *σοί*, *σοι* (lit. Dor. *τοί*, *τοι*, lit. Ion. *τοι*), *οἷ*, *οἷ* (Arg., Cret., Delph., Cypr., Lesb. *φοι*). — *b.* *-ιν* in West Greek (where also *-οι*, but mostly in the enclitic forms, as *μοι*, never *ἐμοί*, *φοι*, *οἷ*, and *τοι*, though also *τοί*), as Cret., Calymn., Rhod., Delph., and lit. Dor. *ἐμίν*, lit. Dor. *τίν*, Cret. *φίν*.

✓ 5. ACC. 1. *ἐμέ*, *με*. — 2. Att.-Ion., Lesb. *σέ*, lit. Dor. *τέ* (Cret. *τφέ*, written *τρέ*, in Hesych.); also lit. Dor. and Epid. *τύ* (nom. used as acc.). — 3. *ἐ* (*φέ*); also lit. Dor. and Epid. *νίν*.

✓ 119. PLURAL. 1. The forms of the first and second persons contain, apart from the endings, *ἄσμ-* (cf. Skt. *asmān* etc.) and *ὑσμ-* (cf. Skt. *yusmān* etc.), whence Lesb., Thess. *ἄμμ-*, Lesb. *ὑμμ-*, elsewhere

¹ As the personal pronouns, especially in the singular, are of comparatively rare occurrence in inscriptions, some forms are added which are quotable only from literary sources, — but only a few out of the great variety, for which see Kühner-Blass I, pp. 580 ff.

$\acute{\alpha}\mu\text{-}$ (Att.-Ion. $\acute{\eta}\mu\text{-}$) or $\acute{\alpha}\mu\text{-}$, $\acute{\upsilon}\mu\text{-}$. See 76, and, for the spiritus asper or lenis in the first person, 57, 58 b.

✓2. NOM. $-\epsilon\varsigma$ in all dialects except Attic-Ionic, where it was replaced by $-\epsilon\iota\varsigma$. Lesb. $\acute{\alpha}\mu\mu\epsilon\varsigma$, $\acute{\upsilon}\mu\mu\epsilon\varsigma$, Dor. etc. $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$.

a. In late Cretan $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ was frequently replaced by $\acute{\alpha}\mu\acute{\epsilon}\nu$ under the influence of 1 pl. verbal forms in which Dor. $-\mu\epsilon\varsigma$ was often replaced by the κοινή $-\mu\epsilon\nu$. That is, $\acute{\alpha}\mu\acute{\epsilon}\nu$ for $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ after $\acute{\phi}\acute{\epsilon}\rho\omicron\mu\epsilon\nu$ for $\acute{\phi}\acute{\epsilon}\rho\omicron\mu\epsilon\varsigma$. From $\acute{\alpha}\mu\acute{\epsilon}\nu$, $-\epsilon\nu$ was extended to other pronouns and to participles, as $\acute{\upsilon}\mu\acute{\epsilon}\nu$, $\tau\iota\nu\acute{\epsilon}\nu$, $\acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\nu\tau\epsilon\nu$, etc.

3. GEN. $-\epsilon\iota\omega\nu$ (Hom. $\acute{\eta}\mu\epsilon\acute{\iota}\omega\nu$), whence $-\epsilon\omega\nu$, $-\iota\omega\nu$ (9), $-\acute{\omega}\nu$. Lesb. $\acute{\alpha}\mu\mu\acute{\epsilon}\omega\nu$, Thess. $\acute{\alpha}\mu\mu\acute{\epsilon}\omicron\nu\nu$, El. $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$, Dor. $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$, $\acute{\alpha}\mu\acute{\iota}\omega\nu$ (Cret.), later $\acute{\alpha}\mu\acute{\omega}\nu$.

4. DAT. $-\iota(\nu)$. Lesb. $\acute{\alpha}\mu\mu\iota\nu$, $\acute{\alpha}\mu\mu\iota$, etc., Dor. $\acute{\alpha}\mu\acute{\iota}\nu$, $\acute{\upsilon}\mu\acute{\iota}\nu$, Att.-Ion. $\acute{\eta}\mu\acute{\iota}\nu$, $\acute{\upsilon}\mu\acute{\iota}\nu$. So Dor. $\sigma\phi\iota\nu$, $\sigma\phi\iota$, but Att.-Ion. $\sigma\phi\acute{\iota}\sigma\iota$, Arc. $\sigma\phi\epsilon\iota\varsigma$, the latter not satisfactorily explained.

✓5. ACC. $-\epsilon$ in all dialects except Attic-Ionic, where it was replaced by $-\acute{\epsilon}\alpha\varsigma$, $-\acute{\alpha}\varsigma$. Lesb., $\acute{\alpha}\mu\mu\epsilon$, $\acute{\upsilon}\mu\mu\epsilon$, Thess. $\acute{\alpha}\mu\mu\acute{\epsilon}$, Dor. etc. $\acute{\alpha}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\acute{\epsilon}$.

Possessives

120. 1. $\acute{\epsilon}\mu\acute{\omicron}\varsigma$. — Pl. Dor. etc. $\acute{\alpha}\mu\acute{\omicron}\varsigma$ (Lesb. $\acute{\alpha}\mu\mu\omicron\varsigma$) and $\acute{\alpha}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ (Lesb. $\acute{\alpha}\mu\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$, Att.-Ion. $\acute{\eta}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$).

2. a. $\tau\mu\omicron\text{-}$, Att. etc. $\sigma\acute{\omicron}\varsigma$. b. $\tau\epsilon\mu\omicron\text{-}$, Dor., Lesb. $\tau\epsilon\acute{\omicron}\varsigma$, Boeot. $\tau\acute{\iota}\omicron\varsigma$ (all in literature only). Both forms in Homer. — Pl. $\acute{\upsilon}\mu\acute{\omicron}\varsigma$ and $\acute{\upsilon}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$.

3. a. $\sigma\mu\omicron\text{-}$, Att. etc. $\delta\varsigma$, Cret. $\acute{\phi}\acute{\omicron}\varsigma$. b. $\sigma\epsilon\mu\omicron\text{-}$, Dor. (lit.), Thess. $\acute{\epsilon}\acute{\omicron}\varsigma$. Both forms in Homer. — Pl. $\sigma\phi\acute{\omicron}\varsigma$ and $\sigma\phi\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$.

Reflexive Pronouns

✓121. Aside from the reflexive use of the forms of the personal pronouns as given in 118, 119, especially that of the third person which is itself a reflexive in origin, various forms of expression are employed, as follows:

✓1. Combinations of the personal pronouns with $\alpha\upsilon\tau\acute{\omicron}\varsigma$, each keeping its own inflection, as in Homer ($\sigma\omicron\lambda\ \alpha\upsilon\tau\acute{\omega}$ etc.). So Cret. $\acute{\phi}\acute{\iota}\nu\ \alpha\upsilon\tau\acute{\omicron}\iota = \acute{\epsilon}\alpha\upsilon\tau\acute{\omega}$. Cf. also, with the possessive, Cret. $\tau\acute{\alpha}\ \acute{\phi}\acute{\alpha}\ \alpha\upsilon\tau\acute{\alpha}\varsigma = \tau\acute{\alpha}\ \acute{\epsilon}\alpha\upsilon\tau\acute{\eta}\varsigma$.

2. Compounds of the same elements, with contraction, leaving only the second part declined. Att. *ἐμᾶυτοῦ*, *σεαυτοῦ* or *σαυτοῦ*, *ἐαυτοῦ* or *αὔτοῦ* (also late *ἐατοῦ*, *ἀτῶν*, with *ā* from *āw*; Coan *ἡντῶν* with *η* from *ea*; Thess. *εὔτοῖ*, *εὔτοῦ*). Ion. (lit.) *ἐμεωυτοῦ* etc. The forms found in Ionic inscriptions are like the Attic, and probably are Attic.

✓3. *αὐτός* alone, as sometimes in Homer. Thus Delph. *αὔτοῦ* = *ἐμᾶυτοῦ* (SGDI. 2501.4), El. *αὐτᾶρ* = *ἐαυτῆς* (no. 61.17), Lac. *αὐτῶ* = *ἐαυτοῦ* (no. 66).

✓4. *αὐτός αὐτός*, either with each declined separately, or, oftener, merged into compounds of somewhat varying form.

This combination is comparatively late, replacing the earlier types mentioned under 1 and 3. It is most frequent in Delphian and Boeotian, but is found in several of the other West Greek dialects, and probably even in Attic (Kühner-Blass I, p. 600, anm. 5).

a. *αὐτὸς αὐτός*. Delph. *αὐτοὶ ποτὶ αὐτούς*, Boeot. *κατ' αὐτὸ (= αὐτοὶ) αὐτῶν*.

b. *αὐτοσαυτός*. Delph. *αὐτοσαυτοῦ* etc., Boeot. *ὑπὲρ αὐτοσαυτῶ*, Heracl. *μετ' αὐτοσαυτῶν*, Cret. *αὐτοσαυτοῖς*, etc.

c. *αὔσαντός*. Delph. *αὔσαντοῦ* etc., Boeot. *αὔσαντῶν*, Cret. *αὔσαντᾶς*, Argol. (Calauria) *αὔσαντᾶς*.

d. *ᾠσαντός*. Boeot. *ᾠσαντῶ* (late).

e. *αὔσωτός*. Delph. *αὔσωτᾶς* etc.

f. *αὐταντός*. Heracl. *αὐταντᾶς* (as in Sophron and Epicharmus), Aegin. *αὐταντόν*.

g. Sicil. gen. sg. *αὐτούρα* (Segesta), gen. pl. *αὐτώνρα* (Thermae). Probably from *αὐτατοῦ*, *αὐτατῶν* (cf. late *ἐατοῦ*, above, 2), with transposition of the last two syllables.

Demonstrative Pronouns

✓122. The article. Nom. pl. *τοί*, *ταί*, as in Homer, in the West Greek dialects except Cretan, and in Boeotian. Att. etc. *οἱ*, *αἱ*, after the analogy of *ὁ*, *ἡ*. For *ὁ*, *ἡ* in some dialects which in general have *εἰ*, see 58 a. Thess. *οἱ* (no. 26 b), but *τοί* at Pharsalus.

Forms with added *ι*, used like *ὅδε*, are found in Elean (*το-ί*, *τα-ί*) and Boeotian (*ταν-ί*, *τοι-ί*, *τυ-ί*).

For the relative use, see 126.

✓ 123. Thess. *δ-νε*, Arc. *δ-νί*, Arc.-Cypr. *δ-νν*, = *δδε*. Thess. *τόνε*, *τάνε*, and, with both parts inflected (cf. Hom. *τοῖσδεσι*), gen. sg. *τοῖνεος*, gen. pl. *τοῦννεουν*. — Arc. *τωνί* (gen. sg.), *τοινί*, etc. Cf. also Boeot. *προτηνί* (136.1). — Cypr. *δνν*, Arc. *τάνν*, *τῶνν*, also (late) *τάννν*, *τόσνν*. Cf. Hom., Boeot., Cypr. *νν*.

✓ 124. *οὔτος*. Nom. pl. *τούτοι*, *ταῦται*, like *τοί*, *ταί*, in West Greek (examples from Cos, Delphi, Rhodes, Selinus). Att. etc. *οὔτοι*, *αὔται*, after *οὔτος* etc. Boeotian, with *τ* replaced by *ʹ* throughout, *οὔτον*, *οὔτων*, etc. — Interchange of *αν* and *ου*. Att. gen. pl. fem. *τούτων* after masc., neut.; vice versa El. neut. *ταύτων*, due to influence of *ταῦτα*. *ου* throughout is Boeotian (*οὔτο*, *οὔτα*) and Euboean (*τούτα*, *τούτῃ*, also *έντοῦθα* = *ένταῦθα*). So also Delph. *τούτα*, *τούτας* (but also *ταῦται*). For the spelling with *Ο* instead of *ΟΥ*, see 34 *a*.

✓ 125. 1. *ἐκείνος*. Ion. *κεῖνος*, Lesb., Cret., Rhod., Coan *κῆνος*, both from **κε-ενος*. Cf. 25 with *a*. — *τῆνος*, of different origin (cf. Hom. *τῆ*), in Delphian, Heracleean, Argolic (Aegina), Megarian, as well as in Sicilian Doric writers (Theocr., Sophron, Epicharmus).

✓ 2. *αὐτός*. Neut. *αὐτόν* in Cretan, as sometimes in Attic inscriptions.

Relative, Interrogative, and Indefinite Pronouns

✓ 126. The relative *ὅς* occurs in all dialects. But the relative use of forms of the article, frequent in Homer and Herodotus, is usual in Lesbian (so always in the earlier inscriptions and nearly always in Alcaeus and Sappho; *ὅς* in later inscriptions is due to *κοινή* influence, as shown by the spiritus asper, *καθ' ὅγ*, etc.), Thessalian (*τά*, *καττάπερ*, but also *ὅς* in an early metrical inscription), and Arcado-Cyprian (Arc. *δπερ*, *ταί*, *τοῖς*, etc., Cypr. *ὁ*, *τόν*, etc., but also Arc. *ἄν*, Cypr. *ὄι*, *οῖ*). So also in Boeotian in a fourth-century inscription (no. 41), but later only *ὅς* (cf. Lesbian). It is also Heracleean (*τόν*, *τά*, etc.; so often in Epicharmus), but in most West Greek dialects it occurs, if at all, only in later inscriptions (so in late Delphian and Cretan, never in the earlier period). El. *τῶ* (no. 60).

For the demonstrative use of *ὅς*, cf. Heracl. *αἱ μὲν . . . αἱ δὲ* (L33).

✓ 127. Cret. *ότερος*, *which of two*, is the true relative correlative of *πότερος* (cf. Skt. *yataras* beside *kataras*), and so related to the usual *ὀπότερος* as *ὅλος* to *ὀποῖος*, *ὅτε* to *ὀπότε*.

✓ 128. *τίς*, *τις*. Cypr. *σις*, Arc. *σις*, see 68.3, Thess. *κίς*, *κίς* (*κινες*), see 68.4. Cret. dat. sg. *τῖμι*, in *ὅτιμι* = *ὅτινι*, and *μήδιμι* = *μήτινι*, from **τι-σμι* with the same pronominal *sm* as in Skt. *kasmin*, *kasmāi*, Umbr. *pusme*, *esmei*, etc. — Meg. (Ar.) *σά* = *τίνα* from **τῖα*, cf. Att.-Ion. *ἄττα*, *ἄσσα* from **ἄτῖα*.

✓ 129. The indefinite relative *ὅστις*, *ὅτις*.

1. *ὅστις*, with both parts declined, in various dialects, e.g. Locr. *ὁτίσινες*, Cret. *οἰτίσινες*, Boeot. *ὥστινας*.

✓ 2. *ὅτις*, with only the second part declined, in various dialects, e.g. Delph. *ὅτινος*, *ὅτινι*, Cret. *ὅτιμι* (128). Lesb. *ὅττι*, regularly from **ὀδ-τι*, and by analogy *ὅττινες* etc. Cf. also Lesb. *ὅππως*, *ὅππα*, etc. In all other dialects the double consonants are simplified, presumably under the influence of the simple *τίς* etc. Once Arg. *ὅττινες*.

✓ a. On account of Locr. *φότι* (no. 56) it is generally assumed that the first part of *ὅτις* is not from a form of the relative stem seen in *ὅς*, *ὅστις*, which was originally *ϝ-* (Skt. *ya-*), but a generalizing particle *σφοδ*, related in form and use to the *so* in Eng. *whoso*, *whosoever* (Old Eng. *swā hwa swā*). But so long as the one occurrence of Locr. *φότι* is the only example of a form with *ϝ* (even the other early Locrian inscription, no. 55, has *λότι*), there is decidedly a possibility that this is only an error.

✓ 3. Neuter forms in *-τι*, with only the first part declined, in Cretan, e.g. *ἄτι* = *ἄτινα*, *ὅτι* i.e. *ὥτι* = *οὔτινος*.

✓ 130. Cret. *ὀτεῖος* = *ὀποῖος*, but used like adjectival *ὅστις*, as *ὀτεῖος δέ κα κόσμος μὴ βέρδῃ, γυνὰ ὀτεῖα κρέματα μὲ ἔκει, ὀτεῖαι δὲ* (sc. *γυναικί*) *πρόθθ' ἔδωκε*. For the form (also Hesych. *τεῖον· ποῖον*, *Κρήτες*), cf. Hom. *τέο*, *τέω*, etc.

✓ 131. Interrogative pronouns used as indefinite relatives. So regularly in Thessalian, e.g. *κίς κε γινύειται* = *ὅστις ἂν γίγνηται*, *διὲ κί* (in form *διὰ τί*) = *διότι*, *πὸκ κί* (in form *πρὸς τί*) = *ὅτι*, *φυλᾶς ποίας κε βέλλειται* = *φυλῆς ὀποίας (ἡστινος) ἂν βούληται*. Elsewhere the use of *τίς* = *ὅστις* is, with some rare exceptions in literature, found only in late Greek. In Cypr. *ὅπι σίς κε* = *ὅστις ἂν*, the indefinite relative force is given by the *ὅπι*, an adverbial form of obscure formation.

ADVERBS AND CONJUNCTIONS

Pronominal Adverbs and Conjunctions of Place, Time, and Manner

✓ 132. 1. -ου. *Place where*. Att.-Ion. ποῦ, ὅπου, αὐτοῦ, ὁμοῦ, etc. These are of genitive origin, and are specifically Attic-Ionic.

✓ 2. -ει. *Place where*. These are the West Greek equivalents of the Attic-Ionic adverbs in -ου (above, 1), occurring in various Doric dialects, in Delphian, and in Boeotian, e.g. εἶ, πεῖ, πει (Cret. αἶ πει = εἶ που), ὅπει, τεῖδε, τουτεῖ, τηνεῖ, αὐτεῖ (Boeot. αὐτῖ), ἀλλεῖ, ἀμεῖ. Thess. τεῖδε, Arc. τ[ε]ῖδενυ (?). By analogy, Heracl., Arg. ποτεχεῖ = προσεχῶς, and Delph. ἐπεχεῖ = ἐφεξῆς (beside Arg. ἐπεχές, Ach. ποτεχές, etc.). Locr. παντεῖ, *everywhere*. Arg. ἡῖ = εἶ, 25 a.

✓ 3. -οι. *Place whither* (also *where*). οἶ, ποῖ, ὅποι, etc. in various dialects, as in Attic. With -ς, Delph. οἷς. The restriction to *whither* is Attic. Elsewhere often used like Att. -ου. Cf. Lesb. αἶ ποῖ = Att. εἶ που. By analogy, Orop. ἦχοι from ἦχι (5 a), Corc. ἄχροι, Epid. ἔχθοι, etc. (133.3-5).

✓ 4. -υι. *Place whither* (also *where*). Cret. υῖ, ὅπυι, Arg. ἡόπυι; in -υις or -ῦς, Rhod. υῖς, Arg. ῦς (*for whatever purpose*), lit. Dor. πῦς, Rhod. ὅπυς. Cf. also Cret. πλῦι (to πλῖς, 113.2), lit. Lesb. τύιδε, πήλυι, ἄλλυι, Delph. ἔνδυς. This type originated in *πυῖ, ὅπυι, from the stem πυ- (I.E. q̥u-, cf. Skt. ku-tas, *whence*, Osc. pu-f, *where*).

✓ 5. -ᾱι (Att.-Ion. -ηι). *Place where, whither, and especially manner*. Thus αῖ, παῖ, ὅπαι *how and where* in various Doric dialects, in Delphian *whither*, Lesb. ὅππα *where*, ἄλλα *elsewhere* (ᾱ from -ᾱι, see 38), Cret., Corcyr. ἀλλᾱι *otherwise*, Heracl. παντᾱι *in all directions*. The indefinite παῖ (cf. Corcyr. ἀλλᾱι παῖ *in any other way*) is used in Cyprian as a strengthening particle, *anyhow, indeed* (κᾱς παῖ, *and indeed*, ἰδέ παῖ, *then indeed*, no. 19.4, 12). Cret. αἶ, ὅπαι are used in the sense of *as, in whatever way*, but also as final conjunctions, and αῖ is also used as a temporal conjunction.

a. Beside these dative-locative forms in -ᾱι there existed a type with original -ᾱ (Att.-Ion. -η), probably of instrumental origin, to which belong Lac. παντᾱ ἡᾱτ' = ταύτῃ ᾗτε, *in such a way as*, ἡμᾱ, Locr. ταῦτᾱ, ᾱ κα, Dor.

ἀχι, *where* = Hom. ἦχι, with particle -χι. But for the most part it is impossible to distinguish this from the commoner type in original -αι, to which many forms in -α may equally well belong (as such we have reckoned Lesb. ὄππα etc.). In Attic-Ionic there is the same ambiguity (the traditional spelling varying between -η and -η), with the added possibility that a given form (e.g. ὄπη, *where*) may belong under 6, below.

✓ 6. -η. *Place where* and *time when*. Cret. ἦ, *where*, but usually *when*, ὄπῃ, *where* and *when*, Lac. ῥόπῃ, *as*, πέ-ποκα = πώ-ποτε, El. ταύτῃ, [τ]ῇδε, Ther. τῇδε, *here*, Cret. φεκατέρη, *in each place*. Of this same formation are ἦ *whether*, Cypr. ῃ = εἰ (134.1), El. ἐπέ = ἐπεί.

✓ 7. -ω. *Place whence* (Att.-Ion. -θεν). Lit. Dor. ὦ, πῶ, etc., Cret. ὄ, ὄπῶ, τῶδε, Locr. ῥῶ, ῥόπῶ, Coan, Mess. τουτῶ. Similarly Delph. φοίκω, *from the house*. These are of ablative origin (I.E. -ōd, cf. early Lat. -ōd, Skt. -ād).

✓ a. These adverbs are not to be confounded with another class, mostly from prepositions, meaning *place where* or *whither* and occurring in Attic-Ionic also, as ἀνω, κάτω, ἔξω, etc. To this belong Delph. ἐνδω, *within*, Coan ἐκατέρω, *on each side of* (cf. ἐκαστέρω).

✓ b. Although probably all the West Greek dialects formed the pronominal adverbs of *place whence* in -ω, forms like ὄθεν being late, the -θεν appears in adverbs derived from place names, as Arg. Ῥορινθόθεν, Corinth. Περαιόθεν. This is a specialized use of the -θεν of 133.1, and mainly Attic-Ionic. -θι, *place where*, as in Homer, in Arc. ὄθι, ὀπόθι, μηδεπόθι, αἰθι, ἰσόθι.

✓ 8. -ως. *Manner*. ὡς, πῶς, ὅπως, etc. in all dialects.

✓ a. Final conjunctions. ὡς and ὅπως are the usual final conjunctions, and of these ὅπως is by far the more frequent, though ὡς is not uncommon, especially in the earlier inscriptions. Early Cretan uses neither, but rather ὅπαι or, once, αἰ (above, 5). ἵνα, except in Attic-Ionic, is mostly late (no. 93 epic influence).

✓ 9. -τε, -τα, -κα. *Time when*. ὅτε, τότε, πότε in Attic-Ionic and Arcado-Cyprian (Arc. τότε, Cypr. ὅτε, μεποτε), ὅτα, πότα in Lesbian, ὅκα etc. in West Greek and Boeotian, e.g. Boeot. ποκα, Cret. ὅκα, τόκα, ποκα, Lac. πέποκα, El. τόκα, Delph. ὅκα, -ποκα. (ὅκα, occurring in Rhodian, Laconian, and literary Doric, is for ὅκα κα.)

✓ a. Temporal conjunctions. Besides ὅτε etc. and ἐπεί (above, 2), note the temporal use of Cret. αἰ, ἦ, ὄπῃ (above, 5, 6). For *so long as*, *until*, we find

1) ἕως, ἄς (41.4), 2) ἔστε, ἔντε (cf. 135.4), 3) Cret. μέστα (also prep. μέττ' ἔς), Arc. μεστ', Thess. μέσποδι, Hom. μέσφα, all related, but of obscure formation, 4) μέχρι, ἄχρι, with and without οὐ, 5) εἰς ὃ, ἐς ὃ, 6) Boeot. ἐν τάν (cf. 136.1), 7) πρίν. ἄς is mostly *while*, the others mostly *until*.

Prepositional and Other Adverbs

✓ 133. 1. -θεν, -θε, -θα. In adverbs like πρόσθεν, Lesbian has usually -θε (nearly always in inscriptions; in the lyric also -θεν and -θα), while the West Greek dialects show -θα (which is also Attic in ἔνθα etc.), but also -θε, -θεν. Lesb. πρόσθε, ἔνερθε, Dor. (gram.) πρόσθα etc., Heracl. ἔμπροσθα, ἄνωθα, Cret. πρόθθα (85.3), Delph. πρόστα (85.1), but also Meg. πρόσθε, Argol. ἔμπροσθε, Cret. ἔνδοθεν. Cf. also Arc. προσθαγενής, μεσακόθεν, and θύσθεν, *outside of*, from *θυρ-σθεν (cf. θύρδα, 2), formed after πρόσθεν.

✓ 2. -δε (-ζε), -δα. Arc. -δα is seen in θύρδα · ἔξω = Hom. θύραζε.

✓ 3. For Delph., Locr. ἐχθός = ἐκτός, see 66. Hence, after the analogy of other adverbs in -ω (132.7 a) and -οι (132.3), Delph., Epid. ἔχθω, Epid. ἔχθοι.

✓ 4. From ἔνδον are formed — besides Att.-Ion. ἔνδοθεν (also Cretan), ἔνδοθι, Ion. ἐνδόσε (Ceos) — Cret., Delph., Meg., Syrac. ἐνδός (after ἐντός), Delph. ἔνδω, Lesb., Epid., Syrac. ἔνδοι, Delph. ἔνδυσ.

✓ 5. Beside ἔξω (132.7 a) are formed, after the analogy of other adverbs, Lac. ἔξει, Cret., Syrac. ἔξοι, Dor., Delph. ἔξος (after ἐκτός etc., cf. ἐνδός).

✓ 6. -ις, -ιν, -ι. Forms with adverbial -ς or -ν sometimes interchange with each other and with forms without either -ς or -ν, as the numeral adverbs in -κίς, -κιν, -κι. Thus in most dialects -κίς, sometimes -κι, but -κιν in Lac. τετράκιν, ἐπτάκιν, ὀκτάκιν, Cret. ὀθθάκιν = ὀσάκίς. Likewise -ιν in other adverbs of time (cf. Att. πάλιν, as Cret. αὐτιν, Rheg. αὐθιν = Ion., Arc. αὐτις, Att. αὐθίς. Cret. αὐταμέριν = αὐθημερόν, El. ὕσταριν = ὕστερον. Here also Thess. αἰν, Arc. αἰ, Lesb. αἰ (also αἰν Hdn.), Ion. αἰί (also αἰδασμος, *under perpetual lease*) = usual αἰές, αἰεί, αἰέν (all from *αἰφί, *αἰφίν, *αἰφές, etc., cf. Cypr., Phoc. αἰφεί), while a corresponding form in -ις is to be seen in Cypr. ὕφαίς, *forever*, a combination like Att.

εἰς αἰεί, containing *ῶ* = *ἐπί* and *αἰς* from **αἰφίς* (omission of *φ* peculiar, but cf. *παῖς*, 53).

Cf. also Epid. *ἄνευ*, El. *ἄνευς* = *ἄνευ* (Meg. and late lit. *ἄνις* is formed after *χωρίς*), Dor. *ἐμπᾶν* (Pindar) beside *ἐμπᾶς* = *ἐμπης*, Coan, Rhod., Ther. *ἐξάν* = *ἐξῆς*.

✓ 134. 1. The conditional conjunction. *εἰ* in Attic-Ionic and Arcadian; *αἰ* in Lesbian, Thessalian, Boeotian (*ῆ*), and all the West Greek dialects; *ῆ* (*ῆ*) in Cyprian.

a. *ῆ* in other dialects than Cyprian is simply *whether*, e.g. Heracl. Tab. (no. 74) I.125. In Cretan there is no true conditional *ῆ* beside *αἰ*, as was once supposed, but rather a temporal *ῆ*, for which see 132.6.

✓ 2. *ἄν, κε, κα*. *ἄν* is only Attic-Ionic and Arcadian. In all other dialects the unrelated *κε, κα* is used, — *κε* in Lesbian (also *κεν*), Thessalian, and Cyprian, *κα* in the West Greek dialects and Boeotian.

✓ a. Arcadian once had *κε*, like Cyprian, and a relic of this is to be seen in the *κ* which appears, where there would otherwise be hiatus, between *εἰ* and a following *ἄν*, which had regularly replaced *κε* as a significant element (probably through prehistoric Ionic influence, cf. p. 7). Thus regularly *εἰ κ' ἄν*, or better *εἰκ ἄν*, since *εἰκ* has become a mere by-form of *εἰ* (like *οὐκ* beside *οὐ*), but *εἰ δ' ἄν*. Once, without *ἄν*, *εἰκ ἐπὶ δῶμα πύρ ἐποίσε*, where some assume a significant *κ'* in place of usual *ἄν*, but best classed with the subjunctive clauses without *ἄν* (174).

✓ b. In Attic-Ionic, *εἰ* combines with *ἄν*, — in Attic to *εἰάν* or *ἄν*, in Ionic to *ῆν*.

c. The substitution of *εἰ* for *αἰ* belongs to the earliest stage of Attic (*κοινή*) influence in the West Greek dialects, but that of *ἄν* for *κα* only to the latest, being rarely found except where the dialect is almost wholly *κοινή*. Hence the hybrid combination *εἰ κα* is the rule in the later inscriptions of most West Greek dialects.

3. *καί*. Arc.-Cypr. *κάς* (also *κά*, for which see 97.2), the relation of which to *καί* is obscure (antevocalic *κα(ι) + σ*?). In Arcadian this occurs only in the early Mantinean inscription, no. 16, elsewhere *καί*. See 275.

✓ 4. *δέ*. Thessalian uses *μά*, related to *μέν*, for *δέ*, e.g. *τὸ μὰ ψάφισμα, τὰμ μὲμ ἴαν . . . τὰμ μὰ ἄλλαν* (no. 28.22; *τὰν δὲ ἄλλαν* l. 45 is due to *κοινή* influence).

5. *νν*, identical with *-νν* in Arc.-Cypr. *ὄνν* = *ὄδε* (123), and with Hom. *ννν*, *νν*, occurs as an independent particle in Cyprian and Boeotian, e.g. Cypr. *δυφάνοι νν*, *δόκοι νν*, Boeot. *ἄκουρύ νν ἔνθω*.

6. *ἰδέ*, in form = Hom. *ἰδέ*, occurs in Cyprian introducing the conclusion of a condition (*ἰδέ παι then indeed*, *ἰδέ then* no. 19.12, 25), or a new sentence (*ἰδέ and* no. 19.26).

7. *ναί*, *νή*. Arc. *νεί* (*νεί τὸν Δία*). Cf. *εἰ*, *αἰ*, *ἦ*, above, 1.

PREPOSITIONS

Peculiarities in Form

135. 1. For apocope of the final vowel, see 95.

2. For assimilation of final consonants, see 96, 97, 99. — *ἐς* = *ἐκ*, 100.

✓3. For *ὄν* = *ἀνά*, see 6. — *ἰν* = *ἐν*, 10. — *ἀπύ* = *ἀπό*, 22. — *κατύ* = *κατά*, 22. — *ὑπά* = *ὑπό*, formed after the analogy of *κατά* etc., in Lesbian, and in compounds in Locrian and Elean.

✓4. *ἐν*, *εἰς*. The inherited use of *ἐν* with the accusative (cf. the use of Lat. *in*) is retained in the Northwest Greek dialects (and in the Northwest Greek *κοινή*, 279) together with Boeotian and Thessalian, and in Arcado-Cyprian (*ἰν*). Elsewhere this was replaced by an extended form *ἐν-ς*, whence *εἰς*, *ἐς*. See 78.

Similarly *ἐντε* = *ἔστε* in Locrian, Delphian (*ἑντε*, 58 c), and the Northwest Greek *κοινή*. But Boeotian, in spite of *ἐν*, has *ἔττε* = *ἔστε*.

✓5. *μετά*, *πεδά*. *πεδά*, unrelated to *μετά* in origin, is used in its place in Lesbian, Boeotian (probably in Thessalian too, though not yet quotable), Arcadian (*πέ*, 95), Argolic, Cretan, and Theran. (Most of these dialects show also *μετά*, but at a time when *κοινή* influence is probable.) So also in compounds, as Cret. *πεδέχειν*, Arg. *πεδάγαγον*, *πεδάφοικοι* = *μέτοικοι*, Epid. *πεδαφορᾶς*, and proper names, as Boeot. *Πεδάκων*, Argol. *Πεδάκριτος*. The name of the month *Πεδαγείτννος* or (by fusion of *Πεδα-* and *Μετα-*) *Πεταγείτννος* (or *-ιος*) = Att. *Μεταγειτνιών* occurs in Rhodes, Cos,

Calymna, Megara, Sicily, and Magna Graecia, where *πεδά* alone is not attested.

✓6. *πρός*. There are two independent series of forms, one with and one without the *ρ*, each with variation between final *-ς* and *-τι*. 1) Hom. *προτί* (cf. Skt. *prati*), Cret. *πορτί* (70.1), Att.-Ion., Lesb. *πρός*. Cf. also Pamph. *περτ'*, Lesb. (gram.) *πρές*. 2) *ποτί* (cf. Avest. *paíti*) in the West Greek dialects (except Cretan) with Thessalian and Boeotian, Arc.-Cypr. *πός*.

a. Although the relation of *πρός*, *πός* to *προτί*, *ποτί* can hardly be the same in origin as that of *δίδωσι* to *δίδωτι* (*προσί*, *ποσί* are unknown, and moreover the assumption of apocope is unlikely for Att.-Ion. *πρός*), and indeed is far from clear, yet, barring the appearance of *προτί*, *ποτί* beside *πρός* in Homer, the distribution of the *τ* and *σ* forms is the same. See 61. But note that *πρός* is universal in *πρόσθα* etc. (133.1).

✓b. Another form, *ποί*, is most frequent in Argolic, where it occurs regularly before dentals, e.g. *ποὶ τὸν θεόν*, *ποιθέμεν*, *ποιτάσσειν*, but also *ποιγραψάνσθῳ* etc. There are also several examples in Delphian, all before dentals except *ποικεφάλαιον*, *ποὶ γὰν*, a few in Locrian, Corinthian, Cretan, and Boeotian (*Ποίδικος*, very likely an alien).

Just how this *ποί* arose is uncertain. Of the various suggestions offered, the most plausible is perhaps, since with but few exceptions *ποί* occurs only before dentals, that *ποτί* became *ποί* through loss of *τ* by dissimilation.

✓7. *σύν*, *ξύν*. *ξύν*, as in Homer, in early Attic, elsewhere *σύν*. But Ion. *ξύνός* from **ξυν-ιός*. Cypr. *ὑγγεμος* · *συλλαβή* (Hesych.).

✓8. Cypr. *ὕ* = *ἐπὶ*, e.g. *ὕ τύχα* = *ἐπὶ τύχη*, *ὕχέρων* = *ἐπιχείρου*. Probably cognate with Skt. *ud*, Engl. *out* (cf. *ὑσ-τερος* = Skt. *ut-taras*). There are traces of the same prefix in a few Rhodian and Boeotian proper names.

Peculiarities in Meaning and Construction

✓136. 1. Dative instead of the usual genitive construction in Arcado-Cyprian. 1) *ἀπύ*. Arc. *ἀπὺ ταῖ* (sc. *ἀμέραι*), Cypr. *ἀπὺ τὰι ζᾷ*. — 2) *ἐξ*. Arc. *ἐς τοῖ ἔργοι*, Cypr. *ἐξ τὰι ζᾷ*. — 3) *περί*. Arc. *περὶ τοι-νί*, Cypr. *περὶ παιδί*. — 4) *ὑπέρ*. Arc. *ὑπέρ ταῖ τᾶς πόλιος ἐλευθερίαι*. — 5) *ὑπό*. Arc. *πάντων τῶν γεγονότων εὐγνωμόνων ὑπὸ*

ταῖ πόλι. — 6) παρά. Arc. παρὰ ταῖ ἰδίαί πόλι, *from their own city*. — 7) πεδά. πὲ τοῖς φοικιάται[ς]. — 8) ἐπί. ἐπὶ ἱε[ρομνάμοσι το]ῖς.

ἐξ with dative occurs also in Pamphylian; πρό with dative in Boeot. προτηνί, *formerly*, i.e. πρὸ ται-νί (sc. ἀμέραι. Cf. Thess. ὑππρὸ τᾶς, sc. ἀμέρας, *just previously*, no. 28.43, and Boeot. ἐν τάν, sc. ἀμέραν, *until*, no. 43.49).

a. This growth, at the expense of the genitive, of the dative (locative) construction, which in the case of most of the above-mentioned prepositions was also an inherited one (cf. περί, ὑπό, etc. with dative), and its extension even to ἀπύ and ἐξ, was probably furthered by the influence of the most frequent locative construction, that with ἐν (in).

✓ 2. παρά *at, with*, with accusative instead of dative. This is found in the Northwest Greek dialects, including Thessalian and Boeotian, and in Megarian and Laconian, e.g. Thess. τοῖ παρ' ἀμμέ πολιτεύματος (no. 28; corresponding to τοῦ παρ' ὑμῖν πολιτεύματος of Philip's letter in the κοινή), Boeot. ἃ σούγγραφος παρ Φιφιάδαν, Delph. παραμεινάτω δὲ Νικῶ παρὰ Μνασίξενον, El. πεπολιτευκὼρ παρ' ἀμέ.

a. Much later, and rarely seen in dialect inscriptions, is the more general confusion between the dative with verbs of rest and the accusative with verbs of motion, and the final supremacy of the accusative construction, as ἔμειναν εἰς τὸν οἶκον.

✓ 3. πρὸς, *by, in the sight of*, with accusative instead of genitive, in Elean. ὁμόσαντες πρὸ(τ) τὸν θεὸν τὸν Ὀλύμπιον, — ὅτι δοκέοι κα(λ)λιτέρως ἔχεν πρὸ(τ) τὸν θεόν, — φέρρεν αὐτὸν πρὸ(τ) τὸν Δία, *he shall be judged guilty in the eyes of Zeus*. In a later Elean inscription the same idea is expressed by φευγέτω πρὸ(τ) τῷ Διὶ τῷ λυμπίῳ αἵματορ, where both the genitive construction and the use of φεύγω instead of the genuine Elean φέρρω are concessions to Attic usage. This Elean use is only a step removed from that of πρὸς, *in relation to*, with accusative.

✓ 4. El. ἄνευς = ἄνευ, with acc. instead of gen., as ἄνευς βολάν.

✓ 5. κατὰ, *according to*, with genitive instead of accusative, in Locrian. καθ' ὧν = καθ' ἃ, — κα(τ) τῶνδε = κατὰ τάδε, — κα(τ) τᾶς συνβολᾶς.

6. ἐπί with the dative of the deceased person, in epitaphs. This occurs in a few early epitaphs in Lesbian, Phocian, and Locrian, but is especially common in Boeotian, e.g. ἐπὶ Φηκαδάμοε ἐμί, ἐπὶ Ὀκίβαε. In most dialects the name of the deceased appears in the nominative.

✓ 7. ἀμφί. In most dialects ἀμφί is obsolete. In the phrase οἱ ἀμφί τινα, which survives also in Attic prose, it occurs in Argive and Rhodian; in Argive also once in purely local force. In Cretan it is used freely in the meaning *about, concerning* (as in Homer), with dative or accusative, e.g. αἱ δέ κ' ἀνπὶ δόλῳι μῶλῶντι, *if they contend about a slave*, — ἀνπὶ τὰν δαῖσιν, *about the division*.

✓ 8. ἀντί. Besides the usual meanings *instead of, in return for*, which are found everywhere, the following uses are worthy of note. 1) The original local meaning, *before, in front of*, occurs in an Attic and in a Delphian inscription. So frequently Cret. ἀντὶ μαϊτύρῳν, *in the presence of witnesses*. 2) From the use of ἀντί, *in return for*, with verbs of buying, selling, etc., arose a freer distributive use, e.g. Arc. τρῖς ὀδελὸς ὀφλὲν ἀντὶ φεκάσταν, *one shall pay a fine of three obols for each (wagon)*. So Delph. ἀντὶ φέτεος (no. 51 A 45) is probably *for each year, yearly* (cf. Hesych. ἀντὶ μῆνα · κατὰ μῆνα). So also Coan ἀντὶ νυκτός (no. 101.43), *during the night*, though without distributive force is perhaps of the same origin. Cf. Hesych. ἀνθ' ἡμέρας · δι' ὅλης τῆς ἡμέρας.

✓ 9. ἐξ. An extension of the regular use of ἐξ (or ἀπό) with the genitive to denote material and source, is seen in certain expressions of amount or value, e.g. Att. στεφάνῳι ἀπὸ χιλίων δραχμῶν, *with a crown worth 1000 drachmas*, — Ion. στεφανῶσαι Μαύσσωλον μὲν ἐκ δαρεικῶν πεντήκοντα, Ἀρτεμισίην δὲ ἐκ τριήκοντα δαρεικῶν, *crown Maussolus with a crown worth fifty darics, Artemisia with one worth thirty*, — Att. κριθῶν . . . πραθεισῶν ἐκ τριῶν δραχμῶν τὸν μέδιμνον ἕκαστον, *barley purchased at three drachmas a medimnus*, and even more freely Ther. πυρῶν ἐγ μεδίμνου καὶ κριθῶν ἐγ δύο μεδίμνων, *a medimnus of wheat and two of barley*.

✓ 10. Noteworthy combinations are Thess. *ὑππρό*, *just before*, and Arc. *ἐπές* from *ἐπί* and *ἐς* = *ἐξ* (cf. *ὑπέκ, διέκ, παρέκ*), meaning *for and on occasion of, with reference to*.

11. *ὑπό* instead of usual *ἐπί* with gen. in expressions of dating occurs with gen. in Elean (no. 61.2), and with acc. in Laconian (no. 66.66).

VERBS

Augment and Reduplication

✓ 137. Most peculiarities are such as are due to divergence in the form of contraction where a consonant has been lost (*εἶχον* or *ἦχον*, cf. 25), or in the treatment of consonant groups, as Att. *εἶληφα*, Phoc. *εἰλάφει*, from **σέσλαφα* (76 b), but Ion., Epid. *λελάβηκα* after *λέλοιπα* etc. with original initial *λ*, Arg. *φεφρεμένα*, but Att.-Ion. *εἶρηκα* after forms like *εἶληφα* (55 a), Cret., El. *ἔγραμμαι* = *γέγραμμαι*, like Ion. *ἔκτημαι* = Att. *κέκτημαι*, *ἔγνωκα* in all dialects. Note also Cret. *ἦγραμμαι*, with which compare *ἦθελον, ἦβουλόμην*.

Active Personal Endings

~ 138. 1. Second singular. The original primary ending *-si* (Skt. *-si*) is preserved in Hom., Syrac. *έσσί*, also in Epid. *συντίθησι*, and so perhaps regularly in West Greek dialects (inscriptional examples of the second singular are, naturally, very rare), the retention of intervocalic *σ* being due to the analogy of *έσσί*. But in the East Greek dialects, where 3 sg. *τίθητι* became *τίθησι* (61.1), *τίθης* etc., with secondary ending, were employed.

Thematic *φέρεις* etc. in nearly all dialects, but there is some evidence of *φέρες*, probably due to the secondary *ἔφερες*, in Cyprian (glosses of Hesych.) and Doric (Theocr. and gram.).

Also *-σθα*, starting from *οἶσθα, ἦσθα*, with the original perfect ending *-θα*, is widely used in literary Lesbian and Doric, as in Homer (*τίθησθα, βάλοισθα*, etc.).

2. Third singular. The original primary ending *-ti* (Skt. *-ti*) is preserved in West Greek *τίθητι, δίδωτι*, etc., whence East Greek *τίθησι, δίδωσι*. See 61.1. Thematic *φέρει* etc. in all dialects.

✓ 3. First plural. West Greek *-μες* (cf. Skt. *-mas*, Lat. *-mus* from *-mos*), originally the primary ending, — East Greek *-μεν*, originally the secondary ending. See 223 *a*.

✓ 4. Third plural, primary. West Greek *-ντι* (Skt. *-nti*), East Greek *-(ν)σι*. Thus, in thematic verbs, West Greek *φέρουντι*, Boeot., Thess. *φέρουνθι* (139.2), Arc. *φέρουνσι*, Lesb. (and Chian) *φέροισι*, Att.-Ion. *φέρουσι*. See 61.1, 77.3.

So also in *μι*-verbs, West Greek *έντι*, *φαντί*, *τίθεντι*, *δίδουντι*, whence Att.-Ion. *είσι*, *φᾶσι*, Ion. (with the accent of contract forms, see 160) *τιθεῖσι*, *διδούσι*. But Att. *τιθέᾱσι*, *διδόᾱσι*, etc. represent a later formation, with *-αντι* (*-ᾱσι*) added to the final vowel of the stem, as also in Boeot. perf. *δεδόανθι*. Cf. Boeot. *ἔθεαν* etc., below, 5.

In the perfect the earliest type is that in *-ᾱτι* (*-ῃτι*, Skt. *-ati* in redupl. pres. *dadhati*), whence also *-ᾱσι*. Thus Phoc. *ἱερητεύκατι*, Delph. *καθεστάκατι*, Aetol. *γεγόνατι*, Rhod. *ἀνατεθήκατι*, Hom. *πέφυκασι*, Arc. [ϝ] *φλέασι*, *ἐσλελοίπασι*. But this is commonly replaced by *-αντι*, as Cret. *ἐστάλκαντι*, Att.-Ion. *-ᾱσι*. Late inscriptions of various dialects have also the secondary *-αν*, as Cret. *ἔσταλκαν*.

✓ 5. Third plural, secondary. *-ν* (from *-nti*) in *ἔφερον* etc. So also in the *μι*-forms, as *ἔθεν*, *ἔδον*, which are retained in most dialects, as in Homer. Likewise pass. *ἐλύθεν*, *ἐλέγεν* (from *-ηντ*, with regular shortening), but also sometimes *-ην* (with *η* from the other persons), as Hom. *μῖάνθην*, Cret., Epir. *διελέγην*, Corcyr. *ἐστεφανώθην*, Delph. *ἀπελύθην*.

But Attic-Ionic has *ἔθεσαν*, *ἔδοσαν*, *ἐλύθησαν*, etc., with *-σαν* taken over from the *σ*-aorist, as also *ἦσαν*, where most dialects have *ἦν* (163.3,4). Similarly *-ν* is replaced by *-αν* (also mainly after aorist forms like *ἔλυσαν* or *ἦνικαν*) in Boeot. *ἀνέθεαν*, *ἀνέθειαν*, *ἀνέθιαν* (9.2), *παρεῖαν*, Locr. *ἀνέθεαν*, Arc. *συνέθεαν*, Cypri. *κατέθειαν* (9.3); and in Thessalian by *-εν* (an inherited ending seen in Hom. *ἦεν*, or perhaps from *-αν*, cf. 7, 27), as *ἐδούκαεμ* (*ἔδωκαν*), *ὄνεθείκαεν* (beside *ὄνέθεικαν*), and, with diphthongal *αι* from *αε*, *ἐτάξαιεν* (similarly *ἐδώκαιεν*, probably due to Thessalian influence, in a Delphian inscription), also once even in a thematic form, *ἐνεφανίσσοεν* = *ἐνεφάνιζον*.

a. In the *κοινή* the ending *-σαν* spread even to thematic forms and to the optative, and such forms occur in late inscriptions of various dialects, e.g. Boeot. *ἐλάβοσαν*, Delph. *ἔχουσιν*.

6. Third dual, secondary. Att.-Ion. *-την*, elsewhere *-τᾶν*, e.g. Arc., Boeot., Epid. *ἀνεθέταν*, El. *λεοίταν*. Similarly 1 sg. mid. Att.-Ion. *-μην*, elsewhere *-μᾶν*.

Middle Personal Endings

139. 1. Third singular. Primary *-ται*, Boeot. *-τη* (26), Thess. *-τει* (27). Arcadian has *-τοι* (perhaps also Cyprian, but not quotable), due to the influence of the secondary *-το* (before its change to *-τυ*), e.g. *γένητοι*, *δέατοι*, *βόλῃτοι*. Cf. also 2 sg. *κείοι* = *κείσαι*, and 3 pl. *διαδικάσωντοι*.

Secondary *-το*, Arc.-Cypr. *-τυ* (and 3 pl. *-ντυ*; 22).

2. Third plural. Usually *-νται*, *-ντο*. But also *-αται*, *-ατο*, mostly in the perfect and pluperfect after a consonant (e.g. *γεγράφαται*), but also after a vowel in Boeotian (*-αθη*, see below); and so regularly in Ionic in the perfect (e.g. Hom. *βεβλήαται*, later *εἰρέαται*, contracted *εἰρήνται*), pluperfect, and optative, and even in unthematic presents and imperfects, e.g. *τιθέαται* and also *δυνέαται*, *κίρνεαται*, to *δύνημι*, *κίρνημι* (with suffix *νᾶ*, weak *να*), after the analogy of *τιθέαται* to *τίθημι*.

Boeotian and Thessalian have *θ* in these endings, probably owing to the influence of *-μεθα*, *-σθε*, and from these the *θ* was extended to the third plural active endings. Thus:

Middle. Boeot. *ἀδικίωνθη* (*-νται*), *ἐστροτεύαθη*, *μεμισθώαθη* (*-αται*), *ἐποιεῖσανθο*, *ἀπεγράψανθο*, etc. Thess. *ἐγένονθο*, *εἵλονθο*, and *ἐφάνγρενθιν* = *ἐφαιροῦνται*, *βέλλουνθιν* = *βούλωνται*, with *ει* from *αι* (27) and an added *ν* (perhaps the active secondary ending; cf. the double pluralization in the imv. *-ντων*).

Active. Indicative and subjunctive. Boeot. *ἰωνθι*, *δώωνθι*, *ἀποδεδόανθι*, etc. Thess. *κατοικεῖουνθι* (pres. subj., 159).—Imperative. Boeot. *ἔνθω*, *ἀνγραψάνθω*, etc. So also from the Phocian Stiris, near the Boeotian frontier, *θέλωνθι*, *ιστάνθω*, *ιστάνθων*.

Imperative Active and Middle

140. In the third plural the dialects exhibit the following types. Observe the divergence between the active, where 3 *a* and 4 *a* are the usual types, and the middle, where the corresponding 3 *b* and 4 *b* are rare, the usual type being 2 *b*.

1. The same form as the third singular. Rare, and only in the middle. Corcyr. *κρινέσθω*, *ἐπιδανειζέσθω*, Calymn. *ἐπισαμαινέσθω*, Coan *αἰρείσθω*, Thas. *θέσθω*.

2. *a*. -*των*, formed from the third singular by the addition of the secondary ending -*ν*. *ἔστων*, as in Homer, in Ionic only. A corresponding thematic *φερέτων* is unknown.

b. -*σθων*. *φερέσθων* etc., the usual form in most dialects. Lesb. *ἐπιμέλεσθον* (cf. -*ντον*, 5).

✓ 3. *a*. -*ντω*, formed after the analogy of 3 pl. indic. -*ντι*. *φερόντω*, *τιθέντω*, etc. in Arcadian, Boeotian (-*νθω*, 139.2), and the Doric dialects except Cretan and Thera.

NOTE. Later Doric inscriptions often show the Att. -*ντων* beside -*ντω*. Conversely the later Delphian inscriptions often have the general Doric -*ντω* beside -*ντων*, which is the form of the earliest Delphian.

✓ *b*. -(*ν*)*σθω*. Arg. *ποιγραψάνσθῶ*, Corcyr. *ἐκλογιζούσθω*, with the treatment of secondary *νσ* (cf. 77.2); and so probably to be read with long vowel, Epid. *φερόσθῶ*, Lac. *ἀνελδῶσθῶ*, early Att. *ἐπιμελῶσθῶν* (4 *b*), Heracl. *ἐπελάσθω* (cf. Coan *ἐπελάντω*), though they may also be taken as -*όσθω* etc.

4. *a*. -*ντων*, with double pluralization, a combination of types 2 and 3. *φερόντων*, *τιθέντων*, etc., as in Homer, in Attic-Ionic, Delphian, Elean, Cretan, Thera.

b. -(*ν*)*σθων*. Early Att. *ἐπιμελῶσθῶν* etc., El. *τιμῶστων*.

5. -*ντον*, -*σθον*, probably from -*ντων* (4 *a*), -*σθων* (2 *b*) with -*ον* after the analogy of 3 pl. *ἔφερον* etc. This is the regular type in Lesbian, e.g. *φέροντον*, *κάλεντον*, *ἐπιμέλεσθον*, and Pamphylian (e.g. *ῶδυ* = *δντον*), and also appears, probably through Pamphylian influence, in an inscription of Phaselis which is otherwise in the Rhodian dialect, and in a Rhodian decree at Seleucia in Cilicia.

6. -*τωσαν*, -*σθωσαν*, with -*ν* replaced by -*σαν* (cf. 138.5). Att. *ἔστωσαν*, *φερέτωσαν* (more rarely *φερόντωσαν*), *ἐπιμελέσθωσαν*, etc., after about 300 B.C., hence in later inscriptions of various dialects.

Future and Aorist

✓ 141. "Doric future" in -*σεω*. Except for a few middle forms in Attic-Ionic (Hom. *ἔσσειται*, Att. *πλευσοῦμαι*, etc.), this type is confined to the West Greek dialects (examples in most of the Doric dialects and in Delphian; in Locrian and Elean no futures occur). Thus, from the very numerous examples, Delph. *ταγευσέω*, *κλεψέω*, Cret. *σπευσίω* (*ι* from *ε*, 9), *πραξιόμεν*, *βοαθησίοντι*, *τεισῆται*, *πραξιῆται*, Epid. *βλαψείσθαι*, Coan, Cnid. *ποιησεῖται*, Rhod. *ἀποδωσεῦντι*, Ther. *θησέοντι*, *πραξοῦντι* (with Att. *ου*, as often in the Doric *κοινή*, see 278), Arg. *ἐμφανιζόντας* (cf. 42.5 d).

Heracleian has *ἔσσηται*, *ἐργαξῆται*, etc. (the active forms are ambiguous, but probably to be accented *ποιησεῖ* etc.), but in the third plural *ἀπάξοντι*, *ἔσσονται*, apparently of the ordinary type, since from the -*σεω* type we should expect -*σίοντι* (cf. *ἀνανγελίσοντι*). In all other Doric dialects, however, forms of the ordinary type are late, and clearly due to *κοινή* influence.

✓ 142. *ξ* in the future and aorist of verbs in -*ζω*. The extension of *ξ*, which is regular in the case of guttural stems, to other verbs in -*ζω*, which regularly have *σσ*, *σ* (*δικάσω*, *ἐδίκασα*), is seen in some isolated examples even in Homer (*πολεμίξομεν*, as, conversely, *ἦρπασε* beside *ἦρπαξε*) and Hesiod (*φημίξωσι*). But as a general phenomenon it is characteristic of the West Greek dialects, where it is almost universal except in Argolic, together with Thessalian and (in part) Boeotian, Arcadian. Thus, from the countless examples, Cret. *δικάκει*, Rhod. *διωρίζαντο*, Coan *ἐργάξασθαι*, Ther. *δείπνιξεν*, Meg. *ἐτερμόνιξαν*, Corcyr. *ἀπολογίξασθαι*, Heracl. *ἐτέρμαξαν* (*ξ* in forms of 12 verbs, but also *κατεσώισαμες*, probably influenced by *ἔσωσα* from *σώω*), El. *ποταρμόξαιτο*, (Locr. *ψάφιξξις*, see below, a), Delph. *ἀγωνίξατο*, Thess. *ψαφίξασθαι*, *ἐργάξατο*, Arc. *παρετάξωνσι*, *ποινίξασθαι* (but *ἐδικάσαμεν*, *ᾠρισαν*).

But in Argolic the ξ formation is avoided when a guttural preceded, e.g. Arg. ἐδίκασσαν, ἐργάσαντο, Epid. ἐργάσασθαι, ἀνσχίσσαι, beside ἀγωνίξασθαι, προσεφάνιξε.

Boeotian has, from different localities, both ξ and ττ (= Att. σ, 82), e.g. ἐκομιξάμεθα, ἐπεσκεύαξε, ἐμέριξε, ιαρειάξασα, and κομιττάμενοι, κατασκευάττη, ἐψαφίττατο, ἀπολογίτταστη.

✓ *a.* A similar extension of guttural stems is sometimes seen in other forms, e.g. Heracl. ποτικλαίγω = προσκλείω, Argol., Mess. κλαίξ (as in Theocr.), κλαικτός, Lac. κέλεξ = κέλης, lit. Dor. ὄρνιξ, gen. ὄρνιχος = ὄρνις, ὄρνιθος, Cret. ψάφιγμα (also ψάφιμμα) = ψήφισμα, Lesb. ψάφιγγι = ψήφιδι, and especially the frequent abstracts in -ξίς = -σίς, as Aetol. ψάφιξις, Locr. ψάφιξις (89.1), Corcyr. χείριξις, Cret. χρημάτιξις.

✓143. σσ in the future and aorist of verb-stems ending in a short vowel. The Homeric extension of σσ from ἐτέλεσ-σα to ἐκάλε-σσα is an Aeolic characteristic. Lesb. [καλε]σσάτωσαν, ὁμόσσαντες, Boeot. σουνκαλέσσαντες. Other dialects may have σσ from stems ending in σ or a dental, as ἐτέλεσσα or ἐδίκασσα (Boeot. ττ), ἔδασσάμην (Cret. ττ), later with one σ (82, 83), but always ἐκάλεσα, ὤμοσα.

✓144. Aorist in -α. εἶπα and ἦνεγκα, ἦνεια, or ἦνικα in various dialects. Arc. part. ἀπυδόας = ἀποδούς, Lesb. ἔχευα, elsewhere ἔχεα (e.g. Ion. συγγέαι, no. 2). In late times this type is extended to many other verbs, e.g. ἦλθα, γενάμενος.

✓ *a.* ἦνεια or ἦνικα, not ἦνεγκα, is the form of most dialects except Attic, e.g. Ion. ἦνεια (Hom., Hdt.), ἐνικάντων (Chios), also ἐξενιχθῆι (Ceos); Lesb., Delph., Argol., Calymn. ἦνικα, Boeot. ἐνενιχθείει (ι probably original, not = α) and 3 pl. εἶνιξαν, the latter showing a fusion of ἦνικαν with the usual aorist forms in -σαν.

✓145. Future passive with active endings. Rhod. ἐπιμεληθησεῦντι, ἀποσταλησεῖ, Ther. συναχθησοῦντι, Cret. ἀναγραφησ[εῖ], and φανησεῖν, δειχθησοῦντι in Archimedes. Although the inscrip-
tional examples are, as yet, confined to the Doric islands, it is not improbable that this was a general Doric or West Greek characteristic.

Perfect

✓ 146. 1. *κ*-perfect. This is usual for vowel stems in all dialects. But there are some few forms without *κ*, outside the indicative singular, like Hom. *βεβάασι* beside *βέβηκας*, *κεκμηώς* beside *κέκμηκας*, etc., e.g. Boeot. *ἀποδεδόανθι*, *καταβεβάων*, *δεδώωση* = *δεδωκυῖαι*, *φεφυκονομειόντων* = *ῥκονομηκότων*, *πεπιτευνόντεσσι*, *πεποιόντεισσι*, Arc. [Ϝ] *φλέασι* (but part. *Ϝφλέκóσι*).

The gradual extension of the *κ*-type to other than original vowel stems is by no means confined to Attic (cf. e.g. Arc. *ἐφθορκώς*, Att. *ἐφθαρκα* but also *ἐφθορα*), and some verbs which usually have the strong perfect show dialectic forms with a vowel stem and *κ*. So *ἀνδάνω*, *λαμβάνω*, with usual *ἔαδα*, *εἴληφα* (*εἴλαφα*), but Locr. *φεφαδεκότα*, Ion. *ἄδηκε* (Hippon.), Arc., Ion., Epid. *λελάβηκα*, from the vowel stem which is present in many verbs in *-ανω* (cf. *τετύχηκα*, *μεμάθηκα*, etc.). Usual *ἐλήλυθα*, but *ἤλθηκα* in Boeot. *διεσσεῖλθεικε* (part. *ἀπειλθείοντες* without *κ*, see above), Arc. *κατηνθηκότι*.

2. Aspirated perfect. Examples occur in various dialects. Even in the case of the *κ*-perfect, where it is unknown in Attic-Ionic, the aspirate is seen in Arg. *δέδωχ[ε]*. Cf. *ἐκεκρατερίχημες* in Sophron.

✓ 3. In Heracleian occur 3 pl. indic. *γεγράψαται*, with *σ* probably due ultimately to the influence of the 3 pl. aor. *-σαν* (cf. 3 pl. perf. *ῖσασι* after the analogy of 3 pl. pluperf. *ῖσαν* from **ῖδ-σαν*, whence also Dor. *ῖσαμι*), and 3 pl. subj. *μεμισθώσωνται* (to an indic. **μεμισθώσαται*? Or formed to the fut. perf. *μεμισθώσομαι*?).

✓ 4. Dialectic variations in the grade of the root (49) are not infrequent, e.g. Cret. *ἀμπεληλεύθεν* = Att. *ἀμφεληλυθέναι* (Hom. *εἰλήλουθα*), Heracl. *ἐρρηγεῖα* = Att. *ἐρρωγυῖα*, Dor. etc. *ἔωκα* = Att. *εἴκα* from *ῖημι* (cf. *ἔρρωγα* from *ῥήγνυμι*), also, in the middle, Heracl. *ἀνθεῶσθαι*, Arc. *ἀφεώσθω* (so *ἀνέωνται* Hdt., *ἀφέωνται* N.T.).

5. For the reduplication, see 137; for the third plural ending, see 138.4.

147. Thematic forms in the perfect. Aside from the subjunctive, optative, and imperative, which regularly have thematic inflection, we find:

1. Indicative. Forms inflected like presents are often employed by the Sicilian Doric writers, e.g. Theocr. *δεδοίκα, πεπόνθεις, πεφύκει*, Epich. *γεγάθει*, Archim. *τετμάκει*, and occur in some inscriptions of Cnidus and Carpathus, e.g. *τετιμάκει, γεγόνει, έστάκει*, and occasionally elsewhere, as Phoc. *είλάφει*.

✓ 2. Infinitive. Forms in *-ειν* (*-εν, -ην*) instead of *-εναι* (*-εμεν* etc.) are found in Lesbian and in some West Greek dialects, e.g. Lesb. *τεθνάκην, τεθεωρήκην*, Delph. *άποτετείκεν*, Cret. *άμπεληλεύθεν*, Calymn., Nisyr. *δεδώκεν*, Rhod. *γεγόνειν*, Epid. *λελαβήκειν*. So Pindar *κεχλάδειν*, Theocr. *δεδύκειν*.

Cf. also Heracl. *πεφυτευκῆμεν* etc. from *-ε-εμεν* instead of simply *-εμεν*.

✓ 3. Participle. The thematic inflection is regular in the Aeolic dialects, e.g. Lesb. *κατεληλύθοντος, κατεστακόντων*, Thess. *πεφειράκοντες, έπεστάκοντα*, Boeot. *φεφυκονομειόντων, δεδώωση* (146.1). Cf. Hom. *κεκλήγοντες*.

a. There are some feminine forms in *-ουσα* in later Delphian (e.g. *δεδωκούσας*), and elsewhere, but these represent a more restricted phenomenon, quite independent of the preceding. Cf. also Ion. *έστεῶσα*, Att. *έστῶσα*.

✓ 148. The participle in its regular (unthematic) form usually has the feminine in *-νία*. But forms in *-εία* are found in late Attic and elsewhere, e.g. Heracl. *έρρηγεία*, Ther. *έστακεία*.

Subjunctive

✓ 149. The subjunctive of thematic forms. The mood-sign is everywhere *η/ω*, as in Attic. But the third singular sometimes ends in *-η*, not *-ηι*. So uniformly, from the earliest times, in Arcado-Cyprian, e.g. Arc. *λέγῃ, ἔχῃ*, Cypri. *λύσῃ, έξορύξῃ* (also 2 sg. *φείσῃς*). Lesbian has earlier *-ηι*, but from the last quarter of the fourth century on nearly always *-η*, e.g. *έξέλθῃ* etc. in no. 21 (first half fourth century), but *έμμένῃ* etc. in no. 22 (324 B.C.). Cf. also El. *έκπέμπᾱ* (*ᾱ = η*, 15), Epid. *πέτῃ*, Coan *λάθῃ*, Locri. *λάβῃ, πράξῃ*.

a. It is the prevailing view that these forms are not equivalent to the Attic, but represent the more original formation, in which the endings were added directly to the *η* (*ἔχῃ-s, ἔχῃ-(τ)*), without the *ι*, which is due to

the analogy of the indicative forms in *-αις*, *-αι*. But this is far from certain, as it is quite possible to view the *-η* as coming from *-ηι*. Even in the case of the Arc.-Cypr. forms there is nothing decisive against this, and it is distinctly more probable that the later Lesbian *-η* comes from the earlier *-ηι* (38).

First singular Arc. *ἀψενδήων*, with added secondary ending.

· 150. The subjunctive of the *σ*-aorist. As in the case of other unthematic formations (cf. Hom. *ἴομεν* to *ἴμεν*), this was originally a short-vowel subjunctive in *ε/ο*, and only later came to follow the more common long-vowel type in *η/ω*. Aside from Hom. *βήσομεν* etc., short-vowel forms are found in East Ionic, Lesbian, Cretan, and occasionally elsewhere. East Ion. *ποιήσῃ, κατάξῃ, ἐκκόψῃ* (no. 3, Teos), *ἀποκρύψῃ, ἐπάρῃ, ἐξομόσῃ* (likewise, from the *a*-aorist, *κατείπῃ*) beside *μεθέλῃ* etc., further *κατακτείνῃσιν* (i.e. *-ουσι*, not *-ωσι*), Chian *πρήξοισιν* (with Lesb. *οισ* from *ουσ*, 77.3). Lesb. (with extension to the thematic aorist) *τέκοισι*. Cret. *δείκῃ, ἀδικήσῃ* beside *ἀπέλθῃ* etc. (hence the forms of the Law-Code are to be transcribed *-ει* not *-εῖ*), *ἐκσαννήσεται* beside *ἐπιδίηται, ὁμόσονται* beside *λάχωντι*, etc. Cf. also Coan *ὑποκύψῃ*, Astyp. *δόξῃ*.

151. The subjunctive of unthematic vowel stems. There are two distinct types.

✓ 1. The endings are added directly to the long vowel of the stem. With very few exceptions, this type is found only in those forms of which the corresponding indicative has the short vowel. So especially in the middle, e.g. Cret. *δύνᾱμαι, νύνᾱται, νύνᾱντι*, beside indic. *δύνᾱμαι*, Arc. *ἐπισυνῖστᾱται* beside indic. *ἴστᾱται, δέᾱτοι* (cf. Hom. *δέᾱτο*), but also, when the indicative also has *ᾱ*, Cret. *πέπᾱται*, Ther. *πέπᾱται*. Further, in the active, Mess. *τίθηντι* beside indic. *τίθεντι* (hence also, beside *έντι*, Mess. *ῆνται = ὦσι*, Delph. *ῆται = ῆ*), *γράφηντι* beside indic. *ἔγραφεν*, etc., but also Calymn. *ἐ[γ]ρύαι* to indic. Epid. *ἐξερρύᾱ*.

After the relation of *ἴστᾱται* to *ἴστᾱται* there arose also an aor. subj. *σᾱ* beside indic. *σᾱ*, e.g. Cret. *παρθύσᾱται*, Arc. *βωλεύσᾱνται*, likewise in Elean, with loss of *σ* (59.3), *φυγαδεύᾱντι* (no. 60), *ποιήᾱται* (no. 61).

2. The usual type is that in which the long vowel of the stem was followed by the short vowel subjunctive sign $\epsilon\omicron$, this being generally replaced by the more usual $\eta\omega$ (cf. 150). Further change is due to the shortening, in the majority of dialects, of the long stem vowel before the following vowel (43). Hom. *θήομεν* (*θείομεν*), *θήης*, *δώομεν*, *δώη*, Boeot. *καθιστάει*, *ἀποδῶει*, Delph. *δώη*, *ἀντιπριᾶηται*, Heracl. *φᾶντι* (from **φᾶωντι*), Thess. *δυνᾶῖται*, but with shortening Ion. *θέωμεν*, Att. *θῶμεν*, Cret. *ἐνθίωμεν* (*ι* from *ε*), etc. Similarly in the aorist passive, Hom. *δαμήης*, *μιγήης*, Boeot. *κουρωθείει*, *ἐπιμελειθείει*, *κατασκευασθείει*, *ἐνενιχθείει*, Arc. *κακριθέῃ*, but with shortening Ion. *λυθέωμεν*, Att. *λυθῶμεν*, Cret. *πειθθίωντι* (cf. *ἐνθίωμεν*), Heracl. *ἐγφηληθίωντι*, Rhod. *ἐργασθέωντι*, etc.

Optative

152. 1. Arc. 1 sg. *ἐξελαύνοια* represents a form long since assumed by comparative grammar (**-οι-η*, whence *-οια* with *ι* retained under the influence of *-οις* etc.), but generally replaced by *-οιμι*.

2. In the third plural **-οιαν* (cf. 1) was replaced by *-οιεν* (after *εἶεν* etc.), for which sometimes late *-οιν*, e.g. Delphian *θέλαιν*.

3. Unthematic type in contract verbs. See 157 b.

✓ 4. *σ*-aorist. The so-called Aeolic type in *-ειας*, *-ειε*, *-ειαν*, common in Attic-Ionic, is seen in El. *κατιαραύσειε*, later *ἀδεαλτώηαιε* with *α* from the indicative (as in the usual *-αι*). But most dialects have *αι* throughout, as Cret. *νικάσαι*, Locr. *συλάσαι*, Arc. *φθέραι*, etc.

Infinitive

153. The infinitive of thematic forms. Att. *φέρειν*.

1. *-ειν* or *-ην*, according as the dialect has *ει* or *η* from *ε + ε* (25). So Att.-Ion., Thess. (Thessaliotis), Locr., Corinth., Rhod. *-ειν*, but Lesb., El., Lac. *-ην*.

2. *-εν*. So in Arcadian (but *-ην* at Lycosura, Orchomenus), Cyprian (or *-ῆν*?), Delphian, and many of the Doric dialects (Heracl., Argol., Cret., Ther., Coan, etc.).

✓3. Some of these dialects have *-εν* even from verbs in *-εω*, e.g. Ther. *διοικέν*, Coan *δειπνέν*, Calymn. *μαρτυρέν*, Arg. *πωλέν*, Delph. *ψαφοφορέν*, *ἐνοικέν* (but usually *-εῖν*). But Cret. *κοσμεν* etc. may be read as *-ἔν* = later *-ῆν* (cf. 25 *a* App.).

✓154. The infinitive of unthematic forms. Att. *εἶναι*.

✓1. *-ναι*. So in Attic-Ionic and Arcado-Cyprian, e.g. Att.-Ion. *εἶναι*, *δοῦναι*, Cypr. *δοφέναι* (probably *-φεναι*, like *-μεναι*), *κυμερεῖναι*, Arc. *ῆναι*.

✓2. *-μεναι*. So in Lesbian, as in Homer, e.g. *ἔμμεναι*, *θέμεναι*, *δόμεναι*.

✓3. *-μεν*. *δόμεν* etc. in Thessalian, Boeotian, and nearly all the West Greek dialects.

✓4. *-μην*. Cret. *ῆμην* etc. (but also *ῆμεν*; both types at Gortyna).

✓5. *-μειν*. *δόμειν* etc. (probably formed from *-μεν* after the analogy of *-εῖν*) in Rhodes and vicinity (Carpathus, Telos) and the Rhodian colonies (Phaselis in Pamphylia; Gela and Agrigentum, in Sicily; also at Rhegium no. 100, and Croton, and in Epicharmus).

155. Interchange of thematic and unthematic types of infinitive.

✓1. *-μεν* is extended to thematic forms in Boeotian and Thessalian (Pelasgiotis), as sometimes in Homer (cf. *εἰπέμεν*, and *εἰπέμεναι*), e.g. Boeot. *φερέμεν*, Thess. *ὑπαρχέμεν*. Cf. also Cret. *προφειπέμεν* in an early inscription of Lyttus.

✓2. The aorist passive infinitive, which is regularly unthematic (Att. *γραφῆναι*, Dor. *γραφῆμεν*), follows the thematic type in Lesbian, e.g. *ἐπιμελήθην*, *ὀντέθην*, etc. This belongs with the following.

✓3. In Lesbian the present infinitive of unthematic vowel stems, as well as of the contract verbs, which otherwise follow the unthematic type (157), ends in *-ν*, not *-μεναι*, e.g. *δίδων*, *κέρνᾶν*, *ὄμνῦν*, *κάλην*, *στεφάνων*, *κατείρων* (*καθιερούν*). Once also aor. infin. *πρόσῳ* (but usually *-μεναι*, as *θέμεναι*, *δόμεναι*).

4. For the thematic forms of the perfect infinitive in various dialects see 147.2.

5. For Euboean *τιθεῖν* etc., and even *εἶν* beside *εἶναι*, see 160.

✓ 156. The infinitives in *-σαι* and *-σθαι*. Thessalian (Larissa) has *ὀνγράψειν*, *δεδόσθαι*, *ἔσσεσθαι*, *πεπεῖσται*, *έλέσται*, etc., with *-ει* from *-αι* (27), and *ν* added after the analogy of other infinitives. Boeot. *-σθη*, *-στη* with *η* from *αι* (26). For *στ* = *σθ*, see 85.1.

Unthematic Inflection of Contract Verbs

✓ 157. The *μι*-inflection of contract verbs, sometimes known as the Aeolic inflection, is characteristic of Lesbian, Thessalian, and Arcado-Cyprian, e.g. Lesb. *κάλημι* (Sappho), *κάλεντον*, *κατάγρεντον*, *εὐεργέντεσσι*, [ὀ]μονόεντες, *στοίχεις* (78), Thess. *ἐφάνγρενθαι* = *ἐφαιρούνται*, *εὐεργετές* (78), *στραταγέντος* (but *ηυλῶρέοντος* in no. 33, and so perhaps always in Thessaliotis), Arc. *ποίενσι*, *ποέντω*, *ἀδικέντα*, *κύνσαν*, *hierobutés* (78), *ζαμιόντω*, *καταφρονῆναι*, Cyp. *κυμερέναι*. *τελεσφορέντες* in an inscription of Cyrene is probably a relic of the pre-Doric (Achaean) element in Thera. *μι*-forms are also quoted as Boeotian by the grammarians, but the inscriptions show only the usual type (*στραταγίοντος* etc.).

a. The stem ends in a long vowel, which is regularly shortened before *ντ* (though also, with analogical *η*, Lesb. *κατοικῆντων* in contrast to usual *εὐεργέντεσσι* etc., and *προνόηται*, *διασάφηνται*, like Att. *δίζηται*, in contrast to Thess. *ἐφάνγρενθαι*), but is otherwise retained throughout, e.g. Lesb. *αἴτηται*, *κάλησθαι*, *ἐπιμελήσθω*, *ζαμῶσθω*, *ποιήμενος*, *προαγρημμένω*, Thess. *ἀπελευθερούσθαι*, *διασαφειμένα*, Arc. *ἀδικήμενος*, *ζαμῶσθω* (no. 18.28, but reading uncertain). This type, then, follows the analogy of that seen in *ἔβλην*, *βλήτο*, *βλήμενος*, *δίζημαι*, etc. rather than that of *τίθημι*, *τίθεμεν*, *τιθέμενος*, with vowel-gradation. But even the latter sometimes shows an extension of the long vowel from the singular active, e.g. Lesb. [*προστί*]θησ[θον], *δίδωσθαι*, like Hom. *τιθήμεναι*, *τιθήμενος*.

b. The more limited extension of the *μι*-inflection to the optative of contract verbs, as in Att. *φιλοίην*, *μισθοίην*, etc., is occasionally found elsewhere. Ion. *ἀνωθείην* beside *ποιοῖ*, El. *συλαίῃ*, *δαμοσιοῖα* (= *-αιη*) beside *δοκέαι*, *ποιέαι*, *ἐνποῖ*, Arg. *οἰκείη*. Cf. also the infinitives El. *δαμοσιῶμεν*, Cret. *ζαμιῶμεν*.

Middle Participle in *-ειμενος*

✓ 158. The middle participle in *-ειμενος* (or *-ημενος*) from verbs in *-εω*, as if from *-ε-ειμενος* instead of *-ε-ομενος*, is characteristic of the

Northwest Greek dialects and Boeotian, e.g. Locr. ἐγκαλείμενος, Delph. καλείμενος, ποιείμενος, etc., Boeot. δείμενος, El. κα(δ)δαλέμενος. This is due to the analogy of forms which regularly had *ει* (or *η*) from *ε-ε*, as the infinitive καλείσθαι. Cf. Phoc. ποιέινται = ποιούνται, formed after ποιείσθε, Delph. συντελείντω.

a. Lesb. καλήμενος, Arc. ἀδικήμενος, etc. do not belong here, but among the other *μι*-forms of these dialects. See 157 *a*.

Type φιλήω, στεφανώω

✓159. Forms in *-ηω*, *-ωω*, with the long-vowel stem of the other tenses extended to the present, are found in various dialects, e.g. Lesb. ἀδικήει, Thess. κατοικεῖουνθι (3 pl. subj.), Delph. ὀστεφανώέτω, δουλώηι, Phoc. κλαρώειν, Boeot. δαμιώέμεν, δαμιώοντες, στεφανώέμεν (only in late inscriptions, and probably due to Aetolian influence). Ther., Rhod., etc. στεφανώωι, Calymn. ἀξιώωι may be from *-ωει*, and so belong here, but contraction from *-οει* is also possible (cf. 25 *a*).

Transfer of *μι*-Verbs to the Type of Contract Verbs

✓160. The transfer of certain forms of *μι*-verbs to the inflection of contract verbs is found in various dialects, as Att. ἐτίθει, ἐδίδου, Delph. ἀποκαθιστάοντες, διδέουσα, but is most wide-spread in Ionic. With *τιθεῖ* etc. in Homer and Herodotus, compare *διδοῖ* (Miletus) and the Euboean infinitives *τιθεῖν*, *διδούν*, *καθιστᾶν*, and even *εἶν* beside *εἶναι*. *εἶν* is also Chian.

Some Other Interchanges in the Present System

✓161. 1. Verbs in *-ενω* form their present in *-ειω* in Elean, as *φυγαδείην* = *φυγαδεύειν*, beside aor. *φυγαδεύαντι*, also (with *a* after *ρ*, 12 *a*) *κατιαραίων* = *καθιερεύων*, beside aor. *κατιαραύσειε*, and *λατραι[όμενον]*, *λατρεῖόμενον* = *λατρενόμενον*. So also *μαστεῖει* = *μαστεύει*, in an inscription of Dodona. This represents the normal phonetic development from *-εφίω*, the usual *-ενω* being due to the influence of the other tenses.

✓2. Verbs in *-αω* show forms in *-εω* in various dialects, but, with few exceptions, only where the *ε* is followed by an *ο*-vowel, e.g.,

aside from literary examples (as Hom. *μενοίνεον*, Alc. *ὄρέων*, Theocr. *ὄρεῦσα*), Delph. *συλέοι*, *συλέοντες* (but *συλήτω*), *ἐπιτιμέοντες*, *θωέοντων* (Att. *θῶαν*, Loc. *θῶιέστο*), Aetol. *νικέοντο*, Rhod. *τιμοῦντες* and also *τιμεῖν* (Agrig.), El. *ἐνέβέοι*, Cret. (with *ι* from *ε*, 9.4) *ἐβίον*, *ἐπαριόμενον*, *μοικίον* (*μοιχάω*). According to some this rests upon an actual phonetic change of *ao* to *eo*, the *ao* (*ω*) in Attic and elsewhere being a restoration due to leveling with the *ae* forms. But we may have to do simply with a transfer to the *-εω* type, which was mainly favored where it offered uncontracted forms (in most dialects *eo* was uncontracted until late, but *εε* contracted; in all forms like Rhod. *τιμοῦντες* the *ου* is an Attic substitution for *eo*).

a. Conversely Delph. *χρηάομαι* for usual *χρηόμαι* seen in Meg. *χρηίσθω*, El. *χρεῖσθαι*, Boeot. *χρειῖσθαι*, Att., Ion., Heracl. *χρηῖσθαι* (Att. *χρᾶσθαι* is late), Cret. *χρηῖσθαι*, Lac., Loc. *χρηῖσται*, Ion. *χρεῶμενος*, Rhod. *χρεῖμενος*, Delph. *χρεῖμενος* (158).

162. Among other, more individual, cases of variation in the present stem, may be mentioned:

✓ 1. *-ιζω* = *-οω*, especially in West Greek. Boeot., Phoc. *δουλίζω* (Delph. *δουλόω* intrans. = Att. *δουλεύω*), Delph., Thess. *ἀπελευθερίζω*, Delph., Rhod., Mess., Cret. *ὀρκίζω* (but also Ionic and Attic sometimes), Dor. *στεφανίζω* (*ἐστεφάνιξα* Ar. Eq. 1225).

2. *-αω* = *-οω*. Lesb. *ἀξιάω* (*ἀξιάσει*), Thess., Dor. *κοινάω*, Phoc. *σκανῆν* (also Att. *σκηναῖν*) = *σκηνοῦν*, Heracl. *ἀράω* (*ἀράσονται*) = *ἀρόω*. Cf. Cret. *ἄρατρον* = *ἄροτρον*.

✓ 3. *-οω*. Delph., Arg., Meg., Cret., Ther., Sicil. *σκενόω* = *σκενάζω*, Boeot. *πιθόω* = *πείθω*, Heracl. *πριόω* (subj. *πριῶι*, fut. *πριωσεῖ*) = *πρίω*, Lesb., Ion. *δοκιμόω* = *δοκιμάζω*.

✓ 4. *γέλαμι* = *γελάω*, in Epid. *διεγέλα*, *καταγελάμενος*. *ἔλαμι* = *ἐλαύνω*, in Coan *ἐλάντω*, Arg. *ποτελάτῳ*, Heracl. *ἐπελάσθω* (140.3 b). Loc. *ἀπελάονται*, though it could be from *ἐλάω*, probably belongs here.

✓ 5. Boeot., Thess. *γίνυμαι* = *γίνομαι*, with transfer to the *νυ*-class.

✓ 6. Aetol., Lac., Cret. *ἄγνέω* = *ἄγω*, but mostly in the perfect, as Aetol. *ἄγνηκώς* etc. beside other tenses from *ἄγω*.

- ✓7. For Att. ζῶ, ζῆς from *ζήω etc., most dialects have ζώω (Boeot., Cret. δώω) as in Homer. These are from inherited by-forms of the root.
- ✓8. Cret. λαγαίω, *release* (cf. λήγω, λαγα-ρός), aor. λαγάσαι, like Hom. κεραίω (also Delph.), aor. κερά(σ)σαι (cf. 143), but also *λαγάζω, aor. λαγάσσαι (cf. ἀπολάγαξις, like χρημάτιξις, 142 a).
- ✓9. Το πεύθομαι, ὠνέομαι, ἐλεύσομαι Cretan has the active forms πεύθω, *inform*, ὠνέω (ὀνέν, ὠνίλοι), *sell*, ἐπελευσεῖ, *will bring* (cf. Hesych. ἐλευσίω · οἶσω), aor. ἐπελεῦσαι, ἐπέλευσαν, etc.
- ✓10. Cret. δίομαι = διώκω, as sometimes in Homer.
- ✓11. Cypr. δυφάνω (cf. Lat. *duim*), δώκω = δίδωμι (from ἔδωκα, cf. στήκω N. Test.).
12. Arc. τείω = τίνω, formed to τείσω, ἔτεια (cf. σείω, σείσω, etc.).

The Verb to be

163. 1. First singular present indicative. *ἐσμί, whence Lesb. ἔμμι, Thess. ἐμμί, elsewhere εἰμί or ἡμί. See 76.
2. Third plural present indicative. *έντί (cf. Skt. *santi*, Osc.-Umbr. *sent*), whence, with substitution of ε after the analogy of the other forms, West Greek έντί, Att.-Ion. εἰσί. See 61.1, 77.3.
- ✓3. Third singular imperfect. ἦς (from *ἦσ-τ, cf. Ved. Skt. *ās*) is attested for various West Greek dialects (Acarn., Corcyr., Delph., Epid., lit. Doric), Boeotian, Lesbian, Arcadian, and Cyprian, and is probably the form in all dialects (for Locr. ἔν, see no. 55.9, note) except Attic-Ionic, where it was replaced by ἦν (Hom. ἦεν), the old third plural (from *ἦσεν, cf. Skt. *āsan*).
- ✓4. Third plural imperfect. Most dialects had ἦν (see above, 3), examples of which are found in literary Doric, Delphian, and Locrian. For Boeot. παρείαν, Att.-Ion. ἦσαν, see 138.5.
- ✓5. Third singular imperative. ἔστω in most dialects. But late ἦτω, with ἦ of ἦν etc. after the analogy of e.g. στήτω to ἔστην. El. ἦστω, also with analogical η but with retention of σ.
- ✓6. Third plural imperative. Arg. ἔντω, Boeot. ἔνθω (139.2), Cret. ἔντων, formed from 3 pl. indic. έντί. Also thematic ἐόντω, ἐόντων, e.g. in Delphian. Ion. ἔστων, Attic ὄντων and late ἔστωσαν.

✓7. Present infinitive. The difference in the form of the ending (154) and also in the development of σ + nasal (76) explains the great variety of forms, Attic-Ionic $\epsilon\lambda\upsilon\alpha\iota$ (also Eub. $\epsilon\lambda\upsilon$, 160), Arc. $\eta\upsilon\alpha\iota$, Lesb. $\epsilon\mu\mu\epsilon\upsilon\alpha\iota$, Thess. $\epsilon\mu\mu\epsilon\upsilon$, West Greek and Boeotian $\epsilon\lambda\mu\epsilon\upsilon$ or $\eta\mu\epsilon\upsilon$ (25), Rhod. $\eta\mu\epsilon\iota\upsilon$, Cret. $\eta\mu\eta\upsilon$.

✓8. Present participle. $\epsilon\acute{\omega}\nu$ in most dialects, Att. $\acute{\omega}\nu$. But there are also unthematic forms, as Heracl. $\epsilon\upsilon\tau\epsilon\varsigma$, Arg., Lac. (Alcman) $\pi\alpha\rho\text{-}\epsilon\upsilon\tau\omega\upsilon$ (from * $\epsilon\upsilon\tau\epsilon\varsigma$ with $\acute{\epsilon}$ as in $\epsilon\upsilon\tau\acute{\iota}$, above, 2), fem. Lesb., Epid. $\epsilon\sigma\sigma\alpha$ (also in some Doric writers; cf. $\epsilon\sigma\sigma\acute{\iota}\alpha = \omicron\upsilon\sigma\acute{\iota}\alpha$ Plato Crat. 401c), Arc., Arg., Mess. $\epsilon\alpha\sigma\sigma\alpha$, Cret. $\iota\alpha\tau\tau\alpha$, $\iota\alpha\theta\theta\alpha$ (all from * $\acute{\alpha}\tau\iota\alpha =$ Skt. *satī*, with the substitution or prefixing of $\acute{\epsilon}$ after the analogy of the other forms).

a. This unthematic feminine formation in $-\alpha\tau\iota\alpha$ (from $-\eta\iota-\acute{\iota}\alpha$) is seen also in some forms quoted by Hesychius, namely $\epsilon\kappa\alpha\sigma\sigma\alpha$ ($\acute{\alpha}\epsilon\kappa\alpha\sigma\sigma\alpha$), Cret. $\rho\acute{\epsilon}\kappa\alpha\theta\alpha$ ($\gamma\acute{\epsilon}\kappa\alpha\theta\alpha$) = $\epsilon\kappa\omicron\upsilon\sigma\alpha$, $\iota\alpha\sigma\sigma\alpha$ ($\text{Ἐπ}\acute{\iota}\alpha\sigma\sigma\alpha$) = $\iota\omicron\upsilon\sigma\alpha$.

✓9. Middle forms, as imperf. $\eta\mu\eta\upsilon$ etc., are late. Cf. 3 sg. subj. $\eta\tau\alpha\iota$ at Delphi, 3 pl. subj. $\eta\upsilon\tau\alpha\iota$ at Andania.

✓10. In a Cretan inscription of Dreros (no. 113) we find $\tau\acute{\epsilon}\lambda\omicron\mu\alpha\iota = \epsilon\sigma\omicron\mu\alpha\iota$, $\sigma\upsilon\upsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\theta\alpha\iota = \sigma\upsilon\upsilon\acute{\epsilon}\sigma\epsilon\sigma\theta\alpha\iota$.

11. Confusion between third singular and third plural present (favored by expressions corresponding to Eng. *there are*, Fr. *il y a*). $\acute{\epsilon}\nu\tau\iota$ as third singular in no. 96.10 and later Doric inscriptions and literature (frequent in Archimedes). $\acute{\epsilon}\sigma\tau\iota$ as third plural in late Lesbian, as $\epsilon\tau\omicron\iota\mu\omicron\acute{\iota} \acute{\epsilon}\sigma\tau\iota$, $\acute{\epsilon}\psi\alpha\phi\acute{\iota}\sigma\mu\epsilon\upsilon\omicron\acute{\iota} \acute{\epsilon}\sigma\tau\iota$ (cf. also $\delta\iota\alpha\delta\epsilon\delta\acute{\iota}\kappa\alpha\sigma\tau\alpha\iota \alpha\acute{\iota} \delta\acute{\iota}\kappa\alpha\iota$).

WORD-FORMATION

On the Form and Use of Certain Suffixes and Certain Peculiarities of Composition

✓ 164. 1. *-ηιος*¹ = Att. *-ειος*. Att. *-ειος* is in part derived from *-ηιος* (this again in part from *-ηφιος*, cf. Boeot. *Καρυκεῖδος*), which is retained in various dialects, e.g. Ion. *ἱερήιον*, Delph. *ἱερήιον*, Lesb. *ἱρήιον*, Ion., Cret. *οἰκήιος*, Ion., Lesb., Cret. *πρυτανήιον*, Ion., Cret. *ἀνδρήιος*, Ion. *βασιλήιος*, *φοινικήια*, Delph. *παιδήια*. On the accentuation of these forms, see 37.2.

2. Adjectives of the type *χαρίεις* are from *-φεντ-* (Skt. *-vant-*). The feminine was originally *-φατια* (like Skt. *-vatī*, from the weak stem *-vnt-*; cf. *ἔασσα* 163.8), whence, with substitution of *ε* for *α* from the analogy of the forms in *-φεντ-*, arose *φετια*, this yielding *-(φ)εσσα* or *-(φ)εττα* (81). Cf. Boeot. *χαρίφετταν*, Corcyr. *στονόφε(σ)σαν*, Pamph. *τιμάφε(σ)σα*. The genuine Attic forms have *ττ*, as *μελιτοῦττα* (Ar.), *Μυρρινοῦττα* (inscr.), those with *σσ* being poetical and in origin Ionic. Most adjectives of this type are poetical only, except in substantive use especially the numerous names of places in *-όεις*, for which see also 44.4.

a. A relic of the weak stem *-φατ-* is seen in a few derivatives, as *Φλιάσιοι* (cf. *Φλιῶς*) or *Ἀναγυράσιοι* (cf. *Ἀναγυροῦς*), from *-ο(φ)άτιοι* (with hyphaeresis of *ο*), in contrast to the usual *-όντιοι*, *-όνττιοι*, or *-ούσιοι*, from *-οφέντιοι*.

✓ 8. *-τις -σις*. See 61.3. For *-ξίς* see 142 a. We find *-σις* instead of usual *-σις* in Arg. *ἀλιάσσιος*, Epid. *στεγάσσιος*, Troez. *ἐρμάσσιος*, Boeot. *ἀγόρασσιν*. Probably **-ασ-τις*, normal from dental stems (cf. *πίστις*), became *-ασ-σις*, with *-σις* after the analogy of the common type.

¹ For convenience the form of the nominative is cited, rather than that of the stem.

✓ 4. *-σμος, -σμα*. In most words *σ* has replaced, by analogy, an earlier dental, which is sometimes preserved, as in Hom. ὀδμή = Att. ὀσμή. So for Att. θεσμός, θέσμιος, we find Dor. τεθμός, τέθμιος (Pindar; τεθμός also Delph., τέθμιον Boeot.), and Lac., Epid. θεθμός, Locr., El. θέθμιον (65). Analogical shifts are seen in Lesb. ὄθμα = ὄμμα, Arg. γράθμα = γράμμα, Cret. ψάφιγμα (142 a), Arg. γράσσμα = γράμμα (after ψάφισμα etc.), Arc. ἀπνδοσμός = ἀπόδοσις.

5. *-τηρ = -της (-τᾱς)*. As a productive suffix of nouns of agency the older *-τηρ* has been very largely displaced by *-της (-τᾱς)*, but most fully in Attic prose. As forms with *-τηρ* = usual *-της (-τᾱς)* are not infrequent in poetry, e.g. Hom. ἐθελοντήρ, Hes. αὐλητήρ, so they occur also sometimes in the dialects, e.g. Locr., Pamph. δικαστήρ, Argol. κριτήρ, τελεστήρ, ἐγδοτήρ, Arc. ἐσδοτήρ, Locr., Delph. βεβαιωτήρ, Corcyr. διορθωτήρ. Cf. also Cypr. ἰατήρ like Hom. ἰατήρ = usual ἰατρός.

✓ 6. *-ιος = -εος*. In adjectives of material Lesbian and Thessalian have *-ιος* (phonetic change supported by parallel suffix; cf. 9.7 with App.), as Lesb. χρύσιος, χάλκιος, ἀργύριος, Thess. λίθιος (cf. Hom. λίθεος, in most dialects λίθινος; conversely Boeot. λίνινος = λίνεος).

✓ 7. *-ην = -ων*. Hypocoristic proper names in *-ην* instead of the usual *-ων*, as Ἀρχήν, Τιμήν, are very frequent in the Corinthian colonies of Apollonia and Epidamnus, and are occasionally found elsewhere.

✓ 8. *-ωνδᾱς, -ονδᾱς*. Patronymics in *-ωνδᾱς*, as Ἐπαμεινώνδας, are most common in Boeotian, but are not infrequent in Phocian and Euboean (*-ωνδης*), while elsewhere they are rare and probably imported. The parallel, but less common, *-ονδᾱς* is attested for Boeotian, Thessalian, Locrian, and Euboean.

✓ 9. Individual cases of dialectic variation in suffix are of course frequent. So, for example, Thess. λίθιος = λίθινος (cf. above, 6), Ion. νόμαιος, Locr. νόμιος = νόμιμος, Thess. ὀνάλα (but also ὀνάλουμα) = ἀνάλωμα, Boeot., Epir. ποθόδωμα (after ἀνάλωμα) = πρόσσος, Thess. συνκλείς (stem *-κλη-τ-*, cf. προβλής etc.) = σύγκλητος ἐκκλησία, Cret. ἡμίνα = τὸ ἥμισυ (also Sicil. ἡμίνα, used, like Epid. ἡμίτεια, in the sense of ἡμιλεκτον), Cret. θίνος (from *θι-ινός formed

from *θιός* after the analogy of *ἄνθρωπ-ινος*), *ἐνθινος* = *θείος*, *ἐνθεος*, Att. *ἀδελφός* but *ἀδελφεός* in other dialects, Delph. *γάμελα* (cf. *γαμέτης*) = *γαμήλια*. Arc. *γνῶσία*, *τιμασία*, *παναγορία* = *γνώσις* etc.

165. 1. *-τερος*. Noteworthy examples of the use of this suffix to denote contrasted relations (not merely those of degree as in the comparatives), as in *δεξιτερός*, *ἀριστερός*, are Arc. *ἄρρέντερος*, El. *ἐρσεναίτερος* (for *αι* cf. *γεραίτερος*, *παλαίτερος*), *θηλύτερος*.

2. *-ιδιος* forming adjectives from adverbs or adverbial phrases, as *αἰδιδιος*, *ἐπιθαλασσίδιος*. So El. *προσθίδιος* (*προστιζίδον*), Cret. *ἐνδοθίδιος* (*ἐνδοθιδίαν δόλαν household slave*), Epid. *ἐνδοσθίδιος* (*ἐνδοσθίδια entrails*; so *ἐντοσθίδια* Arist., Hipp.), Cret. *ἐξαρχίδιος* = *ἐξ ἀρχῆς γιγνόμενος*.

3. *-τρον*. From words like *λύτρον means of release*, hence *ransom*, the suffix came to be used freely in words denoting reward or amount paid, as *νίκαστρον reward of victory*, Epid. *ἱατρα perquisites for healing*, Ion., Coan *τέλεστρα expenses of inauguration* (of the priest. Cf. Coan *τελέω inaugurate*), Cret. *κόμιστρα gifts* (more specific?), and, even from a numeral, Cret. *τρίτρα the three-fold amount*.

4. *-εων*, *-ων* in nouns denoting place, as *ἄνδρων* (Ion. *ἄνδρεών*, Pamph. *ἀ(ν)δριῶν*), *ἀμπελών*, *νεκρών*, *ὄρνιθών*. To this large class belong Heracl. *τοφιών* (*ι = ε*, 9.6) = *ταφείων burial-place*, *γαιών heap of earth* (cf. *γαεών* from Halaesa), *βοών cow-shed*, Ion. *στεφών ridge*.

This class is not to be confused with nouns of agency in Ion. *-εών* but Dor. etc. *-ᾶων*, *-ᾶν*, as Ion. *ξυνεών*, Dor. *κοινᾶν*. See 41.4.

✓ 166. 1. Proper names in *-κλέας*, instead of *-κλέης*, *-κλήης*, as *Ἴπποκλέας*, are most common in Thessalian, but also occur in Boeotian, Phocian, and Aetolian. *-κλέας* is a modification of *-κλέης* under the influence of hypocoristics in *-εās*.

✓ 2. *Διόζοτος* (i.e. *Διός-δοτος*, cf. *Διός-κουροι*) and *Θειόσδοτος*, *Θεόζοτος*, *Θιόζοτος* (formed after *Διός-δοτος*, cf. *θεόςδοτος* in Hesiod), instead of usual *Διόδοτος*, *Θεόδοτος*, are frequent in Boeotian, and Thessalian also has *Θεόζοτος*, *Θιόζοτος*, and *Θεόρδοτος* (60.4). Elsewhere such forms are rare and doubtless imported.

✓167. The interchange of different vowel stems in the first member of a compound, or before a derivative suffix, is sometimes dialectic. Thus Τιμοκλῆς, Τιμοκράτης, etc. in most dialects, but Ion. Τιμηκλῆς, Τιμηκράτης, Cnid. Τιμᾱκλῆς, Rhod. Τιμᾱκράτης, Τιμᾱ-πολις, likewise Rhod. Τιμᾱναξ (*Τιμᾱ-(f)αναξ) instead of usual Τιμῶναξ (*Τιμό-(f)αναξ). Thess. ὑλωρός (ἠυλῶρέοντος) from *ὑλο-φωρός, and so related to ὑληωρός from *ὑλᾱ-φωρός as ὑλοτόμος to ὑλᾱτόμος.

Arc., Locr., Thess. οἰκιᾱτας (or φοικιᾱτας) from οἰκῖᾱ, for usual οἰκέτης from οἶκος (φοικεύς is the form used in Cretan, as sometimes in Homer). Ion. πολιήτης, Cret., Epid. πολιᾱτας (also Pindar), Cret. πολιᾱτεύω, Arc. πολιᾱτις, for usual πολίτης etc.; cf. Heracl. πολιᾱνόμος, Ion. πολιήοχος (Epic), Lac. πολιᾱχος (but Att. πολιοῦχος with -οῦχος from κληροῦχος etc.). Cret. ὀφέλῳμα after ἀνάλωμα.

Late Att. ιερᾱτεύω, Locr., Phoc. ιερητεύω (also in some κοινή inscriptions), Lesb. ἱρητεύω, Cret., Cyren. ιαριτεύω, Mess. ιεριτεύω, Chalced. ιερωτεύω, ιερωτεία (cf. Att. ιερωσύνη).

Carpath. δαμέτας, like οἰκέτης, for usual δαμότας, δημότης, as conversely οἰκότης in an Attic inscription. So Cret. βίετος (cf. Astyp. Βίεττος) = βίοτος. Rhod. Ἰππέδαμος = Ἰππόδαμος, but Rhod. Ἀρχοκράτης = Ἀρχεκράτης, Cret. Μενοκράτης = Μενεκράτης. Arg. κωμέτας, Rhod. κτοινέτας, for -ατας, after φυλέτας.

After the analogy of names containing inherited ι-stems arose also forms like Ἀρχίλοχος, Ἀρχίδαμος, etc. (cf. ἀρχιτέκτων) in various dialects, Rhod. Μενίδαμος, El. Σαίκλαρος, Coan, Nisyr., Mel. Λαίστρατος, Nisyr. Λαισθένης.

a. The well-known lengthening of the initial vowel of the second member of compounds, as in ἀνώνυμος, πανήγυρις, is seen in Ion. ἀνηρίθεντος = Att. ἀνερίθεντος. To the analogy of forms like ἐπάκοος, ἐπήκοος, which are of the same kind, is due the ἐπᾱ- of Cret. ἐπᾱβολά share (cf. Hesych. ἐπηβολή· μέρος) and Hom. ἐπήβολος. Cf. κατηβολή in Euripides.

168. Use of a patronymic adjective instead of the genitive singular of the father's name. Though occasionally found in literature, as in Hom. Τελαμώνιος Αἴας, this is the regular practice in prose

only in the three Aeolic dialects. Thus Lesb. Μέλανχρος Πιθώνειος, Ἀρχίππα Ἀθανάεια, Thess. Σύχουν Ἀντιγόνειος, Νικόλαος Ἀγείσῃος, Boeot. Θιόπομπος Ὀλυμπίχιος, Ἑρμῆος Νικιῆος.

a. When the father's name is itself a patronymic form in -δας or -ιος, the genitive is regularly employed in Boeotian; so also in early Thessalian, but later the adjective forms like Ἐπικρατίδαιος, Τιμονίδαιος are usual.

b. Under κοινή influence the use of the adjective was given up in favor of the ordinary genitive construction. Thus in Boeotian the genitive is usual after about 250 B.C. and occasionally found earlier. There is some evidence that the Plataeans adopted the Attic usage at an early date. See no. 42.

c. There are also examples in Thessalian and Boeotian of adjectives in agreement with appellatives, in place of a genitive of possession. Thess. Πολυξεναία ἐμμί (sc. ἡ στάλλα), etc. See the following.

d. A genitive may be used in apposition to that implied by the adjective, as in Hom. Γοργεῖη κεφαλὴ δεινοῖο πελώρου. Boeot. Κα(λ)λαιά ἐμμί (sc. ἡ κύλιξ) τῷ Κέντρωνος, Γοργινίος ἐμμί ὁ κότυλος καλός κ[αλ]ῶ, Lesb. σ[τάλλ]α ἔμμι Σθενεῖαι τῷ Νικιαίῳ (dat.) τῷ Γαυκίῳ (gen.) *the son of Nicias, the son of Gaucius*, where Γαυκίῳ is also a patronymic adjective, but in apposition with the genitive implied in Νικιαίῳ. Thess. Ἀμφιονεῖα ἡ στάλα τοῦ φρόνητος (τοῦ Εὐφρόνητος).

SYNTAX

✓169. Although the syntax of the dialects deserves fuller investigation than it has received, yet syntactical differences between the dialects are much less striking than those of phonology and inflection. To a considerable extent they consist merely in the conservation in some dialects of early forms of expression which have become rare or obsolete in literary Greek, and in a less strict formalization of usage. Some peculiarities have already been mentioned in connection with the forms, e.g. in the use of certain pronouns (121-131), adverbs and conjunctions (132-134), and in the meaning and construction of prepositions (136). It is necessary to add here only a few comments on certain uses of the cases and the moods. Some other, more isolated, peculiarities are observed in the notes to the inscriptions.

CASES

The Genitive

170. Genitive of Time. The genitive of the 'time within which' is especially frequent in the early Cretan inscriptions, although *ἐν* with the dative is already the more usual expression. In both cases the article is used, while in late inscriptions we find *ἐν* with the dative and without the article. Cf. Law-Code I.26 *ἀλλάσαι τῶν πέντ' ἡμερῶν* *release within five days*, but I.8 *ἐν τρισὶ ἡμέραις*. So in Locrian, but without the article, *τριῶν μῆνῶν* beside *ἐν τριάροντ' ἡμέραις*, as also in early Attic inscriptions.

Aside from the adverbial phrases *νυκτός* etc., the use of the genitive of time is most persistent in dating, as *μηνὸς ἑβδόμου* etc., the usual expression in most dialects. More noteworthy is the phrase *καὶ πολέμου (-ω) καὶ εἰρήνης (-ας)* which is common in the proxy decrees of various dialects, though eventually replaced in many by *ἐν πολέμῳ κτλ.*

The genitive of time is used distributively in various dialects, as also in Attic, e.g. τᾱς ἀμέρας or τᾱς ἀμέρας *φεκάστας* *daily*, beside κατ' ἀμέραν.

✓ 171. Genitive of the Matter involved, in legal phraseology. Although the genitive of the charge or penalty is common to all dialects, the genitive is nowhere else used so freely as in Cretan to denote the matter involved, e.g. καταδικασάτῳ τῷ ἐλεύθερῳ δέκα στατῆραν, τῷ δόλῳ πέντε *shall condemn him to a fine of ten staters in the case of a freeman*, five staters in the case of a slave, τῷ δὲ κρόνῳ κρίνεν *decide as to the time*, αἱ φεκάστῳ ἔγραπται *as is prescribed for each case*.

The Dative

172. The adnominal dative is more common than in literary Greek, and is especially frequent in the introduction to inscriptions or their separate sections, e.g. El. ἀ φράτρα τοῖς φαλείοις, Locr. τὸ τέθμιον τοῖς Ἡυποκναμιδίοις Λορροῖς, Phoc. ὁμολογία τᾷ πόλει Στειρίων καὶ τᾷ πόλει Μεδεωνίων, Boeot. διαγραφὰ Νικαρέτῃ, Att. ἀπαρχὴ τὰθῆναίαι, γραμματεὺς τῇ βουλῇ καὶ τῷ δάμῳ.

For the dative instead of the genitive construction with various prepositions in Arcado-Cyprian, see 136.1.

The Accusative

✓ 173. A noteworthy accusative absolute construction is seen in Arc. εἰ μὲ παρῆεταξαμένος τὸς πεντέκοντα ἔ τὸς τριακοσῖος *unless the Fifty or the Three Hundred approve*. This is an extension from instances where the participle agrees with the accusative of a preceding clause, as Arc. μὲ νέμεν μέτε ξένον μέτε φαστόν, εἰ μὲ ἐπὶ θοίαν *hίκοντα*. Cf. also Arc. κατὰπερ τὸς ἐπισυνισταμένος . . . γεγραπτοὶ *as is prescribed in the case of those who conspire*.

THE MOODS

The Subjunctive

~ 174. The subjunctive without ἄν or κα in conditional, relative, and temporal clauses, where the particle is regularly employed in

Attic prose, though frequently omitted in Homer and sometimes elsewhere (Kühner-Gerth II, pp. 426, 449, 474), is attested for several dialects, though always as the less common construction. Locr. αἱ δέιλῃτ' ἀνχῶρεῖν, αἷ τις ἀνχῶρέει (no. 55.7,26; ten examples with κα in the same inscription), Arc. εἰ δέ τις ἐπιθυιάνῃ (Cotilum), and so, probably, Arc. εἰκ ἐπὶ δῶμα πῦρ ἐποίησῃ (no. 17.21) in contrast to usual εἰκ ἄν (see 134.2), Cypr. ὁ ἐξορύξῃ, οἱ . . . ἴδῃσι (no. 19.25,31), Cret. θυγατρὶ ῃ διδῶι *when one gives it to the daughter* (Law-Code VI.1). Examples are not infrequent in later Locrian, Phocian, and Delphian inscriptions.

The Optative

✓175. In Elean the optative with κα is the usual form of prescriptions, e.g. *συνμαχία κ' ῥα ἑκατὸν φέτεα let there be alliance for a hundred years*, *ζέκα μναῖς κα ἀποτίνοι φέκαστος let each pay a fine of ten minae*. Similarly in Cyprian, but without κε, e.g. *δώκοι νυ βασιλεύς the king shall give*.

The subjunctive without κα is used in the same sense in a late Elean inscription (no. 61.32,36).

✓176. 1. The optative in conditional clauses survives in several dialects, although, except in Elean, it is much less frequent than the subjunctive, and indeed is almost wholly eliminated in favor of the subjunctive in Attic-Ionic inscriptions, and in Lesbian, Thessalian, Boeotian, Cyprian, Heracleian, Theran, Coan, Rhodian,—in fact in the majority of dialects. Where the optative survives, it is sometimes used with a still recognizable differentiation from the subjunctive, but oftener without such. In the Gortynian Law-Code, which offers the fullest material, there are in conditional clauses about 50 optatives to about 80 subjunctives. Some of these occur where the contingency is obviously one more remotely anticipated (e.g. VII.9, *but if there should not be any free persons*, as contemplated in the preceding subjunctive clauses; I.11, *but if one should deny*), others as mere variants of the subjunctive for parallel or even identical contingencies (e.g. opt. IX.18 = subj. VI.25). In

Locrian, no. 56 A has the optative only (cf. also the relative clause *φότι συλλάσαι*), whereas no. 56 B and no. 55 have the subjunctive only. In Delphian, no. 51 has the subjunctive usually, but *αἰ δ' ἐφιορκέοιμι* A17, in an oath, where Attic also would have the optative, also *αἰ δ' ἐφιορκέοι* C6 (here indirect discourse), and *αἰ δέ τι τούτων παρβάλλοιτο* C25, C50, D17; and in the numerous Phocian and Delphian manumission decrees the optative is of very frequent occurrence. The optative, beside the subjunctive, occurs also in Corcyraean, Achaean, and in the Northwest Greek *κοινή* (e.g. no. 62). In Argolic, the archaic nos. 76 and 78 have the optative only, and this occurs in some of the later inscriptions (but in no. 84 the optatives are in indirect discourse). In Arcadian, nos. 16 and 17 have the subjunctive only, but in no. 18 there are some examples of the optative. Even in the same clause the alternation of subjunctive and optative is not infrequent, e.g. Delph. *εἰ δέ κα μὴ ποιῇ ἢ μὴ παραμένει* or *εἰ δέ μὴ ποιέοι ἢ μὴ παραμένῃ*. See also no. 18.6, note.

- 2. In relative and temporal clauses of future time, the predominance of the subjunctive is even more marked. Noteworthy is the Tean curse, no. 3, where *ὅστις* with the optative is used in the curse proper, ll. 1-34, while in the postscript warning against harming the stele on which the curse is inscribed, ll. 35-40, we find *ὅς ἂν* with the subjunctive. There are a few examples of the optative in Cretan (Law-Code IV.14, and a few others), Locrian (see above), Delphian, and elsewhere (see 177).

3. But in Elean the optative is uniformly employed in conditional, relative, and temporal clauses. For examples in conditional and relative clauses, see nos. 57-59. In the later no. 60 the subjunctive also occurs, but with future perfect force.

4. In final clauses the optative occurs, e.g. Heracl. Tab. I.53 ff. *ἐστάσαμεν . . . ἀνχωρίζαντες . . . , ὥς μὴ καταλυμακωθῇς ἀδηλωθείη*, Lesb. no. 22.13 ff. *ἐπιμέλεσθαι . . . , κατάγρεντον . . . , ὥς κε . . . ἐμμένειν*. But it is very rare, and most dialects have only the subjunctive with or without *ἂν* (*κα*, *κε*), or sometimes the future indicative.

✓ 177. There are some examples of *κα* with the optative in conditional clauses, etc., as sometimes in Homer (Kühner-Gerth II, pp. 482, 453), e.g. Locr. *αἰ κ' ἀδίκῳς συλῶι* (no. 56.4), Cret. *αἶ κα . . . μὴ νυνατὸς εἶη*, Epid. *αἶ κα ὑγιῇ νιν ποιήσαι* (no. 84.60), Delph. *εἰ δέ [τίς] κα ἐφάπτοιτο, ἐπεὶ κά τι πάθοι*, Corcyr. *ἀφ' οὗ κ' ἀρχὰ γένοιτο*, Ach. *ἔστε κα ἀποδοῖεν*.

The Imperative and the Infinitive

✓178. Both the imperative and the infinitive are freely used in prescriptions, often side by side in the same inscription. In general the infinitive is more frequent in early, the imperative in later, inscriptions. For the Elean use of the optative with the same force, see 175.

WORD ORDER

✓ 179. A peculiarity of word order which is worthy of mention is the position of *τις* before *κα* in the phrase *αἶ τις κα*, *αἰ δέ τις κα*. This is the regular order in the West Greek dialects, as contrasted not only with Att.-Ion. *ἐάν τις*, *ἥν τις*, but with Arc. *εἰ δ' ἄν τις*, Cypr. *ἔ κε σις*, Lesb. *αἶ κε τις*, Thess. *αἰ (μ)ά κε κισ*, Boeot. *ἡ δέ κα τις*. Boeotian has also, though less frequently, the West Greek order *ἡ τις κα*.

SUMMARIES OF THE CHARACTERISTICS OF THE SEVERAL GROUPS AND DIALECTS

✓ **180.** The following summaries, while not exhaustive, are intended to call attention to the most important characteristics of each group and dialect. These are indicated in the briefest manner, sometimes by a mere example, sufficient to identify, but not always to define, the phenomenon in question, and these brief indications are always to be interpreted in the light of the sections to which reference is made in each case. Of peculiarities in vocabulary only some few of the most striking are mentioned.¹

To avoid needless repetition, many phenomena which are peculiar from the standpoint of Attic or Attic-Ionic, but are common to all or most of the other dialects, are usually omitted, e.g.

- | | |
|---|--|
| 1. Original \bar{a} unchanged. 8 | 11. $\acute{\epsilon}\acute{\omega}\nu = \acute{\omega}\nu$. 163.9 .* |
| 2. \bar{a} from $\bar{a}\omega$, $\bar{a}\omega$. 41.4 | 12. $a\acute{\iota} = \epsilon\acute{\iota}$. 134.1 |
| 3. η from $a\epsilon$. 41.1 | 13. $\acute{\alpha}\tau\epsilon\rho\omicron\varsigma = \acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$. 13 α |
| 4. Absence of ν -movable. 102 | 14. $\acute{\iota}\sigma\tau\acute{\iota}\alpha = \acute{\epsilon}\sigma\tau\acute{\iota}\alpha$. 11 |
| 5. Apocope of prepositions. 95 | 15. $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota = \gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$. 86.7 |
| 6. $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\iota\omicron\varsigma$, etc. 109.1 | 16. $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota = \delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$. 66 |
| 7. $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$, acc. $\acute{\alpha}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\acute{\epsilon} =$
$\acute{\eta}\mu\epsilon\acute{\iota}\varsigma$ etc. 119.2,5 | 17. $\delta\omicron\nu\nu\mu\alpha = \delta\omicron\nu\omicron\mu\alpha$. 22 b |
| 8. Infin. $-\mu\epsilon\nu$. 154.3 | 18. $\delta\alpha\mu\omicron\iota\omicron\rho\gamma\acute{o}\varsigma = \delta\eta\mu\omicron\iota\omicron\rho\gamma\acute{o}\varsigma$. 44.4 |
| 9. 3 pl. $\acute{\epsilon}\theta\epsilon\nu$, $\acute{\epsilon}\delta\omicron\nu$, etc. 138.5 | 19. $\acute{\eta}\nu\epsilon\iota\kappa\alpha$, $\acute{\eta}\nu\iota\kappa\alpha = \acute{\eta}\nu\epsilon\gamma\kappa\alpha$. 144 α |
| 10. $\acute{\eta}\varsigma = \acute{\eta}\nu$. 163.3 | 20. $\pi\hat{\alpha}\mu\alpha = \kappa\tau\hat{\eta}\mu\alpha$. 49.5 α |
| | 21. $\acute{\iota}\kappa\omega = \acute{\eta}\kappa\omega$. Glossary |

EAST GREEK

ATTIC-IONIC

✓ **181.** Important characteristics of Attic-Ionic (1-7 specific Att.-Ion., 8-9 in common with Arc., 10 with Arc.-Cypr.):

¹ An exhaustive list of peculiarities would also include proper names which are peculiar to, or especially frequent in, a given dialect.

- | | |
|--|---|
| ✓ 1. η from \bar{a} . 8 | ✓ 6. $\tilde{\epsilon}\theta\epsilon\sigma\alpha\nu$, $\tilde{\epsilon}\delta\omicron\sigma\alpha\nu$, etc. 138.5 |
| ✓ 2. Quantitative metathesis ($\lambda\epsilon\acute{\omega}\varsigma$ etc.). 41.4, 43 | ✓ 7. $\tilde{\eta}\nu$ 3 sg. imperf. of $\epsilon\acute{\imath}\mu\acute{\iota}$. 163.3 |
| ✓ 3. ν -movable. 102 | ✓ 8. Conjunction $\epsilon\acute{\iota}$. 134.1 |
| ✓ 4. $\tilde{\eta}\mu\epsilon\acute{\iota}\varsigma$, acc. $-\acute{\epsilon}\alpha\varsigma$, $-\hat{a}\varsigma$. 119.2,5 | ✓ 9. Particle $\tilde{a}\nu$. 134.2 |
| ✓ 5. $\pi\omicron\tilde{u}$, $\delta\pi\omicron\nu$, etc. 132.1 | ✓ 10. Infin. $-\nu\alpha\iota$. 154.1 |
| | ✓ 11. Very early loss of ϕ . 50 |

Ionic

✓ 182. The chief characteristics of Ionic, as compared with Attic, are as follows. Some few of these are Ionic only (notably 1, also 8, 9, 14, 20, 22), but most are common to various other dialects, some indeed to all except Attic, being repeated here from 180 to bring out the contrast with Attic more fully. A few peculiarities which are not general Ionic, but are common to all branches except West Ionic, are included.

- | | |
|--|---|
| ✓ 1. η from \bar{a} even after ϵ , ι , ρ . 8 | ✓ 14. 3 pl. $\tau\iota\theta\acute{\epsilon}\alpha\tau\alpha\iota$ etc. 139.2 |
| ✓ 2. $\epsilon\alpha$, $\epsilon\omicron$, $\epsilon\omega$, $\epsilon\omicron\iota$ usually uncontracted. 42.1,5,6 | ✓ 15. $\acute{\epsilon}\acute{\omega}\nu$ = Att. $\acute{\omega}\nu$. 163.8 |
| ✓ 3. $\epsilon\nu$ = $\epsilon\omicron$, from IV cent. on. 42.5 | ✓ 16. Suffix $-\eta\iota\omicron\varsigma$ = Att. $-\epsilon\iota\omicron\varsigma$. 164.1 |
| ✓ 4. Crasis of \omicron , $\tilde{\omicron}$ ($\omicron\nu$), ω , + a = ω , as $\tau\acute{\omega}\gamma\tilde{\omega}\nu\omicron\varsigma$. 94.1 | ✓ 17. $\beta\acute{\omicron}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\tilde{\upsilon}\lambda\omicron\mu\alpha\iota$. 75 b |
| ✓ 4 bis. ω from $\omicron\eta$. 44.2 | ✓ 18. $\acute{\iota}\rho\acute{\omicron}\varsigma$ ($\acute{\iota}\rho\acute{\omicron}\varsigma$) beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 |
| ✓ 5. $\xi\epsilon\acute{\iota}\nu\omicron\varsigma$, $\kappa\omicron\tilde{\upsilon}\rho\eta$, etc. 54 with a | ✓ 19. $\mu\acute{\epsilon}\zeta\omega\nu$ = Att. $\mu\epsilon\acute{\iota}\zeta\omega\nu$. 113.1 |
| ✓ 6. $\sigma\sigma$ = Att. $\tau\tau$. 81 | ✓ 20. $\delta\acute{\epsilon}\kappa\nu\nu\mu\iota$ = Att. $\delta\epsilon\acute{\iota}\kappa\nu\nu\mu\iota$. 49.1 |
| ✓ 7. $\rho\sigma$ = Att. $\rho\rho$. 80 | ✓ 21. $\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ = Att. $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| ✓ 8. $\tilde{\eta}\nu$ = Att. $\acute{\epsilon}\acute{\alpha}\nu$, $\tilde{a}\nu$. 134.1 b | ✓ 22. $\xi\nu\acute{\nu}\omicron\varsigma$ = Att. $\kappa\omicron\iota\nu\acute{\omicron}\varsigma$. 135.7 |
| ✓ 9. \bar{a} -stems, gen. sg. m. $-\epsilon\omega$, $-\omega$, gen. pl. $-\epsilon\omega\nu$, $-\tilde{\omega}\nu$, dat. pl. $-\eta\sigma\iota(\nu)$. 41.4, 104.7 | ✓ 23. $\kappa\alpha\rho\tau\epsilon\rho\acute{\omicron}\varsigma$ = Att. $\kappa\rho\alpha\tau\epsilon\rho\acute{\omicron}\varsigma$, in meaning = $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$. 49.2 a, Glossary |
| ✓ 10. $\pi\acute{\omicron}\lambda\iota\varsigma$, $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, etc. 109.1,2 | ✓ 24. $\delta\eta\mu\iota\omicron\rho\gamma\acute{\omicron}\varsigma$ = Att. $-\omicron\upsilon\rho\gamma\acute{\omicron}\varsigma$. 44.4 |
| ✓ 11. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$, $-\acute{\epsilon}\omicron\varsigma$, etc. 111.3 | ✓ 25. $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ ($\acute{\iota}\sigma\tau\acute{\iota}\alpha$) = Att. $\acute{\epsilon}\sigma\tau\acute{\iota}\alpha$. 11 |
| ✓ 12. $-\kappa\lambda\tilde{\eta}\varsigma$, $-\kappa\lambda\acute{\epsilon}\omicron\varsigma$. 108.1 a | ✓ 26. $\tilde{\eta}\nu\epsilon\iota\kappa\alpha$, $\tilde{\eta}\nu\iota\kappa\alpha$ = Att. $\tilde{\eta}\nu\epsilon\gamma\kappa\alpha$. 144 a |
| ✓ 13. $\mu\iota$ -verbs inflected like contracts, as $\tau\iota\theta\epsilon\acute{\iota}$, $\tau\iota\theta\epsilon\acute{\iota}\nu$. 160 | ✓ 27. $\acute{\iota}\theta\acute{\upsilon}\varsigma$ = Att. $\epsilon\tilde{\upsilon}\theta\acute{\upsilon}\varsigma$. Glossary |

✓ 183. East Ionic is further characterized by :

1. Psilosis. 57. 2. *ao, eo = au, eu* from fourth century on. 33.
3. Short-vowel subj. of *σ*-aorist. 150.

✓ 184. Chian. The dialect of Chios contains a few special characteristics, which are of Aeolic origin :

1. 3 pl. *λάβωισιν, πρήξοισιν*, etc., with *ισ* from *νσ*. 77.8.
2. Inflected cardinals, *δέκων, πεντηκόντων*, etc. 116.

Note also *γεγωνέω* *call aloud*, as in Homer.

a. The Aeolic doubling of nasals (73 ff.) is seen in the names of the mountain *Πελινναῖον* in Chios and the promontory *Ἄργεννον* opposite Chios, also in the personal name *Φαννόθεμις* in an inscription of Erythrae. Likewise Aeolic is the Phocaeen *Ζιονύ(σιος)*, 19.1. All these features are relics of a time when the line between the Aeolic and the Ionic colonies was farther south than in the historical period.

✓ 185. Central Ionic differs from East Ionic in the absence of psilosis, etc. (183). Note also the restricted use of *Η*, i.e. only = *η* from *ᾱ*, in the early inscriptions of some of the islands. 4.6.

✓ 186. West Ionic, or Euboean, differs from the other divisions of Ionic as follows :

- | | |
|--|---|
| 1. <i>ττ</i> as in Attic, not <i>σσ</i> . 81 | 5. <i>τοῦτα, τούτῃ, ἐντοῦθα = ταῦτα, ταύτῃ, ἐνταῦθα</i> . 124 |
| 2. <i>ρρ</i> as in Attic, not <i>ρσ</i> . 80 | 6. <i>-κλέης</i> , gen. <i>-κλέω</i> . 108.1 <i>a</i> |
| 3. <i>ξένος</i> etc. as in Attic, not <i>ξεῖνος</i> . 54 | 7. Proper names in <i>-ις</i> , gen. <i>-ιδος</i> , as often in Attic (East and Central Ion. <i>-ιος</i>). 109.5 |
| 4. <i>-ει, -οι</i> from <i>-ηι, -ωι</i> (in Eretria about 400 B.C.). 39 <i>a</i> | 8. <i>εἶν</i> beside <i>εἶναι</i> . 160 |

✓ 187. Eretrian. In addition to the other Euboean peculiarities, the dialect of Eretria, seen in inscriptions of Eretria and Oropus, is specifically characterized by the rhotacism of intervocalic *σ*, as *ἔχουριν = ἔχουσιν*, 60.3. The use of *ᾱν* (Oropus), *έάν* (Eretria) is due to Attic influence.

✓ 188. Attic influence. Ionic was the first of all dialects to yield to Attic influence, and after the fifth century there are few inscriptions that are wholly free from Attic forms. See 277.

ARCADO-CYPRIAN ¹✓189. Special characteristics of Arcado-Cyprian: ²

- | | |
|--|--|
| 1. <i>ιν</i> = <i>έν</i> . 10 | 5. <i>σις</i> , <i>σις</i> = <i>τις</i> . 68.3 |
| 2. Gen. sg. <i>-αυ</i> . 22 | 6. Mid. endings <i>-τυ</i> , <i>-ντυ</i> . 22 |
| 3. <i>πός</i> = <i>πρός</i> . 135.6 | 7. <i>διν</i> = <i>όδε</i> . 123 |
| 4. <i>κάς</i> = <i>καί</i> (but Arc. usually <i>καί</i>). 134.3 | 8. Dat. with <i>ἀπό</i> , <i>ἐξ</i> , etc. 136 |
| | 9. <i>-κρέτης</i> = <i>-κράτης</i> . 49.2 |

✓190. Characteristics common to Arcado-Cyprian and various other dialects (1 Att.-Ion., 2 Ion., 3-6 Aeol., 7 N.W.Gr.): ¹

- | | |
|--|---|
| 1. Infin. in <i>-ναι</i> . 154.1 | 9. <i>ές</i> = <i>ἐξ</i> before cons. (but Cypr. also <i>ἐξ</i>). 100 |
| 2. <i>βόλομαι</i> = <i>βούλομαι</i> . 75 b | 10. Masc. <i>σ</i> -stems, acc. sg. <i>-ην</i> (Arc. also voc. sg. <i>-η</i>). 108.2 |
| 3. <i>ἀπύ</i> = <i>ἀπό</i> . 22 | 11. <i>ιερής</i> = <i>ιερεύς</i> , etc. (but usual only in Arc.). 111.4 |
| 4. <i>όν</i> (<i>ύν</i>) = <i>ανά</i> . 6, 22 | 12. Subj. <i>-ης</i> , <i>-η</i> . 149 |
| 5. <i>ορ</i> = <i>αρ</i> . 5 | 13. Article as relative. 126 |
| 6. <i>μι</i> -inflect. of contract vbs. 157 | |
| 7. <i>έν</i> (<i>ιν</i>) = <i>είς</i> . 135.4 | |
| 8. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | |

✓191. Noteworthy is the considerable number of words or meanings which are otherwise known only, or with rare exceptions, as poetical, mainly Homeric. Some of the most striking examples are:

1) In Arcadian and Cyprian. *αἶσα* *share* (also Arg.), *οἴ(φ)ος* *alone*, *εὐχωλά* *prayer* or *imprecation*.

2) In Arcadian. *δέαμαι*, *ἀπύω* *summon*, *κέλευθος* *road*, *δῶμα* *temple*, *ἄμαρ* (but see no. 16.22, note), *λεύσσω*, *behold*.

3) In Cyprian. *φάναξ*, *ἀνώγω*, *αὐτάρ*, *ἔλος* *meadow*, *ἰατήρ*, *κασίγνητος* (also Lesb.; possibly Thess. *κατίγν[ειτος]*), *χραύομαι* *border on* (Hom. *χραύω* *graze*), *ιδέ*, *νυ* (also Boeot. 134.5).

¹ Several of the characteristics cited below under the head of Arcadian or of Cyprian, for which corresponding forms are lacking or ambiguous in the other dialect, probably are also Arcado-Cyprian. See also 199.

² In this and similar captions "special" is not to be taken too rigorously. Some few peculiarities of which occasional examples are found elsewhere are included, e. g., in this section, *ιν* = *έν*, which is regularly found only in Arcado-Cyprian, but of which there are a few examples elsewhere.

Arcadian

✓ 192. Arcado-Cyprian characteristics. See 189-191.

✓ 193. In common with various other dialects (1, 2 Att.-Ion., 3 Lesb., 5 Aeol., 6, 15 West Greek):

- | | |
|--|--|
| 1. Conjunction <i>εἰ</i> . 134.1 | 12. Infin. <i>-εν</i> and <i>-ην</i> . 153.2 |
| 2. Particle <i>ἄν</i> . 134.2 | 13. 3 pl. inv. <i>-ντω</i> . 140.3 <i>a</i> |
| 3. <i>δέκοτος</i> = <i>δέκατος</i> . 6 | 14. Adverbs in <i>-θι</i> , <i>place where</i> ,
as <i>ὀπόθι</i> , etc. 132.7 <i>b</i> |
| 4. <i>ἦνθον</i> = <i>ἦλθον</i> . 72 | 15. <i>ὀδελός</i> = <i>ὀβολός</i> . 49.3 |
| 5. <i>πεδά</i> (<i>πέ</i>) = <i>μετά</i> . 135.5 | 16. <i>μέστ'</i> <i>until</i> . 132.9 |
| 6. <i>παρετάξωνσι</i> etc. 142 | 17. Peculiarities in the use of
the spiritus asper. 58 <i>a, d</i> |
| 7. <i>ρρ</i> = <i>ρσ</i> . 80 | 18. <i>ϝ</i> in early inscr. initially and
after cons., but lost be-
tween vowels; initially
till about 300 B.C. 52, 53, 54 |
| 8. <i>πάνσα</i> etc. 77.3 | |
| 9. Acc. pl. <i>-ος</i> , nom. sg. part.
<i>ἱεροθυτές</i> . 78 | |
| 10. Dat. sg. <i>-οι</i> . 106.2 | |
| 11. Subj. <i>δέατοι</i> etc. 151.1 | |

✓ 194. Special Arcadian:

- | | |
|--|---|
| 1. Gen. sg. fem. <i>-ᾶν</i> (Tegea). 104.2 | 7. <i>κατύ</i> = <i>κατά</i> . 22, 95 |
| 2. 3 pl. <i>-νσι</i> . 77.3 | 8. <i>πλός</i> = <i>πλέον</i> . 113.2 |
| 3. 3 sg. mid. <i>-τοι</i> = <i>-ται</i> . 139.1 | 9. <i>εἰκ ἄν</i> . 134.2 <i>a</i> |
| 4. <i>δέκο</i> , <i>ἑκοτόν</i> = <i>δέκα</i> , <i>ἐκατόν</i> . 6 | 10. <i>ἀπυδόας</i> = <i>ἀποδούς</i> . 144 |
| 5. Numerals in <i>-κάσιοι</i> = <i>-κό-
σιοι</i> . 117.2 | 11. <i>δέλλω</i> = <i>βάλλω</i> . 68.1 |
| 6. <i>ὄνι</i> = <i>ὄδε</i> . 123 | 12. <i>Ποσοιδάν</i> = <i>Ποσειδών</i> . 49.1,
61.5 |

~ 195. External influence in the dialect. The fact that *κᾶς* and *σῆς*, agreeing with Cyprian, are found only in one early inscription (no. 16), while all others have *καί* and *τις*, is probably due to external influence, though not specifically Attic. See 275. The Tegean building inscription (no. 18) of the fourth century shows some few Attic *κοινή* forms, as *πλέον* instead of *πλός*, once gen. sg. *-ου*, etc. From the latter part of the third century on, when the chief Arcadian cities belonged to the Achaean, and for a time to the Aetolian, League, the language employed in most of the inscriptions is neither

Arcadian nor Attic κοινή, but the Doric, or in part Northwest Greek, κοινή. See 279. But the decree of Megalopolis (Ditt. Syll. 559) of about 200 B.C., though showing a remarkable mixture of forms, is mainly in the native dialect.

Cyprian

✓196. Arcado-Cyprian characteristics. See 189–191.

✓197. In common with various other dialects:

- | | |
|---|--|
| ✓ 1. ι from ε before vowels. 9.3 | ✓ 7. Dat. sg. -ō, -ā beside -ōι, -āι. 38 |
| ✓ 2. Glide sound after ι expressed,
as ἰγατῆραν. 56 | ✓ 8. Acc. sg. ἰγατῆραν etc. 107.1 |
| ✓ 3. αἶλος = ἄλλος. 74 b | ✓ 9. βασιλείς, -ῆρος. 111.1 |
| ✓ 4. Psilosis. 57 | ✓ 10. 3 pl. κατέθειαν. 138.5 |
| ✓ 5. πείσει ¹ = τείσει. 68.1,2 | ✓ 11. κε = ἄν. 134.2 |
| ✓ 6. Occasional omission of intervoc. and final σ. 59.4 | ✓ 12. ρ in all positions. 52–55 |

✓198. Special Cyprian:

- | | |
|------------------------------|---------------------------------------|
| ✓ 1. Gen. sg. -ōν. 106.1 | ✓ 6. παι indeed. 132.5 |
| ✓ 2. πτόλιφι etc. 109.4 | ✓ 7. ῆ = εἰ. 134.1 |
| ✓ 3. φρέτα, φρετάω. 55, 70.3 | ✓ 8. δυφάνω, δώκω = δίδωμι.
162.11 |
| ✓ 4. ζᾱ = γᾱ, etc. 62.4 | |
| ✓ 5. ὶ = ἐπί. 135.8 | |

✓199. It is uncertain whether the infinitive should be transcribed with -εν or -ῆν, the accusative plural with -ος, -ῶς, or -ο(ν)ς. In the absence of any evidence to the contrary, we assume -εν and -ος in agreement with Arcadian. But the dative singular is to be transcribed -ῶι, in spite of Arc. -οι, on account of the frequent omission of the final ι (38); and the third plural ending is transcribed with -σι, not -(ν)σι, in spite of Arc. -νσι, on account of φρονέοι (59.4).

✓200. All dialectic inscriptions are in the Cyprian syllabary. The inscriptions in the Greek alphabet, beginning with the Macedonian period, are all in the κοινή.

¹ Given under this head because of the agreement with Thessalian and Boeotian, although this agreement is accidental, Cyprian not sharing in the general phenomenon to which the Thessalian and Boeotian forms belong.

AEOLIC

✓ 201. Aeolic characteristics, common to Lesbian, Thessalian,¹ and Boeotian (6 also Delph. etc., 7 also Arc.-Cypr., 8 also Arc.):

- | | |
|--|--|
| 1. Labial instead of dental in | 4. $\zeta a = \mu \acute{\iota} a$. 114.1 |
| $\pi \acute{\epsilon} \mu \pi \epsilon = \pi \acute{\epsilon} \nu \tau \epsilon$, etc. 68.2 | 5. $\rho \epsilon = \rho \iota$. 18 |
| 2. Perf. act. part. $-\omega \nu, -\omicron \nu \tau \omicron \varsigma$. 147.3 | ✓ 6. Dat. pl. $\pi \acute{o} \delta \epsilon \sigma \sigma \iota$ etc. 107.3 |
| 3. Patron. adj. instead of gen. sg. | 7. $\rho \omicron = \rho a$, etc. 5 |
| of father's name. 168 | 8. $\Theta \epsilon \rho \sigma - = \Theta a \rho \sigma -$. 49.2 |

✓ 202. Aeolic characteristics, common to Lesbian and Thessalian¹ (4-7 also Arc.-Cypr.):

- | | |
|--|--|
| 1. Double liquids and nasals in | 4. μ -inflection of contract verbs. |
| $\acute{\epsilon} \mu \mu \acute{\iota}, \sigma \tau \acute{\alpha} \lambda \lambda a$, etc. 74-76, | 157 |
| 77.1, 79 | 5. $\acute{\omicron} \nu = \acute{\alpha} \nu \acute{\alpha}$. 6 |
| 2. $\acute{\alpha} \gamma \rho \acute{\epsilon} \omega$ ($\acute{\alpha} \nu \gamma \rho \acute{\epsilon} \omega$) = $\acute{\alpha} \acute{\iota} \rho \acute{\epsilon} \omega$. Glos- | 6. $\acute{\alpha} \pi \acute{\upsilon} = \acute{\alpha} \pi \acute{o}$. 22 |
| sary | 7. $\kappa \epsilon = \acute{\alpha} \nu$. 134.2 |
| 3. ξ from ι before vowels. 19 | |

✓ 203. Aeolic characteristics, common to Lesbian and Boeotian (2 also Arc., Cret., etc.):

- | | |
|---|--|
| 1. $\acute{\epsilon} \kappa \acute{\alpha} \lambda \epsilon - \sigma \sigma a$ etc. 143 | 2. $\pi \epsilon \delta \acute{\alpha} = \mu \epsilon \tau \acute{\alpha}$. 135.5 |
|---|--|

✓ 204. Characteristics common to Thessalian¹ and Boeotian only (of which, however, only 1, which is Homeric, belongs to the Aeolic elements of these dialects):

- | | |
|--|---|
| 1. Infin. $\phi \epsilon \rho \acute{\epsilon} \mu \epsilon \nu$ etc. 155.1 | 5. $\Theta \epsilon \acute{o} \zeta \omicron \tau \omicron \varsigma$. 166.2 |
| 2. 3 pl. $-\nu \theta \iota$ etc. 139.2 | 6. $\acute{\epsilon} \lambda \epsilon \xi \epsilon = \acute{\epsilon} \acute{\iota} \pi \epsilon$ in the official |
| 3. $\epsilon \iota = \eta$. 16 | language of decrees (but |
| 4. $\gamma \acute{\iota} \nu \nu \mu \alpha \iota = \gamma \acute{\iota} \gamma \nu \omicron \mu \alpha \iota$. 162.5 | also Argive). |

Lesbian

✓ 205. Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201-203.

¹ In some cases only East Thessalian (Pelasgiotis). See 214.

✓ 206. In common with various other dialects :

- | | |
|---|---|
| 1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25 | 7. Article as relative. 126 |
| 2. Final $-\bar{\alpha}, -\eta, -\omega = -\bar{\alpha}\iota, -\eta\iota, -\omega\iota$,
from end IV cent. on. 38 | 8. Infin. $-\eta\nu$. 153.1 |
| 3. Psilosis. 57 | 9. Perf. infin. $-\eta\nu$. 147.2 |
| 4. Dat. pl. $-\alpha\iota\sigma\iota, -\omicron\iota\sigma\iota$. 104.7, 106.4 | 10. Pass. infin. $-\eta\nu$. 155.2 |
| 5. $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\varsigma, -\eta\omicron\varsigma$, etc. 111.1 | 11. $\delta\acute{\epsilon}\kappa\omicron\tau\omicron\varsigma = \delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$. 6 |
| 6. Masc. σ -stems, acc. sg. $-\eta\nu$, gen. sg. $-\eta$, etc. 108.2 | 12. Early loss of ς . 50 |

✓ 207. Special Lesbian (1 in part Elean) :

- | | |
|---|--|
| 1. $\iota\sigma$ from $\nu\varsigma$, as acc. pl. $\tau\alpha\acute{\iota}\varsigma$,
$\tau\omicron\acute{\iota}\varsigma$, 3 pl. $\phi\acute{\epsilon}\rho\omicron\iota\sigma\iota$. 77.3, 78 | 6. Infin. $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ etc. 154.2 |
| 2. $\alpha\acute{\iota}\mu\iota\sigma\upsilon\varsigma = \acute{\eta}\mu\iota\sigma\acute{\upsilon}\varsigma$, etc. 17 | 7. Infin. $\delta\acute{\iota}\delta\omega\nu, \kappa\acute{\epsilon}\rho\nu\bar{\alpha}\nu$, etc. 155.3 |
| 3. $\alpha\upsilon\omega\varsigma, \nu\alpha\upsilon\omicron\varsigma$, etc. 35 | 8. 3 pl. inv. $-\nu\tau\omicron\nu, -\sigma\theta\omicron\nu$. 140.5 |
| 4. $\acute{\omicron}\tau\alpha = \acute{\omicron}\tau\epsilon$. 132.9 | 9. Recessive accent. 103 |
| 5. $\acute{\omicron}\tau\tau\iota, \acute{\omicron}\pi\pi\omega\varsigma$, etc. 129.2 | 10. $\pi\rho\acute{\omicron}\tau\alpha\nu\iota\varsigma$ (rarely Att.) = $\pi\rho\acute{\upsilon}\tau\alpha\nu\iota\varsigma$. Glossary |

✓ 208. External influence in the dialect. From the Macedonian period on — and very few of the inscriptions are earlier — there is usually some admixture of *κοινή* forms, as $\acute{\alpha}\nu\acute{\alpha}$ beside $\acute{\omicron}\nu$, $\mu\epsilon\tau\acute{\alpha}$ beside $\pi\epsilon\delta\acute{\alpha}$, $\acute{\omicron}\tau\epsilon$ beside $\acute{\omicron}\tau\alpha$, etc. But in the main the dialect is employed in inscriptions till about the middle of the second century B.C. Its use in inscriptions of Roman imperial times (cf. no. 24) represents an artificial revival. See 280.

Thessalian

209. Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201, 202.

✓ 210. West Greek and Northwest Greek characteristics (cf. 223.1,2,4,6, and 226.1,4,8) :

- | | |
|--|--|
| 1. Retention of τ in $\delta\acute{\iota}\delta\omega\tau\iota$ etc.
($-\tau\iota$ not quotable, but $-\nu\theta\iota$
from $-\nu\tau\iota$), $\acute{\iota}\kappa\alpha\tau\iota, \pi\acute{\omicron}\tau, \Pi\omicron$ -
$\tau\epsilon\iota\delta\omicron\upsilon\bar{\nu}$. 61 | 3. $\psi\alpha\phi\acute{\iota}\xi\alpha\sigma\theta\epsilon\iota\nu$ etc. 142 |
| 2. $\acute{\iota}\kappa\alpha\tau\iota = \epsilon\acute{\iota}\kappa\omicron\sigma\iota$. 116 | 4. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma$ beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 |
| | 5. $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$. 135.4 |
| | 6. $\sigma\tau = \sigma\theta$ (rare). 85.1 |
| | 7. $\pi\alpha\rho\acute{\alpha}$ at, with with acc. 136.2 |

✓ 211. In common with various other dialects :

- | | |
|--|---|
| 1. ϵ from ϵ before vowels (but oftener ϵ). 9.7 | 9. Psilosis in article. 58 a |
| 2. Final $-\bar{\alpha}$, $-\text{ου}$ (from $-\omega$), $-\epsilon\iota$ (from η) = $-\bar{\alpha}\iota$, $-\omega\iota$, $-\eta\iota$. 38 | 10. φ init. till about 400 B.C. |
| 3. $\epsilon\varsigma$ = $\epsilon\xi$ before cons. 100 | 11. Gen. sg. $-\bar{\alpha}\text{o}$, usually $\bar{\alpha}$. 41.4 |
| 4. $\pi\acute{\alpha}\nu\sigma\alpha$ etc. 77.3 | 12. Gen. pl. $-\acute{\alpha}\text{ουν}$, usually $-\bar{\alpha}\nu$. 41.4 |
| 5. Acc. pl. $-\text{ος}$. 78 | 13. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$, $-\epsilon\acute{\iota}\text{ος}$, etc. 111.1 |
| 6. $\tau\tau$ = $\pi\tau$. 86.2 | 14. Plural inflection of $\delta\acute{\upsilon}\omega$, as $\delta\acute{\upsilon}\alpha\varsigma$. 114.2 |
| 7. $\pi\tau\acute{o}\lambda\iota\varsigma$ beside $\pi\acute{o}\lambda\iota\varsigma$. 67 | 15. Νικοκλέας etc. 166.1 |
| 8. $\delta\delta$ = ζ . 84 | 16. Article as relative. 126 |

✓ 212. In common with Boeotian only. See 204.

✓ 213. Special Thessalian :

- | | |
|--|--|
| 1. $\text{ου} = \omega$. 23 | 11. $\acute{\omicron}\nu\epsilon$ ($\tau\acute{o}\nu\epsilon$, $\tau\acute{o}\lambda\iota\text{νεος}$, etc.) = $\acute{\omicron}\delta\epsilon$. 123 |
| 2. Gen. sg. $-\text{οι}$ (but see 214). 106.1 | 12. Relative use of $\kappa\acute{\iota}\varsigma$, $\pi\acute{o}\iota\text{ος}$. 131 |
| 3. $\kappa\acute{\iota}\varsigma$ = $\tau\acute{\iota}\varsigma$ (but see 214). 68.4 | 13. $\mu\acute{\alpha}$ = $\delta\acute{\epsilon}$. 134.4 |
| 4. More extensive apocope than in any other dialect, namely in $\kappa\acute{\alpha}\tau$, $\pi\acute{o}\tau$, $\pi\acute{\alpha}\rho$, $\pi\acute{\epsilon}\rho$, $\acute{\omicron}\nu$, $\acute{\alpha}\pi$, $\acute{\epsilon}\pi$, $\acute{\iota}\pi$. 95 | 14. $\mu\acute{\epsilon}\sigma\pi\omicron\delta\iota$ = $\acute{\epsilon}\omega\varsigma$. 132.9 a |
| 5. Consonant-doubling in $\pi\acute{o}\lambda\lambda\iota\text{ος}$, $\acute{\iota}\delta\delta\acute{\iota}\alpha\nu$, $\kappa\acute{\upsilon}\rho\rho\omicron\nu$ = $\kappa\acute{\upsilon}\rho\iota\omicron\nu$, etc. 19.3 | 15. Ἀπλουν = Ἀπόλλων . 49.3 |
| 6. $\delta\acute{\iota}\epsilon$ = $\delta\acute{\iota}\acute{\alpha}$. 7 | 16. Πετθαλός = Θεσσαλός . 65, 68.2 |
| 7. 3 pl. $\acute{\epsilon}\nu\epsilon\phi\alpha\nu\acute{\iota}\sigma\sigma\omicron\epsilon\nu$, $\acute{\epsilon}\delta\omicron\acute{\upsilon}\kappa\alpha\epsilon\upsilon$, etc. 138.5 | 17. $\beta\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$. 75 |
| 8. 3 sg. mid. $\acute{\epsilon}\psi\acute{\alpha}\phi\iota\sigma\tau\epsilon\iota$ etc. Larissa only. 27 | 18. $\lambda\acute{\iota}\theta\iota\text{ος}$ = $\lambda\acute{\iota}\theta\iota\text{νος}$. 164.6,9 |
| 9. 3 pl. mid. $\acute{\epsilon}\phi\acute{\alpha}\nu\gamma\rho\epsilon\nu\theta\epsilon\iota\nu$ etc. Larissa only. 27, 139.2 | 19. $\delta\alpha\acute{\upsilon}\chi\nu\alpha$ = $\delta\acute{\alpha}\phi\nu\eta$. 68.4 a |
| 10. Infin. $\delta\epsilon\delta\acute{o}\sigma\theta\epsilon\iota\nu$ etc. Larissa only. 27, 156 | 20. $\acute{\omicron}\nu\acute{\alpha}\lambda\alpha$ = $\acute{\alpha}\nu\acute{\alpha}\lambda\omega\mu\alpha$. 164.9 |
| | 21. $\lambda\iota\mu\acute{\eta}\nu$ = $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ market-place ($\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ being = $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$) |
| | 22. $\kappa\acute{\iota}\omega\nu$ often used in place of $\sigma\tau\acute{\alpha}\lambda\lambda\alpha$ ($\sigma\tau\acute{\eta}\lambda\eta$) |
| | 23. $\tau\alpha\gamma\acute{o}\varsigma$ as title of a state or municipal official |

✓ **214.** Differences within Thessalian. The form of Thessalian which is best known is that of Pelasgiotis, represented mainly by inscriptions of Larissa, which show some special local peculiarities (213.8-10), Crannon, and Phalanna.¹ The dialect of Thessaliotis, represented mainly by inscriptions of Pharsalus and Cierium, differs from that of Pelasgiotis in two important respects, 1) gen. sg. of *o*-stems in *-ō*, *-ου*, not *-οι*, 2) pres. infin. of thematic verbs in *-έν*, *-ειν*, not *-εμεν*. The early inscription, no. 33, from Thetonium in the neighborhood of Cierium, shows, in addition to these two points of difference, *τις* not *κίς*, dat. pl. of consonant stems in *-σιν* (*χρέμασιν*) not *-εσσι* (as at Pharsalus as well as in Pelasgiotis), *ἡνλὸρέοντος* not *-έντος*, uncontracted gen. sg. in *-αο*, gen. sg. of father's name instead of patronymic adjective (? see no. 33.Π, note). Late inscriptions of Cierium have dat. sg. *-οι*, *-αι*, though at Pharsalus we find *-ου*, *-α*, just as in Pelasgiotis, and in no. 33 *έν ταγα̃* beside *έν ἀταγ̃λαι* points to *-āi*, *-ōi*. On *δδ* = *ζ* in *ἐξξανακά(δ)δέν*, no. 33, see 84; on *ττ* beside *σσ*, see 81 b.

From Histiaeotis and Perrhaebia the material is very scanty. From Magnesia there are a few fragmentary archaic inscriptions, but most are late and in the Attic *κοινή*. An early inscription of Phthiotis (*Μεθίστας Πιθούνειος Ἀπλουσι* IG. IX.ii.199) shows conclusively, what was only natural to expect, that its dialect was also Thessalian. But nearly all the inscriptions date from the period of Aetolian domination and are in the Northwest Greek *κοινή* (279).

Many of the characteristics cited in the preceding sections are as yet attested only in the inscriptions of Pelasgiotis, but, except where there is evidence to the contrary as stated, it is to be assumed provisionally that they are general Thessalian. For the points of agreement are more pronounced than the differences.

✓ **215.** External influence in the dialect. Occasional *κοινή* forms appear in the inscriptions of the third and second centuries B.C., especially *ἀνά*, *ἀπό*, *περί*, *κατά*, *δέ*, gen. sg. instead of patronymic

¹ Really in Perrhaebia, so far as this was recognized as a distinct division of Thessaly, but in the part near Pelasgiotis.

adjective, *η* (not *ει*), *γίνομαι* (not *γίνυμαι*), etc. But the dialect as a whole is employed in inscriptions until about the end of the second century B.C. and occasionally later.

Boeotian

✓ 216. Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201, 203.

✓ 217. West Greek and Northwest Greek characteristics (cf. 223.1-10, and 226.1,2,8):

- | | |
|--|--|
| 1. δίδωτι, <i>ρίκατι</i> , etc. 61 | 7. * <i>Ἀρταμῖς</i> = * <i>Ἀρτεμῖς</i> . 13.2 |
| 2. <i>ρίκατι</i> = <i>εἴκοσι</i> . 116 with <i>a</i> | 8. <i>κα</i> = <i>κε</i> , <i>ἄν</i> . 13.3 |
| 3. <i>πεντακάτιοι</i> etc. 116 <i>a</i> , 117 | 9. <i>πῶτος</i> = <i>πῶτος</i> . 114.1 |
| 4. <i>ἐπεσκεύαξε</i> etc. (but oftener <i>ττ</i>). 142 | 10. <i>αὐτῖ</i> , i.e. <i>αὐτεῖ</i> = <i>αὐτοῦ</i> . 132.2 |
| 5. <i>τοί</i> , <i>ταί</i> = <i>οί</i> , <i>αί</i> . 122 | 11. <i>έν</i> = <i>εἰς</i> . 135.4 |
| 6. <i>ίαρός</i> = <i>ιέρως</i> . 13.1 | 12. <i>δείμενος</i> = <i>δεόμενος</i> . 158 |
| | 13. <i>παρά at</i> , with <i>w</i> . acc. 136.2 |

✓ 218. In common with various other dialects (20, 21 mainly Boeotian):

- | | |
|--|---|
| ✓ 1. <i>ι</i> from <i>ε</i> before vowels. 9.2 | 11. Dat. sg. <i>-αι</i> (- <i>η</i>), <i>-οι</i> (- <i>υ</i>). 104.3, 106.2 |
| ✓ 2. <i>ω</i> = spurious <i>ου</i> . 25 | 12. <i>βασιλεύς</i> , <i>-εἶος</i> , etc. 111.1 |
| ✓ 3. <i>ττ</i> in <i>θάλαττα</i> etc. 81 | 13. <i>αὐτοσαντός</i> , <i>αὐσαντός</i> , etc. 121.4 |
| ✓ 4. <i>ττ</i> in <i>μέττος</i> , <i>ἐψαφίττατο</i> , etc. 82 | 14. <i>ταν-ί</i> etc. 122 |
| ✓ 5. <i>δδ</i> , initial <i>δ</i> = <i>ζ</i> . 84 | 15. 3 pl. <i>ἀνέθεαν</i> , <i>ἀνέθιαν</i> , etc. 138.5 |
| ✓ 6. <i>ές</i> = <i>έξ</i> before cons. (see also 220.1). 100 | 16. 3 pl. inv. <i>-ντω</i> (- <i>νθω</i>). 140.3 <i>a</i> |
| ✓ 7. <i>πρισγεύς</i> = <i>πρεσβεύς</i> . 68.1 | 17. Perf. <i>ἀποδεδόανθι</i> etc., without <i>κ</i> . 146.1 |
| 8. <i>φ</i> between vowels till about 450 B.C.; initial till about 200 B.C. 50, 53 | 18. <i>έντω</i> (<i>ένθω</i>) = <i>όντων</i> . 163.6 |
| 9. Nom. sg. m. <i>-ᾱ</i> beside <i>-ᾱς</i> . 105.1 <i>a</i> | 19. <i>Διοκλέας</i> etc. 166.1 |
| 10. Gen. sg. m. and gen. pl. in <i>-ᾱο</i> , <i>-ᾱων</i> (but <i>τᾱν</i>). 41.4 | 20. Consonant-doubling in hypocoristics. 89.5 |
| | 21. Patronymics in <i>-ώνδας</i> . 164.8 |

✓ 219. In common with Thessalian only. See 204.

✓220. Special Boeotian. Most of the peculiarities of the vowel-system (221) also belong here:

- | | |
|---|---|
| 1. $\epsilon\sigma = \epsilon\xi$ before vowels. 100 | 4. $\epsilon\dot{\iota}\nu\iota\xi\alpha\nu = \eta\nu\epsilon\gamma\kappa\alpha\nu$. 144 a |
| 2. $\epsilon\pi\pi\alpha\sigma\iota\varsigma = \epsilon\mu\pi\alpha\sigma\iota\varsigma$. 69.4 | 5. $\beta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota = \beta\acute{o}\upsilon\lambda\omicron\mu\alpha\iota$. 75 |
| 3. $\omicron\upsilon\tau\omicron\varsigma, \omicron\upsilon\tau\alpha$, etc. 124 | 6. Hypocoristics in $-\epsilon\iota$. 108.2 |

✓221. The Boeotian vowel-system. The most striking and obvious characteristic of Boeotian lies in its vowel-system. One peculiarity consists merely in the retention of the original sound, namely that of υ as u . But even this led to a change in spelling to $\omicron\upsilon$, while on the other hand the υ with its Attic value of \bar{u} as a basis was used to indicate approximately the sound, probably \bar{o} , which the diphthong $\omicron\iota$ had come to have. See 24, 30. The other peculiarities consist in changes of diphthongs to monophthongs and of more open to closer vowels, such as eventually prevailed everywhere and led to the Modern Greek pronunciation.

The chief orthographical peculiarities, with the approximate date of their introduction, are as follows:

- | | |
|--|---|
| $\iota = \epsilon$ before vowels. 9.2. | V cent. B.C. (in the epichoric alphabet $\iota, \epsilon, \epsilon\iota, \vdash$) |
| $\iota = \epsilon\iota$. 29. | V cent. B.C. (in the epichoric alphabet $\iota, \epsilon\iota, \vdash$) |
| $\eta = \alpha\iota$. 26. | About 400 B.C. |
| $\epsilon\iota = \eta$. 16. | " " " |
| $\omicron\upsilon = \upsilon$. 24. | " 350 " (but great inconsistency in the spelling. $\upsilon = \upsilon$ and $\omicron\iota = \omicron\iota$ also frequent till near end of III cent.) |
| $\iota\omicron\upsilon = \upsilon$. 24. | " 300 " |
| $\upsilon = \omicron\iota$. 30. | " 250 " (rare) |
| $\epsilon\iota = \omicron\iota$. 30. | II cent. " (rare) |

✓222. External influence. Although Boeotia was for a short time in the Aetolian League, there are no Boeotian inscriptions in the Northwest Greek $\kappa\omicron\iota\nu\eta$. But there are some scattered examples of the dative plural of consonant stems in $-\omicron\iota\varsigma$, as $\eta\gamma\upsilon\varsigma$ ($\alpha\dot{\iota}\gamma\omicron\iota\varsigma$) etc., and the appearance of $\sigma\tau = \sigma\theta$ (85.1) and $\delta\alpha\mu\iota\omega\acute{\epsilon}\mu\epsilon\nu, \delta\alpha\mu\iota\acute{\omega}\omicron\nu\tau\epsilon\varsigma$ (159) in some late inscriptions of Orchomenos is also probably due to Aetolian influence. The influence of the Attic $\kappa\omicron\iota\nu\eta$ becomes considerable toward the end of the third century B.C., and some inscriptions or portions of inscriptions are wholly in $\kappa\omicron\iota\nu\eta$, e.g. the formal

contract in the Nicareta inscription (no. 43.VI). But most of the inscriptions are substantially dialectic until the second half of the second century B.C.

WEST GREEK

✓ 223. General West Greek characteristics:

- ✓ 1. δίδωτι etc. Retention of τ in the verb-endings -τι, -ντι, in *τίκατι* and the hundreds in -κάτιοι, in *ποτί* (Cret. *πορτί*), *Ποτειδάν*, *τύ*, and some other words which show the change to σ in the East Greek dialects. 61
- ✓ 2. (ϕ)ίκατι = εἴκοσι. 116 with *a*
- ✓ 3. τριακάτιοι etc. = -κόσιοι. 116*a*, 117.2
- ✓ 4. ἐδίκασα etc. But restricted in Argolic. 142
- ✓ 5. τοί, ταί = οἱ, αἱ. But Cretan οἱ, αἱ. 122
- ✓ 6. ἱαρός (ἱαρός) = ἱερός. 13.1
7. Ἄρταμις = Ἄρτεμις. But Cretan Ἄρτεμις. 13.2
- ✓ 8. κα, τόκα, πόκα, ὄκα, γα. 13.3
- ✓ 9. πρᾶτος = πρῶτος. 114.1
- ✓ 10. ὅπει = ὅπου, etc. 132.2
- ✓ 11. ὅπη etc. 132.6
- ✓ 12. ὅπω = ὀπόθεν, etc. 132.7
- ✓ 13. φέρομεσ etc. 138.3
- ✓ 14. Fut. -σέω. But restricted in Heracleian. 141
- ✓ 15. Fut. pass. with act. endings. 145
- ✓ 16. τέτορες = τέτταρες. 114.4
- ✓ 17. τετρώκοντα = τετταράκοντα. 116
- ✓ 18. ἐμίν = ἐμοί, etc. 118.4*b*
- ✓ 19. ἐμέος = ἐμοῦ, etc. 118.3*b*
- ✓ 20. ἥμισσος = ἥμισυς. 61.6
- ✓ 21. ὀδελός = ὀβολός. 49.3
- ✓ 22. Word-order αἶ τις κα. 179

✓ *a*. Although only a part of these characteristics are actually quotable from every one of the West Greek dialects, some indeed from only a few, it is probable that, except for the divergence of Cretan in 5 and 7, they were common to all, and that the absence of examples in any dialect is accidental. Thus, forms like *φέρομεσ* are attested for Phocian and most of the Doric dialects, but there is no occurrence of a first plural form in Locrian and Elean, and in Rhodian only from the time when -μεν had been introduced from the κοινή, just as it was at Delphi before the end of the fourth century B.C. The early substitution of the κοινή forms of the numerals and the rare occurrence of the personal pronouns in inscriptions, account for the incomplete representation of 2, 3, 16-19.

✓ *b*. The first ten of these characteristics are also Boeotian (217), several also Thessalian (210), and a few also Arcadian.

✓ 224. There are various other phenomena which are common to the West Greek dialects, but are not confined to them even in the widest application of the term. Several of those mentioned in 180 are often

casually referred to as "Doric," e.g. $\alpha\acute{\iota} = \epsilon\acute{\iota}$, $\eta\varsigma = \eta\nu$, $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\epsilon\theta\epsilon\nu$, $\pi\hat{\alpha}\mu\alpha$, $\acute{\iota}\kappa\omega$, but none of them has any claim to be regarded as specifically West Greek, with the possible exception of η from $a\epsilon$ (41.1 with a).

a. Even of the peculiarities cited in 223 some consist merely in the retention of the original forms which must have been universal at one time; and that $\tau\acute{\alpha}\acute{\iota}$, $\tau\acute{\alpha}\acute{\iota}$ or pron. datives like $\epsilon\acute{\mu}\acute{\iota}\nu$ still existed in East Greek in the historical period is shown by their appearance in Homer. Some others also may prove to be of wider scope, e.g. $\delta\pi\epsilon\upsilon$, since $\delta\pi\omicron\upsilon$ is, so far as we know, only Attic-Ionic. But so far as the present evidence of inscriptions goes, the peculiarities given in 223 are distinctly characteristic of West Greek.

✓ 225. The declension of nouns in $-\epsilon\acute{\upsilon}\varsigma$ with gen. sg. $-\acute{\epsilon}\omicron\varsigma$ acc. sg. $-\hat{\eta}$ is common to Delphian and the majority, but not all, of the Doric dialects. See 113.3. The 3 pl. inv. $-\nu\tau\omega$ is common to all the Doric dialects except Cretan, but the distribution of $-\nu\tau\omega$ and $-\nu\tau\omega\nu$ does not coincide at all with the East and West Greek divisions. See 140.3,4. There are various peculiarities which are West Greek in a limited sense, but demonstrably not general West Greek, e.g. $\tau\hat{\eta}\nu\omicron\varsigma = \acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ (125.1), $\alpha\acute{\upsilon}\tau\omicron\sigma\alpha\nu\tau\acute{\omicron}\varsigma$ (121.4), $\pi\rho\acute{\omicron}\sigma\theta\alpha = \pi\rho\acute{\omicron}\sigma\theta\epsilon$ (133.1), $\text{'}\acute{\Lambda}\pi\acute{\epsilon}\lambda\lambda\omega\nu$ (49.3), $\lambda\hat{\omega} = \theta\acute{\epsilon}\lambda\omega$ (Glossary), $\nu\tau$, $\nu\theta = \lambda\tau$, $\lambda\theta$ (72). The use of $-\iota\zeta\omega = -\acute{\omicron}\omega$ in certain verbs (162.1), of $\sigma\kappa\epsilon\nu\acute{\omicron}\omega = \sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$, and of $\gamma\acute{\epsilon}\lambda\alpha\mu\iota$, $\epsilon\lambda\alpha\mu\iota$ (162.1,3,4) is West Greek, but how wide-spread is not yet clear.

NORTHWEST GREEK

✓ 226. The chief characteristics of Northwest Greek as distinguished from Doric, including however some which are not common to all the dialects of this group and some which are not strictly confined to them, are:

- | | |
|---|--|
| ✓ 1. $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$. Also Thess., Boeot., and Arc.-Cypr. ($\acute{\iota}\nu$). 135.4 | ✓ 6. $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$ etc., dat. pl. But in Delph. only late and due to the N.W.Gr.k. $\kappa\omicron\iota\nu\acute{\eta}$. 107.3 |
| ✓ 2. $\kappa\alpha\lambda\acute{\epsilon}\mu\epsilon\nu\omicron\varsigma$ etc. (El. $-\eta\mu\epsilon\nu\omicron\varsigma$). Also Boeot. 158 | ✓ 7. $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ etc., acc. pl. El., Ach., but not Locr., and rare in Delph. 107.4 |
| ✓ 3. $\phi\acute{\alpha}\rho\omega$ etc. But rare in Delph. 12 | ✓ 8. $\pi\alpha\rho\acute{\alpha}$ at, with w. acc. Also Boeot., Thess., Meg., Lac. 136.2 |
| ✓ 4. $\sigma\tau = \sigma\theta$. 85.1 | |
| 5. $\acute{\epsilon}\nu\tau\epsilon$, Delph. $\acute{\eta}\nu\tau\epsilon = \acute{\epsilon}\sigma\tau\epsilon$. No example in El. 135.4 | |

a. There are various other peculiarities the scope of which coincides even less definitely with the Northwest Greek dialects proper, but the spread of which in the northern part of Greece is noticeable, e. g. masc. \bar{a} -stems with nom. sg. $-\bar{a}$, gen. sg. $-\bar{a}s$ (105.1 *a*, 2 *b*), patronymics in $-\acute{\omega}νδης$ or $-\acute{\omicron}νδης$ (164.8), proper names in $-\kappaλέης$ (166.1). Note also the peculiarities common to Boeotian and Thessalian only (204), most of which are not Aeolic.

Phocian (Delphian)

✓ 227. West Greek characteristics. See 223–225.

✓ 228. Northwest Greek characteristics. See 226.

✓ 229. Aeolic elements: $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$ in all the earlier inscriptions. 107.3. Here also, perhaps, the words $\tau\alpha\gamma\acute{o}s$ (also Thess., Cypr., and poetical), $\kappa\epsilon\rho\alpha\acute{\iota}\omega$ (also Hom.) = $\kappa\epsilon\rho\acute{\alpha}\nu\nu\mu\iota$, $\delta\acute{\iota}\delta\eta\mu\iota$ (also Boeot. and Hom.) = $\delta\acute{\epsilon}\omega$.

✓ 230. Other characteristics, mostly in common with various other dialects:

- | | |
|--|---|
| 1. φ initial till about 400 B.C.;
intervocalic only in a VI
cent. inscr. 52, 53 | 11. $\tau\eta\nu\omicron\varsigma$ ($\tau\eta\nu\epsilon\acute{\iota}$) = $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| 2. Peculiarities in use of spir.
asper. 58 <i>a, c</i> | 12. $\varphi\omicron\acute{\iota}\kappa\omega$ = $\omicron\acute{\iota}\kappa\omicron\theta\epsilon\nu$. 132.7 |
| 3. $\tau\acute{\omega}\lambda$ $\Lambda\alpha\beta\upsilon\alpha\delta\acute{\alpha}\nu$, $\tau\omicron\upsilon\nu$ $\nu\acute{o}\mu\omicron\upsilon\varsigma$,
etc. 96, 97 | 13. $\acute{\epsilon}\chi\theta\acute{o}s$, $\acute{\epsilon}\chi\theta\omega$. 133.3 |
| 4. $\acute{\alpha}\mu\phi\iota\lambda\lambda\acute{\epsilon}\gamma\omega$. 89.3 | 14. $\acute{\epsilon}\nu\delta\acute{o}s$, $\acute{\epsilon}\nu\delta\omega$, $\acute{\epsilon}\nu\delta\upsilon\varsigma$. 133.4 |
| 5. $\delta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 | 15. $\pi\omicron\acute{\iota}$ (beside $\pi\acute{o}\tau$) = $\pi\rho\acute{o}s$.
135.6 <i>b</i> |
| 6. $\acute{\iota}\alpha\rho\eta\acute{\iota}\omicron\nu$ etc. 164.1 | 16. 3 pl. perf. in $-\alpha\tau\iota$. 138.4 |
| 7. $\acute{\epsilon}\nu\nu\eta$ = $\acute{\epsilon}\nu\nu\acute{\epsilon}\alpha$. 42.1 | 17. Infin. $-\epsilon\nu$. 153.2 |
| 8. $\eta\acute{\epsilon}\beta\delta\epsilon\mu\omicron\varsigma$ = $\acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$. 114.7 | 18. $\sigma\upsilon\lambda\acute{\epsilon}\omega$ = $\sigma\upsilon\lambda\acute{\alpha}\omega$. 161.2 |
| 9. $\alpha\upsilon\tau\omicron\sigma\alpha\nu\tau\acute{o}s$, $\alpha\upsilon\sigma\alpha\nu\tau\acute{o}s$. 121.4 | 19. $\sigma\tau\epsilon\phi\alpha\nu\acute{\omega}\omega$ = $\sigma\tau\epsilon\phi\alpha\nu\acute{o}\omega$. 159 |
| 10. $\tau\omicron\upsilon\tau\alpha$ = $\tau\alpha\upsilon\tau\alpha$. 124 | 20. $\pi\omicron\acute{\iota}\omega\nu\tau\iota$, $\pi\omicron\acute{\iota}\omicron\nu\tau\omega\nu$. 42.5 <i>d</i> , 6 |
| | 21. $\pi\omicron\iota\epsilon\acute{\iota}\nu\tau\alpha\iota$. 158 |
| | 22. $\eta\tau\alpha\iota$ (late). 163.9 |

✓ 231. External influence in the dialect. The temple accounts of 353–325 B.C. show plain evidences of Attic influence. With the Aetolian domination (278–178 B.C.) a new element is added, that of the Northwest Greek $\kappa\omicron\iota\nu\eta$ (see 279), resulting in the striking mixture (e. g. dat. pl. $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$, $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$, $\pi\acute{\alpha}\sigma\iota$) seen in the numerous

proxeny and manumission decrees, some of them as late as the first and second centuries A.D. There are even some few traces of Boeotian influence, as in *ιστάνθω, θέλωνθι, κλαρωσῖ* (*î = εῖ*) from Stiris, near the Boeotian boundary, and the spellings *κή* (= *καί*), *ἄσουλον* in a decree of the Phocians. The Amphictionic decrees immediately following the Aetolian conquest are in the pure Attic *κοινή*, but the dialect was gradually resumed, in the mixed form which it shows in the other classes of inscriptions.

Locrian

✓ 232. West Greek characteristics. See 223-225.

✓ 233. Northwest Greek characteristics. See 226.

✓ 234. In common with various other dialects:

- | | |
|---|---|
| 1. <i>κοθαρός</i> (<i>Περγροθαριᾶν</i>). 6 | 5. <i>κα(τ) τόν, πò(τ) τόν</i> , etc. 95 <i>a</i> |
| 2. <i>Ὀπέεντι, Ὀποντίους</i> . 44.4 | 6. <i>ἐχθός = ἐκτός</i> . 133.3 |
| 3. <i>φ</i> initial and sometimes inter-vocalic. 52, 53 | 7. <i>ποί = πρós</i> , once. 135.6 <i>b</i> |
| | 8. <i>δείλομαι = βούλομαι</i> . 75 |
| 4. Peculiarities in use of spiritus asper. 58 <i>a, d</i> | |

✓ 235. Special Locrian:

- | | |
|--|---|
| 1. Assim. of <i>ἐκ</i> in <i>ἐ(τ) τᾶς, ἐ(λ) λιμένος</i> , etc. 100 | 3. <i>χαρέσται = ἐλέσθαι</i> . 12 |
| 2. <i>φρίν = πρίν</i> . 66 | 4. <i>κατά</i> according to w. gen. 136.5 |
| | 5. <i>φότι</i> beside <i>ότι</i> . 129.2 <i>a</i> |

✓ 236. The only inscriptions in the pure dialect (nos. 55, 56) are both from the early fifth century and from western Locris. All other material is from a much later period, when the Northwest Greek *κοινή* was used, at least in western Locris. See 279. In the few inscriptions from eastern Locris the appearance of datives like *χρημάτεσσι* (107.3) is noteworthy.

Eleian

✓ 237. West Greek characteristics. See 223-225.

✓ 238. Northwest Greek characteristics. See 226.

✓ 239. In common with various other dialects:

1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25
2. Psilosis. 57
3. $\delta\delta$ (also $\tau\tau$) = ζ . 84
4. $\rho\rho$ = $\rho\sigma$. 80
5. Rhotacism of final ς . 60.1
6. Loss of intervocalic σ (late). 59.3
7. ς init. even before consonants, rarely intervoc.; late $\beta\omicron\iota\kappa\lambda\alpha\rho$ = $\omicron\iota\kappa\lambda\alpha\varsigma$. 51-55
8. $\alpha\iota\lambda\omicron\tau\rho\iota\alpha$ = $\alpha\lambda\lambda\omicron\tau\rho\iota\alpha$. 74 b
9. Omission of ι in $\epsilon\alpha$ = $\epsilon\iota\eta$, etc. 31
10. $\gamma\rho\omicron\phi\epsilon\upsilon\varsigma$ = $\gamma\rho\alpha\phi\epsilon\upsilon\varsigma$. 5
11. $\delta\eta\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75
12. Nom. sg. $\tau\epsilon\lambda\epsilon\sigma\tau\acute{\alpha}$. 105.1 a
13. Dat. sg. $-\omicron\iota$. 106.2
14. Acc. pl. $-\alpha\iota\varsigma, -\alpha\iota\rho, -\omicron\iota\rho$. 78
15. Dat. pl. $\phi\upsilon\gamma\acute{\alpha}\delta\epsilon\sigma\sigma\iota$ (but usually $-\omicron\iota\varsigma$). 107.3
16. $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma, -\eta\omicron\varsigma$. 111.1
17. $\acute{\alpha}\sigma\sigma\iota\sigma\tau\alpha$ = $\acute{\alpha}\gamma\chi\iota\sigma\tau\alpha$. 113.3
18. $\tau\omicron\iota\acute{\tau}, \tau\alpha\acute{\tau}$ = $\tau\acute{o}\delta\epsilon, \tau\acute{\alpha}\delta\epsilon$. 122
19. $\upsilon\sigma\tau\alpha\rho\iota\nu$ = $\upsilon\sigma\tau\epsilon\rho\omicron\nu$. 133.6
20. $\upsilon\pi\acute{\alpha}$ = $\upsilon\pi\acute{o}$. 135.3
21. Infin. $-\eta\nu$. 153
22. 3 sg. subj. $-\eta$ ($\acute{\epsilon}\kappa\pi\acute{\epsilon}\mu\mu\alpha$). 149
23. Aor. subj. in \bar{a} ($\phi\upsilon\gamma\alpha\delta\epsilon\upsilon\alpha\nu\tau\iota, \pi\omicron\iota\acute{\eta}\alpha\tau\alpha\iota$). 151.1
24. 3 sg. opt. $-\sigma\epsilon\iota\epsilon$ ($-\hbar\alpha\iota\epsilon$). 152.4
25. $\mu\iota$ -forms $\sigma\upsilon\lambda\alpha\iota\acute{\epsilon}, \delta\alpha\mu\omicron\sigma\iota\omicron\acute{\iota}\alpha, \delta\alpha\mu\omicron\sigma\iota\omega\mu\epsilon\nu$. 157 b
26. $\acute{\epsilon}\gamma\rho\alpha(\mu)\acute{\mu}\epsilon\nu\omicron\varsigma$ = $\gamma\epsilon\gamma\rho\alpha\mu\mu\epsilon\nu\omicron\varsigma$. 137

✓ 240. Special Elean :

1. \bar{a} = η . 15
2. a = ϵ , not only before ρ , but after ρ , before final ν , etc. 12 with a
3. $\pi\acute{o}\lambda\epsilon\rho$ = $\pi\acute{o}\lambda\iota\varsigma$. 18 b
4. ζ = δ (only in earliest inscr.). 62.2
5. $\sigma\sigma$ = $\sigma\theta$ (late). 85.2
6. $\mu\epsilon\upsilon\varsigma$ = $\mu\acute{\eta}\nu$. 112.3
7. Dual $\delta\upsilon\omicron\iota\omicron\iota\varsigma, \alpha\upsilon\tau\omicron\iota\omicron\iota\rho$. 106.6
8. Verbs in $-\epsilon\iota\omega$ ($-\alpha\iota\omega$) = $-\epsilon\nu\omega$. 161.1
9. $\eta\sigma\tau\omega$ = $\epsilon\sigma\tau\omega$. 163.5
10. $\pi\acute{\alpha}\sigma\kappa\omega$ = $\pi\acute{\alpha}\sigma\chi\omega$. 66
11. $\tau\acute{\iota}\alpha\rho\delta, \tau\acute{\epsilon}\pi\iota\acute{\alpha}\rho\omicron\iota$, etc. 94.9
12. $\acute{\alpha}\nu\epsilon\upsilon\varsigma$ = $\acute{\alpha}\nu\epsilon\nu$, and used w. acc. 133.6, 136.4
13. Opt. w. $\kappa\alpha$ in commands; also subj. (late). 175
14. Opt. regularly in fut. conditions etc. 176
15. For peculiar words and meanings, see, in Glossary, $\gamma\rho\acute{\alpha}\phi\omicron\varsigma, \delta\acute{\iota}\kappa\alpha\iota\alpha, \delta\acute{\iota}\phi\upsilon\iota\omicron\varsigma, \phi\acute{\epsilon}\rho\rho\omega, \kappa\alpha\tau\iota\alpha\rho\alpha\acute{\iota}\omega, \acute{\iota}\mu\acute{\alpha}\sigma\kappa\omega, \theta\eta\lambda\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma, \acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\epsilon\rho\omicron\varsigma$.

✓ 241. $\kappa\omicron\iota\nu\acute{\eta}$ influence. In the amnesty decree (no. 60), from the second half of the fourth century B.C., $\alpha\rho$ from $\epsilon\rho$ is, with one exception ($\upsilon\sigma\tau\alpha\rho\iota\nu$), given up, as in $\theta\eta\lambda\upsilon\tau\acute{\epsilon}\rho\alpha\nu, \acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\acute{\epsilon}\rho\alpha\nu$ (note also

έρσεν- = earlier *φαρρεν-*), and *περί* (earlier *πάρ*, with apocope), though *ρα* from *ρε* is seen in *κατιαραίων*; *πάσχω* has its usual form (earlier *πάσκω*); the characteristic Elean words *φέρρω* = *φείγω* in its technical sense, *δίφυιον* (*ζίφυιον*), and *γράφος* have given place to the usual *φείγω*, *διπλάσιον*, and *γράμμα*. The Damocrates decree (no. 61), from the first half of the third century B.C., has *ερ*, never *αρ*, *ὑπό* not *ὑπά*, and shows considerable *κοινή* influence in the vocabulary, e.g. *καθώρ* (*καθώς*), *ἔγκτησις*.

On the other hand most of the characteristics of the dialect persist, and, in contrast to earlier inscriptions, the rhotacism of final *ς* is uniformly observed. Some of the differences between these two inscriptions and the earlier ones are due to chronological and local variation within the dialect, e.g. in both *σσ*, not *στ*, = *σθ*, loss of intervocalic *σ*; in no. 60 *ττ*, not *δδ*, = *ζ*, dat. pl. *φυγάδεσσι* (not *-οις*); in no. 61 subj. in prescriptions. Even in the earlier inscriptions there are some indications of local differences, but it is impossible with the present material to define their scope.

The definite substitution of the Attic *κοινή* in public inscriptions of Elis belongs to the end of the third century B.C.

DORIC

Laconian

* 242. West Greek characteristics. See 223-225.

\ 243. Other characteristics, mostly in common with various other dialects:

- | | |
|---|---|
| 1. <i>η, ω</i> = spurious <i>ει, ου</i> . 25 | 9. <i>αὐτός</i> reflex. 121.3 |
| 2. <i>ι</i> from <i>ε</i> before vowels. 9.5 | 10. <i>τετράκιν</i> etc. 133.6 |
| 3. <i>h</i> from intervoc. <i>σ</i> . 59.1 | 11. Adv. <i>ταυτᾶ, ἡτ᾽, πέποκα</i> . 132.5a,6 |
| 4. Rhotacism of final <i>ς</i> (late). 60.2 | 12. <i>ἄσσιστα</i> = <i>ἄγχιστα</i> . 113.3 |
| 5. <i>σ</i> = <i>θ</i> (late in inscr.). 64 | 13. Infin. <i>-ην</i> . 153 |
| 6. <i>Ποῖοιδάν</i> = <i>Ποσειδῶν</i> . 49.1, 61.5 | 14. 3 pl. inv. <i>-ντω</i> . 140.3a |
| 7. <i>Ἀπέλλων</i> = <i>Ἀπόλλων</i> . 49.3 | |
| 8. <i>φ</i> initial till about 400 B.C.; intervocalic in early inscriptions; later sometimes <i>β</i> . 50-53 | |

✓ 244. *κοινή* influence. Inscriptions from the second century B.C. (from the fourth and third there is very little material) and later are not even in the Doric *κοινή* (278), but substantially in the Attic *κοινή*, with but slight dialectic coloring. On the revival of the use of the dialect in some inscriptions of the second century A.D., probably representing crudely what still survived as a patois, see notes to nos. 70–73.

Heracleian

✓ 245. West Greek characteristics. See 223–225.

✓ 246. In common with various other dialects:

- | | |
|---|--|
| 1. η , ω = spurious ϵ ι, \omicron υ. 25 | 8. $\delta\eta\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 |
| 2. ι from ϵ before vowels. 9.6 | 9. $\tau\rho\acute{\iota}\varsigma$ nom. pl. 114.3 |
| 3. $\acute{\alpha}\nu\epsilon\pi\acute{\iota}\gamma\rho\omicron\phi\omicron\varsigma$. 5 | 10. $\tau\eta\eta\nu\omicron\varsigma$ = $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| 4. $\kappa\omicron\theta\alpha\rho\acute{\omicron}\varsigma$, $\tau\omicron\phi\iota\acute{\omega}\nu$. 6 | 11. $\acute{\alpha}\nu\omega\theta\alpha$, $\acute{\epsilon}\mu\pi\rho\omicron\sigma\theta\alpha$. 133.1 |
| 5. $\tau\acute{\alpha}\mu\nu\omega$ = $\tau\acute{\epsilon}\mu\nu\omega$. 49.4 | 12. Infin. $-\epsilon\nu$. 153.2 |
| 6. ς initial, but with many irregularities. 50 δ | 13. 3 pl. imv. $-\nu\tau\omega$. 140.3a |
| 7. Peculiarities in use of spiritus asper. 58 c, d | 14. $\acute{\epsilon}\nu\tau\epsilon\varsigma$ = $\delta\nu\tau\epsilon\varsigma$. 163.8 |
| | 15. $\acute{\alpha}\nu\eta\epsilon\omega\sigma\theta\alpha\iota$. 146.4 |
| | 16. Article as relative. 126 |

✓ 247. Special Heracleian:

- | | |
|--|--|
| 1. $\acute{\epsilon}\nu\tau\alpha\sigma\sigma\iota$, $\pi\omicron\iota\omicron\nu\tau\alpha\sigma\sigma\iota$. 107.3 | 5. $\acute{\epsilon}\rho\rho\eta\gamma\epsilon\acute{\iota}\alpha$ = $\acute{\epsilon}\rho\rho\omega\gamma\nu\acute{\iota}\alpha$. 146.4, |
| 2. $\gamma\epsilon\gamma\rho\acute{\alpha}\psi\alpha\tau\alpha\iota$, $\mu\epsilon\mu\iota\sigma\theta\acute{\omega}\sigma\omega\nu\tau\alpha\iota$. 146.3 | 148 |
| 3. $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma$, $\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\nu\alpha\iota$. 42.5b | 6. $\kappa\lambda\alpha\acute{\iota}\gamma\omega$ = $\kappa\lambda\acute{\epsilon}\omega$. 142 a |
| 4. $\pi\epsilon\phi\nu\tau\epsilon\upsilon\kappa\eta\mu\epsilon\nu$. 147.2 | 7. $\pi\omicron\lambda\iota\sigma\tau\acute{\omicron}\varsigma$ = $\pi\lambda\epsilon\acute{\iota}\sigma\tau\omicron\varsigma$. 113.2 |

✓ 248. *κοινή* influence. *κοινή* forms appear now and then in the Heracleian Tables, especially in the numerals. Thus $\tau\rho\acute{\epsilon}\iota\varsigma$ beside $\tau\rho\acute{\iota}\varsigma$ — $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, $\tau\epsilon\sigma\sigma\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$ beside $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$, $\tau\epsilon\tau\rho\acute{\omega}\kappa\omicron\nu\tau\alpha$ — $-\kappa\acute{\omicron}\sigma\iota\omicron\iota$ beside $-\kappa\acute{\alpha}\tau\iota\omicron\iota$ — $\chi\acute{\iota}\lambda\iota\omicron\iota$ for $\chi\eta\lambda\iota\omicron\iota$ — $\phi\acute{\epsilon}\lambda\kappa\alpha\tau\iota$, with $\epsilon\iota$ from $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$, beside $\phi\acute{\iota}\kappa\alpha\tau\iota$ — $\epsilon\acute{\iota}$ beside $\alpha\acute{\iota}$ — $\eta\omicron\iota$ beside $\tau\omicron\acute{\iota}$.

Argolic

✓ 249. West Greek characteristics. See 223–225. But *δικάσσαι*, not *δικάξαι*, 142.

✓ 250. Other characteristics, mostly in common with various other dialects :

- | | |
|---|--|
| 1. Intervoc. <i>σ</i> to <i>h</i> , and lost. 59.2 | 11. <i>τύ</i> acc. sg. 118.5 |
| 2. <i>πάνσα</i> , <i>ένς</i> , <i>τόνς</i> , etc. 77.3, 78 | 12. <i>νιν</i> acc. sg. 3 pers. pron. 118.5 |
| 3. <i>ιάρός</i> with lenis. 58 <i>b</i> | 13. <i>τῆνος</i> = <i>έκείνος</i> . 125.1 |
| 4. <i>ποί</i> = <i>πρός</i> , before dentals. 135.6 <i>b</i> | 14. <i>έχθοι</i> , <i>ένδοι</i> . 133.3, 4 |
| 5. <i>άλιασσις</i> etc. 164.3 | 15. <i>άνευν</i> = <i>άνευ</i> . 133.6 |
| 6. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , sometimes. 25 <i>a</i> | 16. <i>συντίθησι</i> . 138.1 |
| 7. <i>ι</i> from <i>ε</i> before vowels, sometimes. 9.7 | 17. Infin. <i>-εν</i> . 153.2 |
| 8. <i>γροφεύς</i> etc. 5 | 18. 3 pl. imv. <i>-ντω</i> . 140.3 <i>a</i> |
| 9. <i>πεδά</i> = <i>μετά</i> . 135.5 | 19. <i>έσσα</i> , <i>έασσα</i> = <i>ούσα</i> . 163.8 |
| 10. <i>ρ</i> in all positions in earliest inscriptions; initial till about 400 B.C. 52–55 | 20. <i>γράφσμα</i> = <i>γράμμα</i> . 164.4 |
| | 21. <i>ἀ(ρ)ητεύω</i> <i>preside</i> . 55 |
| | 22. <i>τρέω</i> = <i>φεύγω</i> <i>be banished</i> . No. 78.5, note |
| | 23. <i>ἀρτῦναι</i> , official title. No. 78.2, note |

✓ 251. There are some differences between the dialect of Argos and that which appears in most of the inscriptions of Epidaurus and other cities of the Acte. But these are mainly, if not wholly, due to the fact that Attic influence was earlier and stronger in the east. Thus the loss of intervocalic *σ* and the retention of *νσ* are characteristics which persist in Argive inscriptions till within the second century B.C., but of which there are only a few examples from Epidaurus. In general, Attic forms are frequent in Epidaurian inscriptions of the fourth century B.C., and later.

Early inscriptions of Mycenae have *ές* and *τός* (less probably *τόςς*) in contrast to Arg. *ένς*, *τόνς*. Cf. Cret. *τός* beside *τόνς*, 78. From Hermione are also found genitive singular and accusative plural in *-ω*, *-ως*.

Corinthian

✓252. West Greek characteristics. See 223-225.

✓253. In common with various other dialects:

- | | |
|---|--|
| 1. ἐνθεῖν = ἐλθεῖν. 72 | 7. ἐνδός, ἐνδοί, ἔξοι. Syrac. 133.4, 5 |
| 2. λῶ = θέλω. Glossary | 8. 3 pl. inv. -ντω. 140.3 a |
| 3. Ἀπέλλων = Ἀπόλλων. 49.3 | 9. ϝ in early inscr. in all positions; init. till about 400 B.C.; sometimes β. 51-55 |
| 4. μείς = μήν. 112.3 | |
| 5. Hypocoristics in -ην. 164.7 | |
| 6. πόδεσσι etc., in various colonies. 107.3 | |

✓254. Special Corinthian. Very early monophthongization of *ει* and *ου*. 28, 34

✓255. After the early but brief inscriptions in the epichoric alphabet, there is but scanty material until the third and second centuries B.C., when the admixture of κοινή forms is considerable.

Megarian

✓256. West Greek characteristics. See 223-225.

✓257. In common with various other dialects:

- | | |
|---|-----------------------------------|
| 1. ἀμφιλλέγω. 89.3 | 4. Gen. sg. m. Φάγας etc. 105.2 b |
| 2. ευ = εο, late. 42.5 | 5. μείς = μήν. 112.3 |
| 3. ϝ initial in V cent., but lost between vowels. | 6. λῶ = θέλω. Glossary |
| | 7. λάζομαι = λαμβάνω. Glossary |

✓258. Special Megarian:

- | | |
|---|-------------------|
| 1. Θέδωρος, Θεοκλείδας, etc. 42.5 d | 2. σά = τίνα. 128 |
| 3. αἰσιμνάτας, αἰσιμνάω = αἰσυμνήτης, αἰσυμνάω. 20. Apart from the difference of vowel, the words are peculiar to Megarian and Ionic. | |

✓259. Except for the early inscriptions of Salinus and a few others, the material is from the end of the fourth century or later, and shows κοινή influence.

Rhodian

✓ 260. West Greek characteristics. See 223-225.

✓ 261. In common with various other dialects:

- | | |
|---|---|
| ✓ 1. $\epsilon\nu = \epsilon\omicron$. 42.5 | ✓ 6. $\acute{\epsilon}\xi\acute{\alpha}\nu = \acute{\epsilon}\xi\eta\varsigma$. 133.6 |
| ✓ 2. η, ω = spurious $\epsilon\iota, \omicron\upsilon$, in some words. 25 a | ✓ 7. 3 pl. imv. $-\nu\tau\omega$. 140.3 a |
| ✓ 3. $\acute{\iota}\epsilon\rho\acute{o}\varsigma$ with lenis. 58 b | ✓ 8. $\tau\acute{\iota}\mu\acute{\epsilon}\omega = \tau\acute{\iota}\mu\acute{\alpha}\omega$. 161.2 |
| ✓ 4. $\acute{\omicron}\pi\upsilon\varsigma, \upsilon\acute{\iota}\varsigma$. 132.4 | ✓ 9. $\tau\acute{\iota}\mu\acute{\alpha}\kappa\rho\acute{\alpha}\tau\eta\varsigma$ etc. 167 |
| ✓ 5. $\acute{\omicron}\kappa\kappa\alpha = \acute{\omicron}\kappa\alpha \kappa\alpha$. 132.9 | ✓ 10. $\chi\rho\acute{\eta}\acute{\iota}\zeta\omega = \theta\acute{\epsilon}\lambda\omega$. Glossary |

✓ 262. Special Rhodian: Infinitive in $-\mu\epsilon\iota\nu$. 154.5. $\kappa\tau\omicron\acute{\iota}\nu\alpha$, denoting a territorial division like the Attic deme, is found only in Rhodes and Carpathus. $\mu\alpha\sigma\tau\rho\acute{\iota}$ as the highest officers of the state are peculiar to Rhodes.

✓ 263. $\kappa\omicron\iota\nu\acute{\eta}$ influence shows itself to a slight extent in the fourth century B.C. Most of the material is from the third century or later, and is in the Doric $\kappa\omicron\iota\nu\acute{\eta}$ (278), though with frequent retention of the characteristic infinitive in $-\mu\epsilon\iota\nu$. In this mixed form the dialect is one of the longest to survive, many peculiarities still appearing in inscriptions of the first and second centuries A.D.

Coan

✓ 264. West Greek characteristics. See 223-225.

✓ 265. In common with various other dialects:

- | | |
|---|---|
| 1. $\epsilon\nu = \epsilon\omicron$. 42.5 | 7. $\acute{\epsilon}\xi\acute{\alpha}\nu = \acute{\epsilon}\xi\eta\varsigma$. 133.6 |
| 2. η, ω = spurious $\epsilon\iota, \omicron\upsilon$, in some words. 25 a | 8. Aor. subj. $\acute{\upsilon}\pi\omicron\kappa\acute{\upsilon}\psi\epsilon\iota$. 150 |
| 3. $\tau\acute{\alpha}\mu\nu\omega = \tau\acute{\epsilon}\mu\nu\omega$. 49.4 | 9. Infin. $-\epsilon\nu$; also in contract verbs. 153.2,3 |
| 4. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota = \beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 | 10. 3 pl. imv. $-\nu\tau\omega$. 140.3 a |
| 5. Acc. pl. $-\omicron\varsigma$ beside $-\omicron\upsilon\varsigma$. 78 | 11. $\chi\rho\acute{\eta}\acute{\iota}\zeta\omega = \theta\acute{\epsilon}\lambda\omega$. Glossary |
| 6. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma, -\acute{\epsilon}\omicron\varsigma, -\acute{\eta}$, but early $-\acute{\eta}\iota, -\acute{\eta}\varsigma$. 111.3 | |

266. There are no very early inscriptions, and only a few even from the fourth century B.C. The most important of these, the

sacrificial calendar (nos. 101–103), already shows some *κοινή* forms, as *ιερεύς* beside *ιαρεύς*, *εἰκάς* beside *ικάς*, acc. pl. *τρῆϊς*, *ἐστία* beside *ἰστία*, etc., but preserves some forms which are never found later as *ἱερῇ*, *τεταρτῆς* (later always *-ει*, *-εις*, etc.). There are also some specific Ionic forms in use in Cos, as *τέλεως*, *ἀποδεξάντω*. Most of the material is of the third and second centuries, and in the Doric *κοινή* as described in 278.

Theran

✓ 267. West Greek characteristics. See 223–225.

✓ 268. In common with various other dialects:

- | | |
|--|---|
| 1. <i>ευ</i> = <i>εο</i> . 42.5 | 7. Acc. pl. <i>-ος</i> . 78 |
| 2. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , in some words. 25 <i>a</i> | 8. <i>πεδά</i> = <i>μετά</i> . 135.5 |
| 3. <i>οὔρος</i> from <i>ὄρφος</i> . 54 | 9. <i>ἐξᾶν</i> = <i>ἐξῆς</i> . 133.6 |
| 4. <i>ϝ</i> lost in the earliest times. 50 | 10. Subj. <i>πέπρᾱται</i> etc. 151.1 |
| 5. <i>ρρ</i> = <i>ρσ</i> . 80 | 11. Infin. <i>-εν</i> ; also in contract verbs. 153.2,3 |
| 6. <i>δήλομαι</i> = <i>βούλομαι</i> . 75 | |

✓ 269. Except for the numerous, but brief, archaic inscriptions, the material is all from the period of *κοινή* influence. The longest inscription, the Will of Epicteta (SGDI. 4706), exhibits most of the characteristics of the dialect, but also many *κοινή* forms.

The inscriptions of Cyrene, though late, have regularly *η*, *ω* = spurious *ει*, *ου*, and show some special peculiarities, as *ἱαρές* nom. and acc. pl. of *ἱαρεύς* (111.3), *τελεσφορέντες* (157).

Cretan

✓ 270. West Greek characteristics. See 223–225. But *οἶ*, *αἶ*, not *τοῖ*, *ταῖ*, and **Ἀρτεμῖς* not **Ἀρταμῖς*.

✓ 271. In common with various other dialects:

- | | |
|--|---|
| 1. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | 6. Psilosis. 57 |
| 2. <i>ξῆνος</i> from <i>ξένφος</i> , etc. 54 | 7. <i>ϝ</i> init. till III cent. B.C.; sometimes <i>β</i> ; <i>ϝίσφος</i> ; intervoc. only in cpds. 50–54 |
| 3. <i>ι</i> from <i>ε</i> before vowel. 9.4 | |
| 4. <i>τράπω</i> , <i>τράφω</i> . 49.2 | |
| 5. * <i>Ἀπέλλων</i> = * <i>Ἀπόλλων</i> . 49.3 | 8. <i>πάνσα</i> etc. 77.3 |

9. *τόνς* beside *τός*, etc. 78
10. *ττ* in *πράττω* etc. 81
11. *ττ* in *ὀπόττος* etc. 82
12. *δδ*, *δ* (sometimes *ττ*, *τ*) = *ζ*. 84
13. *ττ* = *πτ*. 86.2
14. *ττ* = *στ* (rare). 86.4
15. *ἐς* = *ἐξ* before cons. 100
16. *αὐτόν* neut. = *αὐτό*. 125.2
17. *ὅπνι* = *ὅποι*, etc. 132.4
18. *πρόθθα* = *πρόσθε*. 133.1
19. *ἐνδός*, *ἔξοι*. 133.4,5
20. *αὐτιν*, *αὐταμέριν*. 133.6
21. *πεδά* = *μετά*. 135.5
22. *ἀντί* in presence of, *ἀμφί* concerning. 136.7,8
23. Aor. subj. *λαγάσει* etc. 150
24. Subj. *πέπᾱται* etc. 151.1
25. Infin. *-εν*; also in contract verbs. 153.2,3
26. Verb-forms in *-εω* (*-ιω*) = *-αω*. 161.2
27. *ἱαττα* = *οὔσα*. 163.8
28. *λῶ* (*λείω*) = *θέλω*. Glossary
29. *πόλις* = *δῆμος*. Glossary
30. *καρτερός* = *κρατερός*, in meaning = *κύριος*. 49.2 *α*, Glossary

✓ 272. Special Cretan :

1. *υ* = *λ* before cons., sometimes. 71
2. *θθ* (rarely *τθ*) = *σθ*. 85.3
3. *θθ* = *σσ*, late. 81 *α*
4. *ττ* = *κτ*. 86.1
5. *νν* = *ρν*. 86.5
6. *μμ* = *μν*. 86.6
7. *πρεῖγυς*, *πρεῖγων*, *πρεῖγι-στος*, etc. = *πρέσβυς* etc. 86.3
8. *μαίτυρ-* = *μάρτυρ-*. 71 *α*
9. Assimilation in sentence combination more extensive than elsewhere. 97.4,5, 98
10. Acc. pl. of cons. stems in *-ανς*. 107.4
11. Acc. pl. *τρίνς*. 114.3
12. *φιν αὐτοῖ*, *τὰ φὰ αὐτᾶς* = *ἐαυτῶι*, *τὰ ἐαυτῆς*. 121.1
13. *ὅτις*, gen. sg. *ὅτι*, acc. pl. neut. *ᾗτι*, dat. sg. *ὅτιμι*. 129.3, 128
14. *ὄτειος* = *ὄποιος*. 130
15. *ὄτερος* = *ὀπότερος*. 127
16. *ὅπαι* as final conj. 132.5,8 *α*
17. *πορτί* = *πρός*. 70.1, 135.6
18. *αἰλέω* = *αἰρέω*. 12
19. Infin. *-μην* beside *-μεν*. 154.4
20. *θῖνος* = *θεῖος*. 164.9
21. *τέλομαι* = *ἔσομαι*. 163.10
22. *ὠνέω*, *πεύθω*, *ἐλευσέω*. 162.9
23. *λαγαίω* release. 162.8
24. *κόσμος*, official title. Glossary

✓ 273. Cretan, as commonly understood and as described above, is the dialect of the inscriptions of Gortyna (which is by far the most fully represented) Cnossos, Lyttos, Vaxos, and the other cities of the great central portion of Crete. This is also known more specifically as Central Cretan. Eastward, at Olus, Dreros, Latos, etc., the dialect is much less uniform; and in the inscriptions of cities of the eastern extremity of the island, as Hierapytna, Praesos, and Itanos, and again in those from the cities of the western extremity, as Aptera, Cydonia, etc., many of the most striking Cretan characteristics are wholly lacking. Hence the terms East Cretan, usually reckoned from Hierapytna eastward, and West Cretan, from Lappa westward, are sometimes employed. But there is no sufficient ground for the belief that the East, West, and Central Cretan are fundamental divisions of the dialect, or that they reflect to any degree the various constituent elements in the population. The East and West Cretan inscriptions, the latter very meager, are comparatively late, and show a large degree of obvious κοινή influence, partly Attic, partly the Doric κοινή of the other islands. The absence of many of the Cretan characteristics may well be, and probably is, due to external influence, which was felt earlier and more strongly than in Central Crete, where, especially at Gortyna, most of the peculiarities persisted until Roman times. However, an actual divergence of development, for which external causes are at least not apparent, is to be recognized in the treatment of *eo*, which, instead of becoming *io*, appears as *o* in close, *ω* in open, syllables (42.5 *c, d*), e.g. *κοσμώντες, ἐπαινῶμεν*, at Hierapytna, Allaria, Cydonia (*κοσμώντες* also at Aptera, Oleros). There are also a few other local variations. But, if we had ample material from the early period, it is highly probable that we should find that in the main the characteristics of Central Cretan were also general Cretan.

SURVIVAL OF THE DIALECTS. GROWTH OF VARIOUS FORMS OF *KOINH*

✓ 274. Not only in earlier times, but also, in most parts of Greece, long after Attic had become the norm of literary prose, each state employed its own dialect, both in private and public monuments of internal concern, and in those of a more external or interstate character, such as decrees in honor of foreigners, decisions of interstate arbitration, treaties, and, in general, communications between different states. Thus, for example, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. If the Eleans honor Damocrates of Tenedos, the decree is in the Elean of the time (no. 61). If Mytilene honors Erythrae, the decree is in Lesbian and a copy in this form is set up at Erythrae. Such is the usual practice, examples of which could be cited by the hundred, and any departure from which is the exception.

A decision of the Argives in a dispute between Melos and Cimo-lus is in the Argive dialect (no. 81). And so in general such decisions were regularly rendered in the dialect of the arbitrators, and inscribed in this form by the states involved in the dispute, usually at home, but sometimes also in one of the great religious centers, as Delos or Olympia. The extant texts of treaties are, as a rule, in the dialect of that party in whose territory the text was found, and it is to be assumed that the version inscribed by the other party in its home was likewise in its dialect. Thus, for example, the monetary agreement between Mytilene and Phocaea in the Lesbian version found at Mytilene (no. 21), the treaty of alliance between Elis and Heraea (in Arcadia) in the Elean version found at Olympia (no. 58).

In communications between states using different dialects each party employs its own. For example, when Philip V of Macedon

sends certain recommendations to the city of Larissa, he writes in the Attic *κοινή*, which had long been the language of the Macedonian court, but the decrees which the city passes in response are in the Thessalian dialect (no. 28). An inscription of Mytilene contains the text of a decree of the Aetolian league in favor of Mytilene, in its original Aetolian (Northwest Greek *κοινή*) form, a copy of which had been brought back by the Mytilenaeans envoys, followed by a decree of Mytilene in Lesbian, quoting from the former decree and ordering the inscription of both. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge of them, no less in the great Hellenic centers than in those of local fame. So, for example, an Amphictionic decree which is known to us only in the copy set up at Athens is in the Delphian dialect.

✓ 275. In the period before the rise of Attic as the language of literary prose, no one dialect was in a position even to influence other dialects except within narrow geographical limits. Yet it is probable that even then external influence was not wholly absent. There was no lack of intercourse to awaken consciousness of the peculiarities of one's own dialect as compared with those of others. Some of these peculiarities, especially such as were at variance with the practice of all or nearly all other dialects, might come to be regarded with disfavor as provincialisms, and be avoided in writing, and even in speech, or at least less consistently observed.

For example, the Laconians and the Argives, who were well aware that under certain conditions they omitted, or pronounced as a mere breathing, what was a σ in the speech of most other Greeks, may have felt that this, unlike some of their other peculiarities, was a sort of weakness, which did not deserve to be exploited in writing. This would explain the inconsistency in the treatment of intervocalic σ (h or σ) which is to be observed even in the early inscriptions of Laconia and Argolis, before any specific Attic influence is possible. See 59.1,2. The fact that Arcadian $\sigma\iota\varsigma$ and $\kappa\acute{\alpha}\varsigma$, agreeing with Cyprian $\sigma\iota\varsigma$ and $\kappa\acute{\alpha}\varsigma$, are found only in one early

inscription (no. 16), while all others have $\tau\acute{\iota}\varsigma$ and $\kappa\alpha\acute{\iota}$, may also be ascribed to the combined influence of the other dialects, just as in a later period, when specific Attic influence is more probable, $\pi\lambda\acute{o}\varsigma$ was replaced by the usual $\pi\lambda\acute{\epsilon}\omicron\nu$, in spite of the fact that other equally marked peculiarities like $\acute{\iota}\nu = \acute{\epsilon}\nu$ were unaffected. The Eleans gave up even in the sixth century their use of ζ for the δ of other dialects, and if, as is likely, this was a concession in spelling only, it is none the less in point.

✓ 276. Traces of Ionic influence are seen in the Doric islands, though the earliest evidence of this belongs rather to the history of the alphabet, namely the spread of the Ionic $\eta = \eta$ (4.6). It is not accidental that $\epsilon\nu$ for $\epsilon\omicron$, though occasionally found in continental Greece, is mainly found, outside of Ionic, in Rhodes, Cos, Thera, etc. In Cos occur such specific Ionic forms as $\tau\acute{\epsilon}\lambda\epsilon\omega\varsigma$ and $\acute{\alpha}\pi\omicron\delta\epsilon\acute{\xi}\acute{\alpha}\nu\tau\omega$. Even in the fifth century the coins of the Rhodian Ialysus show $\acute{\iota}\epsilon\lambda\upsilon\sigma\acute{\iota}\omicron\nu$ beside $\acute{\iota}\alpha\lambda\upsilon\sigma\acute{\iota}\omicron\nu$. Through the medium of the Doric $\kappa\omicron\iota\nu\eta$ of the other islands (278), some Ionic peculiarities have even spread to Crete, e.g. at Itanos $\epsilon\nu = \epsilon\omicron$, $\epsilon\omicron = \epsilon\nu$, and $\chi\rho\epsilon\acute{\omega}\mu\epsilon\theta\alpha$.

✓ 277. The Attic $\kappa\omicron\iota\nu\eta$. The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B.C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the confederacy of Delos and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times,

mostly in proper names and certain conventional words or phrases. It is this Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the *κοινή*, or, more specifically, the Attic *κοινή*.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic *κοινή* was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less *κοινή* influence, remained in common use in inscriptions from one to upwards of three centuries later. But eventually the *κοινή* attained complete supremacy both as the written and the spoken language, and from it is descended Modern Greek. The only important exception is the present Tsakonian dialect, spoken in a small portion of Laconia, which is in part the offspring of the ancient Laconian.

278. The Doric *κοινή*. In most of the Doric dialects Attic influence shows itself, to some extent, even in the fourth century B.C., and there was gradually evolved a type of modified Doric which prevails in the inscriptions of the last three centuries B.C., and is conveniently known as the Doric *κοινή*. This is substantially Doric, retaining a majority of the general West Greek characteristics, but with a tendency to eliminate local peculiarities, and with a strong admixture of forms from the Attic *κοινή*. In spite of some variety in the degree of mixture, and the retention of some local peculiarities, e.g. the infinitive in *-μειν* at Rhodes, there is yet a very considerable unity, amply sufficient to justify us in speaking of a distinct type of *κοινή*.

That the mixture is not a haphazard one is shown, for example, in the fact that the substitution of *εἰ* for *αἰ*, side by side with the retention of *κα*, resulting in the hybrid *εἰ κα*, is very general, while the

opposite, *αἰ ᾗν*, is unknown. *ἱαρός* is replaced by *ἱερός*. The numerals show the forms of the Attic *κοινή*, e.g. acc. pl. *τρῆς* for *τρίς*, *τέσσερες* (or *τέσσαρες*, *τέτταρες*) not *τέτορες*, *εἴκοσι* for *ἑκατι*, *τεσσαράκοντα* (*τεσσαράκοντα*, *τετταράκοντα*) for *τετρώκοντα*, *διακόσιοι* etc. for *-κάτιοι*. In *ι*-stems we usually find *πόλιος*, *πόλιες* retained, but *πόλει*, *πόλεσι*, acc. pl. *πόλεις*. Nouns in *-εύς* follow the Attic type except in the accusative singular, e.g. *βασιλέως*, nom.-acc. pl. *βασιλεῖς*, but acc. sg. *βασιλῆ*. So Att. *βασιλέως* is usual, but Att. *πόλεως* rare. The substitution of *οἱ*, *αἱ* for *τοί*, *ταί* is frequent, but there is great variation in this respect, *τοί* and *οἱ* occurring not infrequently even in the same inscription. Attic *ου* from *εο* is frequent, especially in verbs in *-εω*. In some places, as far apart as Rhodes and Corcyra, we find inscriptions which have the verb-forms uniformly in *ου*, but the genitive singular of *σ*-stems in *-εος* or *-εως*, e.g. Rhod. *ἐγκαλοῦντας* etc. but *Ἰσοκράτους* etc. (SGDI. 3758), Corc. *ποιοῦντες* etc. but *Ἀριστομένεος* etc. (SGDI. 3206). Attic *ω* from *εω* is also more common in verbs than in nouns. In dialects which have *ξήνος* or *ξεῖνος* etc. (54), such forms are often replaced by the Attic, especially in the case of *πρόξενος*. The first plural ending *-μες* is generally replaced by *-μεν*, though it persists in some places.

There are various other Attic forms which are not infrequent, but much less common than the dialect forms, e.g. *ᾧν* beside *έών*, imperative ending *-ντων* beside *-ντω*, *πρώτος* beside *πρᾶτος*, *πρός* beside *ποτί*. Many of the dialectic peculiarities persist with scarcely any intrusion of the corresponding Attic forms, e.g. *ā* = Att.-Ion. *η*, *κα*, verb forms like *δίδωτι*, *φέρουντι*, Doric future, future and aorist in *ξ* (142), *άμές* etc. Att. *η*, *ᾗν*, and verb-forms like *δίδωσι*, *φέρουσι* are almost unknown except in the very last stages when the Attic *κοινή* as a whole is practically established. *ā* is sometimes found as late as the third century A.D., but only as a bit of local color, perhaps artificial, in what is otherwise the Attic *κοινή*.

✓ 279. The Northwest Greek *κοινή*. This is very similar to the Doric *κοινή*, showing about the same mixture of Attic with West

Greek forms. But it differs from it in that it retains two of the most characteristic features of the Northwest Greek dialects as compared with Doric, namely $\epsilon\nu = \epsilon\iota\varsigma$, and the dative plural of consonant stems in $-οις$. The use of this type is closely connected with the political power of the Aetolian league. We find it employed, in the third century B.C. and later, in Aetolia and in all decrees of the Aetolian league, in Western Locris (Naupactus was incorporated in the league in 338 B.C., the rest of Western Locris somewhat later), Phocis (Delphi was in the hands of the Aetolians by at least 290 B.C.), the land of the Aenianes, Malis and Phthiotis, all of which became Aetolian in the course of the third century B.C. Without doubt it was also used in Doris, from which we have no material, and in Eastern Locris. In Boeotia, which was in the Aetolian league but a short time (245–234 B.C.), it was never employed, though there are some few traces of its influence (222). The only extant decrees of Cephallenia and Ithaca, of about 200 B.C., are in this same Northwest Greek $\kappaοινή$, reminding us that Cephallenia, of which Ithaca was a dependency, was allied with the Aetolians (Polyb. 4.6). Parts of the Peloponnesus were also for a time under Aetolian domination, and the characteristic dative plural in $-οις$ is found in Arcadia, Messenia (also $\epsilon\nu = \epsilon\iota\varsigma$), and Laconia. There is one example even as far away as Crete ($\lambdaιμένοις$ SGDI.4942 b; 159–138 B.C.), but clearly an importation. Aetolians had taken part in the internal wars of Crete, and Cretans had served in the armies of both the Aetolian and the Achaean leagues (Polyb. 4.53).

The inscriptions of this period from Acarnania, Epirus, and Achaea, including decrees of the Acarnanian, Epirotan, and Achaean leagues, are not in the Northwest Greek $\kappaοινή$ as defined above (they do not have $\epsilon\nu = \epsilon\iota\varsigma$, or the dative plural of consonant stems in $-οις$), but in the Doric $\kappaοινή$. At this time at least the speech of Acarnania and Epirus was not essentially different from that of Corcyra, nor that of Achaea from that of Corinth and Sicyon.

In the Arcadian inscriptions of this period the native Arcadian forms are wholly or in part replaced by West Greek forms, and this is probably due in large part to the influence of the Doric *κοινή* of the Achaean league. But the Aetolians also held parts of Arcadia for a time, and, as noted above, there are some examples of the dative plural in *-οις* borrowed from the Northwest Greek *κοινή*.

280. Some more detailed observations upon the time and extent of *κοινή* influence in the various dialects have been made in connection with the Summaries of Characteristics (180–273), and in the notes to some of the late inscriptions.

What has just been noted in the case of the Doric *κοινή* is true in all dialects, namely, that of the dialectic peculiarities some are given up much earlier than others. Furthermore it is nothing unusual to find hybrid forms, part dialectic, part *κοινή*, e.g. Doric future with Attic *ου*, as *ποιησοῦντι* etc. frequently,—Boeot. *ᾄως*, a contamination of *ᾄς* and *ἔως*,—Heracl. *φείκατι*, a contamination of *φίκατι* and *εἴκοσι*,—Boeot. *ζῶωνθι* with dialectic present stem and personal ending, but Attic *ζ* (pure Boeot. *δῶωνθι*),—Boeot. *ἐκγόνως* with dialectic case-ending, but Attic *ἐκ-* (pure Boeot. *ἐσγόνως*),—Thess. acc. pl. *γινομένος* with dialectic case-ending, but Attic stem (pure Thess. *γινυμένος*),—Epid. *ἑώρη* with Doric ending *-η* from *-αι*, but Attic stem *ἑώρ-* from **ῥόρ-*.

Besides such hybrids, hyper-Doric or hyper-Aeolic forms are occasionally met with in late inscriptions, though less often than in our literary texts. Thus the Attic term *ἔφηβος* (with original *η*, cf. Dor. *ῆβα*), when adopted in other dialects, was sometimes given the pseudo-dialectic form *ἔφαβος*, e.g. in some late Doric and Lesbian inscriptions, in imitation of the frequent equivalence of dialectic *ᾱ* to Attic *η*. Conversely the Attic form was sometimes retained in opposition to what would be its true dialectic equivalent, as in Boeotian usually *ἔφηβος*, rarely *ἔφειβος*. Similarly the Doric *Ἡρακλῆς* and its derivatives keep *η* in Boeotian.

In Roman imperial times the antiquarian interest in local dialects is reflected in the revival of their use in parts of Greece where for some two centuries previously the Attic *κοινή* had been in general use, at least in inscriptions. So, for example, in the case of Lesbian (cf. no. 24), Laconian (cf. nos. 70–73), and to some extent in Elean, where examples of rhotacism reappear in the first and second centuries A.D. It is impossible to determine in every case whether this was a wholly artificial revival of a dialect which had long ceased to be spoken, or was an artificial elevation to written use of a dialect which had survived throughout the interval as a patois. The latter is true of Laconian (see 277, end, and note to nos. 70–73). But for most dialects we have no adequate evidence as to the length of their survival in spoken form.

PART II: SELECTED INSCRIPTIONS

The brief introductory statement to each inscription gives its provenance and approximate date, with references to several of the most important collections. The extensive bibliographies in these collections make it unnecessary to cite the numerous special discussions in periodicals etc., except in the case of a few recently discovered inscriptions. For the abbreviations employed, see pp. 281 ff. References to the collections are by the numbers of the inscriptions, unless otherwise stated, while those to periodicals are by pages.

It has seemed unnecessary to state in the case of every inscription whether the alphabet is the epichoric or the ordinary Ionic, since this is generally obvious from the date given, as well as from the transcription. It may be taken for granted, unless otherwise stated, that inscriptions of the fifth century B.C. or earlier are in the epichoric alphabet, those of the fourth century B.C. or later in the Ionic. Hence comments on the form of the alphabet employed are added only in special cases.

The transcription of texts in the older alphabet is such as to give the student some assistance, without confusing what is in the original and what is a matter of editing. The signs E and O, when representing long vowels, no matter whether the later spelling is η , ω or α , ov , are transcribed simply $\bar{\epsilon}$, \bar{o} . The spiritus asper, when expressed in the original, is transcribed h , leaving the use of ' as a matter of editing. See p. 49, footnote. The use of the following signs is to be noted.

- [] for restorations of letters no longer legible.
- < > for letters inscribed by mistake, and to be ignored by the reader.
- () for 1) expansion of abbreviations, 2) letters omitted by mistake, 3) corrected letters. Obvious corrections are given thus, without adding the original reading. Less certain corrections are sometimes commented on in the notes, with citation of the original reading, as are also obscure readings due to the mutilation of the letters. But often this is not done, it being thought unnecessary in a work of this kind to repeat the full critical apparatus of other collections.
- • • for a lacuna, where no restoration is attempted.

.... for a similar lacuna where it is desired to show, at least approximately, the number of missing letters, each dot standing for a letter. In general, these are employed only for short lacunae.

| for the beginning of each new line in the original.

|| for the beginning of every fifth line in the original.

||| for the division between the obverse and reverse sides, or between columns. Used only where the text is printed continuously.

Ionic

East Ionic

1. Sigeum. Early VI cent. B.C. SGDI. 5531. Hicks 8. Hoffmann III. 130. Michel 1313. Roberts 42 and pp. 334 ff. The second version (B) is in Attic. Ditt. Syll. 2. Schwyzer 731.

A
5 Φανοδίκῳ | ἐμὶ τὸρμοκράτεος τῷ | Προκοννησίῳ · κρητῆρ|α δὲ καὶ
10 ὑποκρητήριον κ|αὶ ἡθμὸν ἐς πρυτανήιον || ἔδωκεν Συκεεῦσιν.

B Φανοδίκῳ εἰμὶ τῷ Ἡερμοκράτῳ τῷ Προκο(ν)νῆσίῳ καγὼ · κρα-
5 τῆρα | καπίστατον καὶ ἡθμὸν ἐς πρυτανεῖον ἔδῳκα μνῆμα Σι-
10 γε(ι)εῦσι, ἐὰν δέ τι πάσχῃ, μελεδαίνεν με, ὃ | Σιγείῃς. καὶ μ' ἐπο|(ίῃ)-
σεν Χαίσοπος καὶ ἡδελφοί.

1. Monument of Phanodocus of Proconnesus, recording his gift of a mixing bowl, a stand for it, and a wine-strainer, to the Sigeian prytaneum. The pillar was prepared and furnished with its Ionic inscription at Proconnesus, which was a colony of Miletus. The Attic version was added at Sigeum, which was already at this time occupied by Athenians.

The divergence between A and the corresponding portion of B is partly due to the normal differences of dialect, e. g. Ion. κρητῆρα with η after ρ, πρυτανήιον = Att. πρυτανεῖον, and τὸρμοκράτεος with psilosis and consequent crasis and uncontracted -εος in contrast to Att. τῷ Ἡερμοκράτῳ. So ὑποκρητήριον, in contrast to Att. ἐπίστατον, is an Ionic form found elsewhere. Other differ-

ences are due merely to the absence of signs for η and ω in the Attic alphabet, or are accidental, as ἐμὶ in A, εἰμὶ in B, where the spelling εἰ at such an early date is as exceptional in Attic as it would be in Ionic, or dat. pl. -εῦσιν in A, -εῦσι in B, where the use of ν movable is variable in both dialects.

2. Decree of the council of Halicarnassians and Salmacitians and Lygdamis regarding disputes over real estate. Lygdamis is the tyrant who drove Herodotus into exile and whom a revolution eventually expelled from the city. It is probable that this inscription dates from a period when the citizens had arisen and restored the exiles, but had come to terms temporarily with Lygdamis. The disputes would then be concerning the property of the former

2. Halicarnassus. Before 454 B.C. SGDI.5726. Ditt.Syll.45. Greek Inscr.Brit.Mus.IV.1.886. Hicks 27. Hoffmann III.171. Inscr.Jurid.I, pp. 1 ff. Michel 451. Roberts 145 and pp. 339 ff. Schwyzer 744. For the character T, see 4.4. Letters which, though now lacking, are found in Lord Charlemont's copy, are printed without the marks of restoration.

Τάδε ὁ σύλλο[γ]ος ἐβδλεύσατο | ὁ Ἀλικαρνατ[έω]ν καὶ Σαλμα-
κι|τέων καὶ Λύγδαμις ἐν τῇ ἱερῇ[ι] | ἀγορῇ, μηνὸς Ἑρμαιῶνος
πέμ|πτηι ἰσταμένῳ, ἐπὶ Λέοντος πρυ|ταν[εύου]τος τῷ Ὀατάτιος 5
κα|[ι] Σα[ρυτ]ῳλλῷ τῷ Θεκυίλῳ νε|[ωπ]οί[ω]. τ]ὸς μνήμονας μὴ
παρα|διδό[ναι] μήτε γῆν μήτε οἰκ[ί]α τοῖς μνήμοσιν ἐπὶ Ἀπολ- 10
λω|νίδεω τῷ Λυγδάμιος μνημονε|ύοντος καὶ Παναμύῳ τῷ Κασβῳλ-
λιος καὶ Σαλμακιτέων μνη|μονευόντων Μεγαβάτεω τῷ Ἀ|φυσίῳ 15
καὶ Φορμίωνος τῷ Π[α]|νυάτιος. ἣν δέ τις θέλῃ δικάζε|σθαι περὶ
γῆς ἢ οἰκίων, ἐπικαλ[έ]τῳ ἐν ὀκτωκαίδεκα μηνσὶν ἀπ' ὅτ[εο] | ὁ
ἄδος ἐγένετο· νόμῳ δὲ κατὰ π[ε]|ρ νῦν ὀρκῶ(ι)σ(α)ι τὸς δικαστάς· 20
ὅτ[ι] | ἂν οἱ μνήμονες εἰδέωσιν, τοῦτο | καρτερόν ἐσται. ἣν δέ τις
ὑστερον | ἐπικαλῇ τούτῳ τῷ χρόνῳ τῶν | ὀκτωκαίδεκα μηνῶν, ὅρκον
ἐσται τ|ῷ νεμομένῳ τῇ γ γῆν ἢ τὰ οἰκ[ί]α, ὀρκὸν δὲ τὸς δικαστάς 25

exiles (cf. no. 22), although this is nowhere stated. Salmacis was a town partially merged with Halicarnassus, and represented with it by a common council, though still retaining its own officials. Halicarnassus was originally Doric, but had already become Ionic in speech. Many of the proper names are of Carian origin.

8 ff. 'The mnemones or commissioners are not to transfer lands or houses to the incoming board consisting of Apollonides and his colleagues.' That is, apparently, property which had been in the hands of the commissioners for settlement, or perhaps in sequestration, was now to be turned over to the presumptive owners instead of to the new board, in order to secure an immediate disposal of these matters, even though this might in many cases

be only tentative and subject to further litigation. The phrase used in l. 30 'when A. and P. were commissioners' has reference to future suits, and is not inconsistent with the view that these men constituted the incoming board at the time of the decree. — 16 ff. 'Any one wishing to bring suit must prefer his claim within eighteen months of the time of the decree. The dicasts shall administer the oath (to the one bringing suit) in accordance with the present law. Whatever the commissioners have knowledge of (e.g. through their records) shall be valid.' — 22 ff. 'If one prefers a claim after the prescribed period, the one in possession of the property shall take the oath (that is, he shall have the preference in taking the oath; cf. the use of ὀρκιώτερος in the Gortynian Law-Code).

ἡμί[[ε]κτον δεξαμένους· τὸν δὲ ὄρκον εἶ[[ν]αι παρέοντος τῷ ἐνεστη-
 30 κότος· κ|αρτερὸς δ' εἶναι γῆς καὶ οἰκίων οἵτινες || τὸτ' εἶχον ὅτε
 'Απολλωνίδης καὶ Πανα|μύης ἐμνημόνευον, εἰ μὴ ὕστερο|ν ἀπεπέ-
 ρασαν. τὸν νόμον τοῦτον | ἦν τις θέλῃ συγχέαι ἢ προθῆτα|[ι]
 35 ψῆφον ὥστε μὴ εἶναι τὸν νόμο||ν τοῦτον, τὰ ἐόντα αὐτῷ πεπρή-
 σθω | καὶ τῷπόλλωνος εἶναι ἱερὰ καὶ αὐτὸν φεύγειν αἰεὶ· ἦν δὲ μὴ
 ἦι αὐτῷι ἄξια δέκα στατήρων, αὐτὸν [π]|επρήσθαι ἐπ' ἐξαγωγῇ
 40 καὶ μη[δ]||αμὰ κάθοδον εἶναι ἐς 'Αλικαρνήσσον. 'Αλικαρνασσέων
 δὲ τῶσ συμπαάντων τούτῳι ἐλεύθερον εἶναι, ὅς ἂν ταῦτα μὴ παρα-
 45 βαίνηι, κατό|περ τὰ ὄρκια ἔταμον καὶ ὥς γέγραπται ἐν τῷι 'Απολ-
 λω[νί]ωι, ἐπικαλῆν.

B. Teos. About 475 B.C. SGDI.5632. Hicks 23. Hoffmann III.105.
 Michel 1318. Roberts 142 and pp.336 ff. Ditt.Syll.37,38. Schwyzer 710.

A 'Οστις φάρμακα δηλητήρια ποιοῖ ἐπὶ Τηίοισι|ν τὸ ξυνὸν ἢ
 5 ἐπ' ἰδιώτῃ, κ|ῆνον ἀπόλλυσθαι καὶ α||ὐτὸν καὶ γένος τὸ κένῳ. | ὅστις
 ἐς γῆν τὴν Τηίην κ|ωλύοι σῖτον ἐσάγεσθαι | ἢ τέχνῃ ἢ μηχανῇ ἢ
 10 κατ'ὰ θάλασσαν ἢ κατ' ἥπειρο||ν ἢ ἐσαχθέντα ἀνωθεοίη, κῆ|νον
 ἀπόλλυσθαι καὶ αὐτῶν καὶ γένος τὸ κένῳ.

B [1, 2 fragmentary] ὅστις Τηίων ε[ὐθ]ύνωι | ἢ αἰσυ[μ]νήτῃ - - -
 5 -ηι ἢ || ἐπανισταῖτο τ[ῶ]ι αἰ[συμ]νήτῃ, ἀπόλλυσθαι καὶ | αὐτὸν

The dicasts shall administer the oath, receiving a twelfth of a stater as fee, and the oath shall be taken in the presence of the plaintiff. Those who held the property when Apollonides and Panamyes were commissioners shall be the legal possessors, unless they have disposed of it later.'—ἀπεπέρασαν: ἀποπιπράσκω, a rare compound.—32 ff. 'If any one wishes to annul this law or proposes a vote to this effect, his property shall be sold and dedicated to Apollo, and he himself shall be an exile forever. If his property is not worth ten staters, he himself shall be sold for transportation and never be

allowed to return.'—41 ff. 'Of all the Halicarnassians any one who does not transgress these things such as they have sworn to and as is recorded in the temple of Apollo, shall be at liberty to prefer claims.'—τῶσ συμπαάντων: τῶν συμπαάντων. 96.2.

3. Imprecations against evil-doers.

A 1 ff. Against those who manufacture poisons.—τὸ ξυνόν: adv. acc., as a community.—6 ff. Against those who interfere with the importation of grain.—ἀνωθεοίη: contrasted with ποιοῖ l. 2. See 42.6, 157 b.

B 3 ff. Against those who resist the authority of the magistrates. The εὐθύνος

καὶ γένος τὸ κείνῳ. ὅστις τῷ λοιπῷ αἰσυμνῶν ἐν Τέῳι ἢ γῆι τῇ
 Τη||ίηι [ἀδίκ](ω)ς ἄν(δρ)[α]ς ἀ[ποκ]τ[έ]νει[ε] . . . αρον να [εἰδ]ῶς 10
 προδο[ίη] . . .] τή[ν] πόλ[ιν] καὶ γῆν] τὴν Τηί|ων ἢ τὸ[ς] ἄνδρας
 [ἐν ν]||ήσωι ἢ θα[λάσσηι] τὸ | μετέ[πειτ' ἢ τὸ] ἐν | 'Αρο[ί]ηι περι- 15
 πό[λιον ἢ τὸ] | λοιπῷ προδο[ίη ἢ κιξα]|λλεῦοι ἢ κιξάλλας ὑπο||δέ- 20
 χοιτο ἢ ληίζοιτο ἢ ληιστὰς ὑποδέχοιτο εἰδῶς ἐκ γῆς τῆς Τηίης
 ἢ [θ]|αλάττης φέροντας ἢ [τι κ]|ακὸν βδλεύοι περὶ Τ[ηί]|ων τῷ ξυνῷ 25
 εἰδῶς ἢ π[ρὸς] | 'Ελληνας ἢ πρὸς βαρβάρους, ἀπόλλυσθαι καὶ
 αὐτὸν καὶ γένος τὸ κένῳ. | οἵτινες τιμῶχέοντες || τὴν ἐπαρὴν μὴ ποι- 30
 ήσεα|ν ἐπὶ Δυνάμει καθημένῳ τῶγῶνος 'Ανθεστηρίο|σιν καὶ 'Ηρα-
 κλέοισιν | καὶ Δίοισιν, ἐν τῇπαρῇ|| εἴχεσθαι. ὅς ἂν τὰ(ς) στήλ|ας, 35
 ἐν ἡσιν ἡπαρὴ γέγρ|απται, ἢ κατὰξει ἢ φοιν|ικήια ἐκκόψει ἢ ἀφα-
 νέ|ας ποιήσει, κένον ἀπόλ||λυσθαι καὶ αὐτὸν καὶ γένος [τὸ κένῳ]. 40

4. Chios. V cent. B.C. SGDI.5653. Hoffmann III.80. Michel 1383. Roberts 149 and pp.343 ff. Schwyzer 688.

-ος · ἀπὸ τούτῳ μέχρι [τῆς] | τριόδῳ, ἢ 'ς 'Ερμῶνοσσαν [φ]|έρει, Α
 τρεῖς · ἀπὸ τῆς τριόδῳ ἄ[χ]|ρι 'Ερμωνόσσης ἐς τὴν τριόδ|ον ἕξ · 5
 ἀπὸ τούτῳ μέχρι τῷ | Δηλίῳ τρεῖς · σύνπαντες ὄρ|οι ἐβδομήκοντα
 πέντε. | ὅση τῶν ὄρων τούτων ἔ|σω, πᾶσα Λοφίτις. ἦν τίς τ||ίνα 10
 τῶν ὄρων τούτων | ἢ ἐξέληι ἢ μεθέληι ἢ ἀ|φανέα ποιήσει ἐπ' ἀδι-
 κί|ηι τῆς πόλεως, ἐκατὸν σ|τατηῆρας ὀφειλέτω κᾶτι||μος ἔστω, πρη- 15
 ξάντων δ' ὀ|ροφύλακες · ἦν δὲ μὴ πρή|ξοισιν, αὐτοὶ ὀφειλόντων,

must have been a superior official to the ordinary εὔθυνοι or auditors. The αἰσυμνήτης is often an extraordinary official like the Roman dictator, but possibly a regular magistrate at Teos. — 8 ff. Against unfaithful and treasonable magistrates. The restoration of ll. 8-18 is uncertain. — 29 ff. Against magistrates who fail to pronounce the imprecations. — The τιμῶχοι are probably the regular annual magistrates, like the archons elsewhere. — ποιήσε-αν: ποιήσειαν. 31.—δυνάμει: see 109.2. — καθημένῳ τῶγῶνος κτλ.: 'during the

assembly at the Anthesteria, etc.'— 35 ff. Against those who damage the stele. — κατὰξει etc.: aor. subj. 150, 176.2.

4. Decree fixing the boundaries of a district called Lophitis, followed by provisions for its sale and a list of the purchasers.

For the Lesbian elements in the Chian dialect, see 184 with references. For πρήξοισιν, short-vowel subj. like ποιήσει, see also 150. For πόλεως, see 109.2. βασιλεύς (C 8) is the earliest example of εο = ευ (33).

20 πρηξάντων δ' οἱ πεντεκαίδεκα τὸς ὀροφύλακας · ἥν δὲ μὴ πρήξουσιν, ἐν ἐπαρῇ ἔστων.

B
1 [οἱ π|ε]ντεκα[ίδεκα]|α ἐς βῶλῃ[ν ἐν]|εικάντων [ἐν] | πέντ' ἡμέ-
5 ρη[ι]|σιν · τὸς δὲ κήρυκας διαπέμψαντες ἐς τὰς χώρας κη[ρ]|υσ-
10 σόντων κα|| διὰ τῆς πόλ|εως ἀδηνέως | γεγωνέοντες, ἀποδεκνύ|τες
15 τὴν ἡμέρ|ην, ἥν ἂν λάβω|σιν, καὶ τὸ π|ρήχμα προσκ|ηρυσσόντων, |
20 ὅτι ἂμ μέλλη|| πρήξεσθαι · | καγδικασάν|των τριηκοσ|ίων μὴ 'λάσ-
25 σο|νες ἀνηρίθε|υτοι εὐόντες.

C [ἥν δέ τις τὸς πριαμένος ἀποκλή|η] ἡ δικά[ζεται, τὸς ἀποκλ|η]ι-
ομένος ἡ π[ό]λις δεξαμ[έν]η δικαζέσθω κἂν ὄφληι, [ύ]|περαποδότω ·
5 τῷ δὲ πρια[μ]|ένωι πρήχμα ἔστω μηδέν. [ό]|ς ἂν τὰς πρήσις ἀκρα-
τέα[ς] | ποιῇ, ἐπαράσθω κατ' αὐτ[ό] | ὁ βασιλεός, ἐπὴν τὰς νο-
μ[α]|ίας ἐπαρὰς ποιῇται. ||

10 τὰς γέας καὶ τὰς οἰκί(ε)α[ς] | ἐπρίαντο · τῶν 'Αννικῶ πα[ί]-
δων 'Ικέσιος 'Ηγεπόλιος π|εντακισχειλίων τριηκ[ο]|σίων τεσσ[ερ]α-
15 κόντων, 'Αθ[η]|ναγ[ό]ρ[η]ς 'Η[ροδό]τῳ χειλί[ω]|ν ἐπτακοσίων ·
Θαργελέο[ς] | Φιλοκλῆς Ζηνοδότῳ τὰν [Ε]|υάδησιν δισχειλίων
20 ἐ[π]|τακοσίων, Θεόπροπος κο[ί]|νοπίδης τὰν Καμινῇ χ[ε]|ιλίων
καὶ ὀκτακοσίων [ἐπ]|τά · Κήφιος τὰ ἐμ Μελαίνη[ι] | 'Ακτῇ τρισ-
25 χεῖλίων ἐπτακ[ο]σίων ἐνενηκόντων Βία[ς] || 'Ασιῶ.

D
5 .. ιον | [χ]ειλίων ἐνα|κοσίων · Λεύκ|ιππος Πυθῶ τ|ὴν οἰκίην
10 τ[ῇ]|ν 'Ανδρέος π[ε]|ντακοσίων π|εντηκόντων | δυῶν · 'Ασμιος || Θεό-
15 πομπος 'Α|γυαῖῳ τὰν Οἰ|ωι χειλίων τ|ριηκοσίων δέκων δυῶν · 'Ι|κε-
σίῳ τῷ Φίλ|ωνος Στράτ[ι]ο[ς] Λυσῶ τοῖκ|[ό]πεδον διηκ|[ο]σίων ἐνός.

B 'In the case of a lawsuit (πρήχμα), the Fifteen are to bring it before the council within five days and make public announcement of it in the villages and in the city.'

C 1-8. If any one excludes the purchasers from possession or brings suit against them, the city, taking up the cause of those that are excluded, shall sustain the suit, and, if it loses, reimburse them. The purchaser shall be free

from litigation. Whoever makes the sales invalid, him shall the βασιλεὺς curse, when he makes the customary imprecations.— 10 ff. There purchased lands and houses: from the sons of Annices, Hicesius, son of Hegopolis, for 5340 (staters), Athenagoras, son of Herodotus, for 1700; from Thargeleus, Philocles, son of Zenodotus, the property in Eua-dae for 2700; etc.— 19, 20. κοῖνοπίδης: καὶ Οἰνοπίδης.

5. Erythrae. About 357 B.C. SGDI.5687. Ditt.Syll.168. Hicks 134. Hoffmann III.96. Michel 501. Schwyzer 708.

[Ἐδοξεν] τῇ βουλῇ, στρατηγῶν | γνώμη · Μαύσσωλλο[ν Ἐ]κα-
τ[όμνω | Μολασ]έα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγέ]νετο π[ερὶ] τὴν πόλιν τὴν
Ἐρυ[[θραί]ων, εἶναι εὐεργέτην τῆς | [πόλ]εως καὶ πρόξενον καὶ 5
πολί[[την] · καὶ ἔσπλουν καὶ ἔκπλουν | [καὶ] πολέμῳ καὶ εἰρήνης
ἀσυλε[λ | καὶ] ἀσπονδεῖ, καὶ ἀτέλειαν κα[λ | || πρ]οεδρίην · ταῦτα δὲ 10
εἶναι ἀὐ[τῶι] καὶ ἐκγόνοις. στήσαι δὲ α[ὐ]τῷ κ[αὶ] εἰκόνα χαλκῇν
ἐν τῇ ἀ[γορῇ] καὶ Ἀρτεμισίης εἰκόνα | [λιθί]νην ἐν τῷ Ἀθη-
ναίῳ, καὶ || [στεφ]ανῶσαι Μαύσσωλλον μὲν | [ἐκ δαρ]εικῶν πεντή- 15
κοντα, Ἀρτε[μισίην] δὲ ἐκ τριήκοντα δαρ[εικῶν. γράψ]αι ταῦτα
ἐ(ς) στήλην | καὶ στήσαι ἐς τὸ Ἀθήναιον, || [ἐπιμεληθ]ῆναι [δὲ 20
τοὺς ἐξεταστάς].

Central Ionic

6. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5423. Hoffmann III.30. Michel 1150. Roberts 25. Schwyzer 758.

Νικάνδρῃ μ' ἀνέθεκεν ἑκτηβόλῳ ἰοχεαίρῃ,
Ῥόρῃ Δεινοδίκηῳ τῷ Ναησίῳ, ἔξοχος ἀ(λ)λήδων,
Δεινομένεος δὲ κασιγνέτῃ, | Φηράησῳ δ' ἄλοχός ν[ύν].

7. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5421. Hoffmann III.33. Roberts 27. Schwyzer 760.

[τ]ῷ ἀφ' αὐτοῦ λίθῳ ἐμὶ ἀνδριὰς καὶ τὸ σφέλας.

5. Decree in honor of Maussolus, the satrap of Caria, to whose memory the famous Mausoleum was erected by his widow Artemisia. — 15 ff. See 136.9.

6. Inscribed on an archaic statue of Artemis found at Delos. Θ is used as *h* and *he*, and for *η* from *ā*, but not for original *η*. See 4.6, 8 a. In Δεινοδίκηῳ and ἀ(λ)λήδων the endings, as the meter shows, have the value of one syllable, like *ew* in Homer. See 41.4. The character which appears before *σ* in Ναησίῳ etc. is □, probably only a differentiated form of Θ, though some take it

as a sign for *ξ* and transcribe Ναξσίῳ etc.

7. On the base of a colossal statue of Apollo at Delos, dedicated by Naxians. *I am of the same stone, statue and pedestal.* For ἀφ' αὐτοῦ see 32.

8. Burial law directed against extravagance in the funeral rites, like those enacted at Athens under Solon, and at Sparta under Lycurgus.

With two exceptions (θάνηι, διαφαν-θῆι) Η is used only for the *η* from *ā* (or from *ea*, as ἐπήν, θύη). See 4.6, 8 a.

8. Iulis in Ceos. Last quarter V cent. B.C. IG.XII.v.i.593. SGDI. 5898. Ditt.Syll.1218. Hoffmann III.42. Inscr.Jurid.I,pp.10 ff. Michel 398. Schwyzer 766. Ziehen, *Leges Sacrae* 93.

Οἶδε νό[μ]οι περὶ τῶγ καταφθιμ[έ]νω[ν. κατὰ | τ]άδε θά[πτ]εν
 τὸν θανόντα· ἐν ἑματίο[ις τρι]σι λευκοῖς, στρώματι καὶ ἐνδύματι
 5 [καὶ | ἐ]πιβλέματι, ἐξῆναι δὲ καὶ ἐν ἐλάσ[σ]οσ[ι, μ|ἐ] πλέονος ἀξί-
 οῖς τοῖς τρισὶ ἑκατὸν δρ[α|χ]μέων. ἐχφέρῃν δὲ ἐγ κλίνῃ σφηνό-
 πο[δ]ι [κ]αὶ μὲ καλύπτῃν, τὰ δ' ὀλ[ο]σχερ[έ]α τοῖς ἑματ[ι]οῖς.
 φέρῃν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]ὲ [πλέον] | τριῶν χῶν καὶ ἔλαιον
 10 μὲ πλέο[ν] ἐνό[ς, τὰ δὲ || ἀ]γγεῖα ἀποφέρεισθαι. τὸν θανό[ν]τα
 [φέρῃν | κ]ατακεκαλυμμένον σιωπῇ μέχρι [ἐπὶ τὸ | σ]ῆμα. προ-
 σφαγίωι [χ]ρῆσθαι κατὰ τὰ π[άτρι]α. τῇγ κλίνῃ ἀπὸ το[ῦ] σῆ-
 [μ]ατο[ς] καὶ τ[ὰ] σ[τρώ]ματα ἐσφέρῃν ἐνδόσε. τῇ δὲ ὑστεραί[ῃ
 15 ἀ]π[ο]ραίνῃ τὴν οἰκίην ἐλεύθερον θαλά[σση]ι πρῶτον, ἔπειτα δ[ὲ]
 ὑσώπῳ ο[ἰκ]έτη[ν ἐμβ]ά[ντα]· ἐπὴν δὲ διαρανθῇ, καθαρὴν εἶναι τὴν
 οἰκίην καὶ θύῃ θύῃν ἐφί[στι]α. τὰς γυναῖκας τὰς [ἰ]ούσ[α]ς [ἐ]πὶ
 20 τὸ κῆδ[ος] | ἀπιέναι προτέρας τῶν (αν)άνδρων ἀπὸ [τοῦ] || σήματος.
 ἐπὶ τῷ θανόντι τριηκόστ[ια μὲ | π]οιῆν. μὲ ὑποτιθέναι κύλικα ὑπὸ
 τῇγ [κλί]νῃν μεδὲ τὸ ὕδωρ ἐκχῆν μεδὲ τὰ καλλύ[σμη]α φέρῃν
 ἐπὶ τὸ σῆμα. ὅπου ἂν θάνῃ, ἐπὴν [ἐ]ξενιχθῇ, μὲ ἰέναι γυναῖκας
 25 π[ρὸ]ς τ[ὴν οἰ]κίην ἄλλας ἢ τὰς μαινομένας· μια[ίνεσθ]αι δὲ μη-
 τέρα καὶ γυναῖκα καὶ ἀδε[λφεὰς κ|α]ὶ θυγατέρας· πρὸς δὲ ταύταις
 μὲ π[λέον] π[έ]ντε γυναικῶν, παῖδας δὲ τ[ῶν θ]υγ[ατρῶν κ|ἀ]νεψιῶν,

3. στρώματι κτλ.: 'a cloth under-
 neath the corpse, one wrapped about
 it, and one over it.'—7. μὲ καλύπτῃν
 κτλ.: they are not to use a special cov-
 ering for the bier, but cover all, the
 bier and the corpse, with the cloths
 before mentioned.—9. χῶν: see 112.6.
 —12. προσφαγίωι κτλ.: 'they are to
 perform the sacrifice according to the
 ancestral custom.' By the law of Solon
 the sacrifice of an ox was forbidden.
 —13 f. The bier and the coverings,
 like the vessels (l. 10), are to be brought

home, instead of being left at the tomb.
 —15 f. 'The house is to be purified
 first with sea-water by a free man, then
 with hyssop by a slave.' But the resto-
 ration ο[ἰκ]έτη[ν ἐμβ]ά[ντα] is uncertain.
 —20. At Athens ceremonies in honor
 of the dead were performed on the
 third, ninth, and thirtieth days. The
 last are expressly forbidden here.—
 21. Directed against certain supersti-
 tious practices, the significance of which
 is not clear.—27. ταύταις: dat. in -αις
 due to Attic influence.

ἄλλον δὲ μ[ε]δένα. τοὺς μια[ινομέ]λλους] λουσαμένου[ς] - - - - - 30
 - - - - - | [ὔδατ]ος [χ]ύσι κα[θαρ]οὺς εἶναι εω - - - - - .

West Ionic (Euboean)

9. VII cent. B.C. SGDI.5292. Rev.Arch.1902 I,41 ff.

Πύ(ρ)ρος μ' ἐποίεσεν Ἀγασιλῆφ̄.

10. Cumae in Italy. VI cent. B.C. IG.XIV.865. SGDI.5267. Hoffmann III.6. Roberts 173. Schwyzer 786.

Ταταίῃς ἐμὶ λέρυθος · ἡὸς δ' ἄν με κλέφσ|ει, θυφλὸς ἔσται.

11. Cumae in Italy. VI cent. B.C. IG.XIV.871. SGDI.5269. Hoffmann III.4. Roberts 177 a. Schwyzer 791.

ἡνὺ τῇ κλίνῃ τούτῃ Λένος ἡνὺ.

12. Amphipolis. 357 B.C. SGDI.5282. Ditt.Syll.194. Hicks 125. Hoffmann III.14. Michel 324. Schwyzer 799.

Ἐδοξεν τῷ δήμῳ · Φί|λωνα καὶ Στρατοκλέ|α φεόγειν Ἀμφίπο-
 λι|ν καὶ τῇ γ γῆν τὴν Ἀμφ|πολιτέων ἀειφυγί|ην καὶ αὐτὸς καὶ τὸς | 5
 παῖδας, καὶ ἡμ πὼ ἀλί|σκωνται, πάσχειν αὐτὸς ὡς πολεμίδος καὶ ||
 νηποινεὶ τεθνάναι, | τὰ δὲ χρήματ' αὐτῶν δημόσια εἶναι, τὸ δ' ἐπ|ιδέ- 10
 κατον ἱρὸν τῷ Ἀ|πόλλωνος καὶ τῷ Στρ|υμόνος. τὸς δὲ προστ|άτας 15
 ἀναγράψαι αὐτὸς ἐ(ς) στήλην λιθίνην. | ἦν δέ τις τὸ ψήφισμα | ἀνα-
 ψηφίζει ἢ καταδ|έχεται τούτῳ τέχν|ῃ ἢ μηχανῇ ὅτεωιδόν, τὰ χρή- 20
 ματ' αὐτῷ δημόσια ἔστω καὶ αὐτὸς φεογέτω Ἀμφίπολιν | ἀειφυγίην.

9. On a lecythus, now in the Boston Museum of Fine Arts, the provenance of which is not stated. Probably manufactured in Boeotia by a Chalcidian potter, or at least inscribed in the Chalcidian dialect. Note the retention of intervocalic *φ* in the proper name Ἀγασιλῆφ̄ (which later became Ἀγασίλεω), though not in ἐποίεσεν.

11. In this niche of the tomb rests Lenos. — τούτῃ: see 124. — ἡνὺ: ὑπεστί.

12. When Philip captured Amphipolis in 347 B.C., he caused the banish-

ment of his opponents. Cf. Diod.16.8. Among this number were the two men against whom this decree was enacted, one of them, Stratocles, being known as one of the two envoys who were sent to Athens for aid. Cf. Dem.Olynth. 1.8. Amphipolis was a colony of Athens, but the population was mixed. Cf. Thuc.4.102 ff. At this time evidently the Chalcidian element predominated.

8. φεόγειν: cf. φεογέτω, l.24. These are the only West Ion. examples of *eo=eu* (33). — 19. ἀναψηφίζει: *ei* for *ηi*, 39 a.

13. Eretria. (A) End of V cent. B.C., (B) middle of IV cent. B.C. SGDI.5308. Ditt.Syll.105,106. Hoffmann III.19. Michel 341. Schwyzer 804.

A Θεοί. | Ἔδοξεν τεῖ βουλῇ Ἡγέλοχον | τὸν Ταραντῖνον πρόξενον
 5 εἶναι καὶ εὐεργέτην καὶ αὐτὸν || κ[α]ὶ παῖδας καὶ σίτηριν εἶνα | καὶ
 αὐτῶι καὶ παιρὶν, ὅταν ἐ[π]ιδημέωριν, καὶ ἀτελέην καὶ | προεδρίην
 10 ἐς τοὺς ἀγῶνας ὡς σ|υνελευθερώραντι τῇ πόλιν || ἀπ' Ἀθηναίων.

B Ἔδοξεν τεῖ βουλευῇ καὶ τοῖ δήμοι | Ἡράκλειτον τὸν Ταραντῖνον |
 5 πρόξενον εἶναι Ἐρετριῶν αὐτὸν καὶ ἐκγόνους, εἶναι δὲ αὐτοῖ || προ-
 εδρίην καὶ σίτηριν καὶ αὐτοῖ καὶ παιρὶν, ὅσον ἂν χρόνον | ἐπιδημέω-
 ριν, καὶ τὰ ἄλλα, καθάπερ τοῖς ἄλλοις προξένοις.

14. Oropus. 411-402, or 386-377 B.C. IG.VII.235. SGDI.5339. Ditt. Syll.1004. Hoffmann III.25. Michel 698. Schwyzer 811. Ziehen, Leg.S.65.

Θεοί. | Τὸν ἱερέα τοῦ Ἀμφιαράου φοιτᾶν εἰς τὸ ἱερόν, ἐπειδὰν
 χειμῶν παρέλθῃ, μέχρι ἀρότου ὥρης μὴ πλέον διαλείποντα ἢ τρεῖς
 5 ἡμέρας καὶ || μένειν ἐν τοῖ ἱεροῖ μὴ ἔλαττον ἢ δέκα ἡμέρας τοῦ
 μηνὸς ἐκ[ά]στῳ. καὶ ἐπαναγκάζειν τὸν ὑεωκόρον τοῦ τε ἱεροῦ ἐπι-
 μελεῖσθαι κατὰ τὸν νόμον καὶ τῶν ἀφικνεμένων εἰς τὸ ἱερόν. |
 10 ἂν δέ τις ἀδικεῖ ἐν τοῖ ἱεροῖ ἢ ξένος ἢ δημότης, ζημιούτω ὁ ἱερεὺς

13. This and no. 14 are in the Eretrian variety of Euboean, for which see 187 (60.3).

A. Ships of Tarentum formed part of the Peloponnesian fleet which defeated the Athenians off Eretria in 411 B.C. and so led to the Athenian loss of Eretria. Cf. Thuc. 8.91, 95. It is in gratitude for this that Hegelochus of Tarentum and his sons are honored in this decree.

B. This decree is later than A, but was inscribed on the same stone, because both recipients of honor are from Tarentum, and possibly relatives.

14. Regulations of the temple of Amphiaras at Oropus. Oropus seems to have been an Eretrian possession before it passed into the hands of the Thebans in the sixth century, and preserved the Eretrian dialect throughout

the Boeotian and the subsequent Athenian domination. But from the end of the fourth century the inscriptions are in Attic.

1 ff. The priest evidently passed the winters in the town, leaving the temple entirely in the charge of the custodian. But with the end of winter, when visitors became more frequent, he was expected to go to the temple regularly, never missing more than three days at a time and remaining there at least ten days each month. He was to see to it that the custodian took proper care of the temple and its visitors.—9 ff. 'If any one commits sacrilege in the temple, the priest shall have the right to impose a fine up to the sum of five drachmas and take pledges of the one penalized. If such a one offers the

μέχρι πέντε δραχμέων | κυρίως καὶ ἐνέχυρα λαμβανέτω τοῦ ἐζημιω-
 μένου· ἂν δ' ἐκτίνει τὸ ἀργύριον, παρεόντος τῷ | ἱερέος ἐμβαλέτω
 εἰς τὸν θησαυρόν. δικάζειν δὲ τὸν ἱερέα, ἂν τις ἰδίει ἀδικηθεῖ ἢ τῶν
 ξέλλων ἢ τῶν δημοτέων ἐν τοῖ ἱεροῖ, μέχρι τριῶν | δραχμέων, τὰ δὲ 15
 μέζονα, ἥχοι ἐκάστοις αἱ δίκαι ἐν τοῖς νόμοις εἰρήται, ἐντῶθα γινέ-
 σθων. | προσκαλεῖσθαι δὲ καὶ αὐθημερὸν περὶ τῶν ἐν τοῖ ἱεροῖ ἀδι-
 κίων· ἂν δὲ ὁ ἀντίδικος μὴ συνεχῶρει, εἰς τὴν ὑστέρην ἢ δίκη 20
 τελείσθω. ἐπαρχὴν δὲ διδοῦν τὸμ μέλλοντα θεραπεύεσθαι ὑπὸ
 τοῦ θεοῦ μὴ ἔλαττον ἐννε' ὀβολοὺς δοκίμου ἀργυρίου καὶ ἐμβάλλειν
 εἰς τὸν θησαυρὸν παρεόντος τοῦ νεωκόρου - - - - - ||
 - - - - - κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπὶ τὸν βωμὸν ἐπιτιθεῖν, 25
 ὅταν παρεῖ, τὸν ἱερέα, | ὅταν δὲ μὴ παρεῖ, τὸν θύοντα, καὶ τεῖ θυσίει
 αὐτὸν ἑαυτοῖ κατεύχεσθαι ἕκαστον, τῶν δὲ δημορίων τὸν ἱερέα. τῶν
 δὲ θυομένων ἐν τοῖ ἱεροῖ πάντων τὸ δέρμα - - - - -. θύειν δὲ 30
 ἐξεῖν ἅπαν ὅτι ἂν βόληται ἕκαστος· τῶν δὲ κρεῶν μὴ εἶναι ἐκφο-
 ρὴν ἔξω τοῦ τεμένεος. τοῖ δὲ | ἱερεῖ διδοῦν τὸς θύοντας ἀπὸ τοῦ

money, he must deposit it in the treasury in the presence of the priest. If any one suffers a private wrong in the temple, the priest shall decide matters of no more than three drachmas, but the more important cases shall be tried before the proper courts. The summons for wrongs done in the temple shall be made on the same day, but if the opponent does not agree, the case may go over till the next day.'—16. ἐκάστοις: for the several offenses.—17. εἰρήται: see 43.—ἐντῶθα: see 34a, 124.—19. ἀδικίων: ἀδίκιον = ἀδικημα.—21 ff. 'The one who is to be treated by the god shall pay a fee of not less than nine obols of current money (no bad coin was to be palmed off) and put it in the treasury in the presence of the custodian.'—ἐννε' ὀβολούς is crowded into a space where a shorter word had been erased, presumably δραχμήν. Since the law was first

inscribed, the amount of the fee had been raised, and at the same time another provision, which followed after νεωκόρου in l. 24, had been abrogated and erased.—25 ff. 'The priest shall make the prayers and place the victims on the altar, if he is present, but, if he is not present, the one who gives the offering. At the festival each shall make his own prayer, but the priest shall make the prayers for the sacrifices in behalf of the state, and he shall receive the skin of all the victims.'—30 ff. θύειν δὲ ἐξεῖν κτλ.: there was no restriction as to the kind of victims to be offered, such as is often made in temple regulations, but in any case the flesh was not to be carried off.—31. βόληται: so, not βόληται (βούληται), for an Eretrian inscription of later date, which never has ο = ου, reads βόληται, βολόμενον.—32 ff. τοῖ δὲ ἱερεῖ κτλ.: 'the priest is to have the shoulder of each

- 35 *ιερήου ἐκ|άστῳ τὸν ὦμον, πλὴν ὅταν ἡ ἐορτὴ εἴ· τότε δὲ ἀπ||ὸ τῶν
δημορίων λαμβανέτω ὦμον ἀφ' ἐκάστου | τοῦ ιερήου. ἐγκαθεύδειν
δὲ τὸν δειόμενον|ν - - - - - | ναυ - -
- - - - - πειθόμενον τοῖς νόμοις. τὸ ὄνομα τοῦ*
40 *ἐγκαθεύδου||τος, ὅταν ἐμβάλλει τὸ ἀργύριον, γράφεσθαι τ|ὸν νεωκό-
ρον καὶ αὐτοῦ καὶ τῆς πόλεως καὶ ἐκ|τιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν
πετεύροι σ|κοπεῖν τοῖ βολομένοι. ἐν δὲ τοῖ κοιμητηρίοι|ι καθεύδειν*
45 *χωρὶς μὲν τῶς ἄνδρας, χωρὶς || δὲ τὰς γυναῖκας, τοὺς μὲν ἄνδρας ἐν
τοῖ πρὸ ἡ|ὸς τοῦ βωμοῦ, τὰς δὲ γυναῖκας ἐν τοῖ πρὸ ἡεσπέ|[ρης ...
..... τὸ κοιμ]ητήριον τοὺς ἐν|[καθεύδοντας*

Arcadian

15. VI or early V cent. B.C. IG.V.ii.554. SGDI.373. Ditt.Syll.1034. Roberts 237 a. Schwyzer 676.

Καμὸ ὑνέθυσε ταῖ Κόρραι.

16. Mantinea. V cent. B.C. IG.V.ii.262. Schwyzer 661. Buck, Class. Phil.XX,136 ff. For *ν*, which is transcribed *σ*, see 4.4.

- 10 *[φδ]φλέασι οἶδε ἰν' Ἀλέαν· | [ll. 2-9 proper names] || Ἄδραντος, |
'Ἀντιλαῖδας, | Βῶθις, | Ηέσκλαρος (or *ἡὲς κλάρος* ?), | Θέμανδρος. |*
15 *ὁσέοι ἂν χρῆστέριον κακρίνῃ || ἔ γνῶσῃαι κακριθέῃ τῶν χρῆμά-*

victim, except when there is a festival, and then only from the victims offered for the state.'—33. *ιερήου*: *ιερήιον*. 37, 38. —36. *δειόμενον*: *δεόμενον*. 9.1. —39 ff. 'The custodian is to inscribe the name of each one who consults the oracle, when he has paid his money, and place it on a tablet in the shrine so that any one who wishes may see it.'—*ἐγκαθεύδοντας*: as elsewhere, those wishing to consult the oracle went to sleep in a room of the temple assigned for this purpose (see following), and received the oracle in a dream.—43 ff. *ἐν δὲ τοῖ κοιμητηρίοι κτλ.*: 'the men and women are to lie in separate places, the men to the east of the altar,

the women to the west.'—46. *ἡὲς*: see 41.4 b. —*ἡεσπέ[ρης]*: *ἡε* designated by *Η*, as in no. 6.

15. Dedication inscribed on a bronze cymbal, which, according to the more probable of two varying reports, was found near the modern Dimitzana in Arcadia. Formerly read *Κάμου ἐθυσε κτλ.* and ascribed to Thessalian, later as *Καμὸ ὑν ἐθυσε*. But the use of *ὑνέθυσε* = *ἀνέθηκε* is confirmed by a later dedication reading *Φαυλέας ἀνέθυσε τοῖ Πανί*, in which the earlier *ὑν* (6, 22) is replaced by *ἀν*.

16. Judgment against certain persons guilty of sacrilege toward Athena Alea, whose temple had been made the

τῶν, | πὲ τοῖς φοικιάται(ς) τὰς θεῶ ἔναι, καὶ φοικίας δάσασσθαι τὰς
 ἄν ὄδ' ἐά(σ)σας. | εἰ τοῖς ροφλέκοσι ἐπὶ τοῖδ' ἐδικάσαμε[ν], |
 ἃ τε θεὸς καὶ οἱ δικασσταί, ἀπυσεδομίν[ος] || τῶν χρῆμάτων τὸ 20
 λάχος, ἀπεχομίνος | κατὸρρέντερον γένος ἔναι | ἅματα πάντα ἀπὸ
 τοῖ ἱεροῖ, ἴλαον ἔναι. | εἰ δ' ἄλλα σις ἔατοι κατὸννυ, ἰνμενφές
 ἔναι. | Εὐχῶλα [δ'] ἄδε ἔ[σ]ετοι τοῖ ἀ[πεχομίνοι] · || εἴ σις ἰν το(ῖ) 25
 ἱεροῖ τῶν τότε[ε ἀπυθανόντων] | φονές ἐστι, εἴσ' αὐτός εἴσε[ε] [τῶν ἐσγόν-
 νων] | σις κατὸρρέντερον, εἴσε τ[ὸν ἀνδρῶν] | εἴσε τὰς φαρθένῳ, ἰνμεν-
 φ[ές ἔναι κα] | τὸ χρῆστέριον · εἰ δὲ μὲ, ἴλαον ἔναι. || εἰ (Θ)έμανδρος 30
 φονές ἐσστ[ι εἴσε] | τῶν ἀνδρῶν εἴσε τὰς φαρθέν[ῳ] | τῶν τότε ἀπυ-
 θανόντων ἰν [τοῖ ἱεροῖ] | καὶ μὲ προσσθαγενές τῷ φέρ[γῳ] | τῷ

scene of a bloody fray. Most of the difficulties in the reading and interpretation have been cleared up, but some points are still uncertain.

1. *The following have been condemned to pay a penalty to the temple of Alea.* Cf., with the aorist, *ἡκοτὸν δαρχμαὶ ὀφλέν ἰν δάμον*, no. 17.4, and for the whole episode, Att. *οἶδε ὤφλον Δηλίων ἀσεβείας* - - - - , τὸ τίμημα τὸ ἐπιγεγραμμένον καὶ ἀειφυγία, *ὅτι ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος τοῦ Δηλίου ἦγον τοὺς Ἀμφικτύονας καὶ Ἑτυπτον*. IG.II.814 p.281. — 13. Possibly *ἡς κλάρος* = *ἐξ κλήρους*, six lots, as the object of *ροφλέασι*. The letters are written in the space to the right of the column of names. Cf. the detached position of *τίμημα* etc. in the passage quoted above. — 14 ff. *In the case of any one whom the oracle has condemned or who by judicial process has been condemned to forfeit his property, this together with the serfs shall belong to the goddess, and the houses which he may possess here (?) shall be distributed (i. e. confiscated and disposed of).* — 15. *γνῶσῃα*: Att. *γνῶσις* in its legal sense. — 17. *τὰς ἄν ὄδ' ἐάσας*: *ἄν* with partic., Smyth 1846 b,

Kühner-Gerth I, 242. Some read *ἀνὸδ'*, above, with various interpretations of its significance here. — 18 ff. *Inasmuch as we, the goddess and the judges, have passed judgment upon the guilty parties as follows, namely that, having given up their inheritance, they shall forever be excluded from the temple, in the male line, it shall be well (propitious). But if any one permits anything else, contrary to these things, it shall be impious.* — 22. *κατὸρρέντερον*: κατὰ τὸ ἀρρέντερον. 94.1. — 22. *ἅματα πάντα*: a formulaic expression, Hom. *ἤματα πάντα*, retained here in the imprecation, although *ἀμέρα* is the ordinary prose word for *day* in Arcadian as elsewhere (cf. no. 17). Similarly *νόμος ἱερὸς ἰν ἅματα πάντα* in a Tegean inscription. — 24 ff. *The following shall be the imprecation upon the (one excluded?). If any one (present) in the temple is a murderer of those who perished at that time, either himself or any one of his descendants in the male line (that is, if any one of these is present in the temple), (a murderer) of either the men or the maiden, it shall be impious in the eyes of the oracle; if not, it shall be*

35 τότε ἔο[ν]τος, ἱνμονφον θε[ναι]. || εἰ δὲ προσσ(θ)αγενῆς τῷ φέργ[ῳ], |
κὰς μὲ φονῆς, ἱλαον εἶναι.

17. Tegea. Early IV cent. B.C. IG.V.ii.3. Hoffmann I.29. Michel 695. Schwyzler 654. Ziehen, *Leges Sacrae* 62. Alphabet transitional; E = ē, O = ō, H = h; Ion. Ξ = ξ, Χ = χ.

Τὸν hierēn πέντε καὶ εἴκοσι οἷς νέμεν καὶ ζεύγοι καὶ αἶγα· εἰ
δ' ἂν καταλλάσσῃ, ἱνφορβισμόν εἶναι· τὸν hieromnāmona ἱνφορβίεν·
εἰ δ' ἂν λευτον μὲ ἱνφορβίῃ, hekoτὸν darxmas ὀφλὲν ἱν δᾶμον καὶ
5 κάταρφον εἶναι.— Τὸν hierothūtan νέμεν ἱν Ἀλέαι ὅτι ἂν ἀσκῆθῃς

propitious. If Themander is a murderer of either the men or the maiden who perished at that time in the temple, and not (merely, as he claims) a spectator (?) of the deed of violence which took place then, he shall be held impious; but if (merely) a spectator (?) of the deed, and not a murderer, it shall be propitious.

17. Regulations of the temple of Athena Alea. The first five paragraphs, ll. 1-20, deal with the rights of pasturage in Alea, the district in which the temple was situated and which was included in the temple property. The temple officials mentioned are the *hieromnemon*, the chief administrator of the affairs of the temple (also, in the plural, the board of administrators), the *priest*, and the *hierothytes*, a minor official charged with the technical details of the sacrifice, though in some places this title came to be one of high rank. The Fifty and the Three Hundred were, doubtless, civic bodies.

The critical and difficult words are *ἱνφορβίεν*, *ἱνφορβισμόν*, plainly connected with *φέρβω* feed, *φορβή* fodder, *φορβεία* halter. Starting from the derived meaning seen in *φορβεία*, one

may translate tie up, seize, but in ll. 14-15 the seizure of small animals, contrasted with a tax of a drachma for large animals, seems extreme, especially in connection with ll. 18-19. The interpretation impose a pasture tax is on the whole more satisfactory, though by this too the expression in ll. 14-15 is strange, by apparent lack of contrast. One must assume that the pasture tax was a fixed and merely nominal sum, and that the tax of one drachma for the larger animals was in excess of this. Hesychius has *ἐμφόρβιον· τελώνημα*, which is parallel to *ἐνοίκιον house-rent*, *ἐλλιμένιον harbor-dues*, etc. From this would be derived *ἱνφορβίεν* impose a pasture tax, and from this again, as if from *-ίζω*, *ἱνφορβισμός* the imposition of a pasture tax. Cf. Solmsen, *K.Z.* XXXIV, 437 ff.

2. εἰ δ' ἂν καταλλάσσῃ: if he acts otherwise (*καταλλάσσω* intrans.), that is goes beyond the number allowed. — 3. λευτον: probably an adv. *λευτόν*, or a part. *λευτόν*, meaning *willingly, intentionally*, but there is no certain etymon. — 5 ff. τὸν hierothūtan κτλ.: the hierothytes may pasture in Alea animals without blemish (and so suitable for the sacrifice), but

ἔ· τὰ δ' ἀνασκῆθέα ἰνφορβίεν· μεδ' ἐσπεράσα|ι παρ ἄν λέγῃ ἱερο-
 θυτές· εἰ δ' ἄν ἐσπεράσῃ, δυόδεκ|ο δαρχμὰς ὀφλὲν ἰν δᾶμον.— Τὰς
 τριπαναγόρσιος τ|ὰς ὑστέρας τρὶς ἀμέρας νέμεν ὅτι ἡὰν βόλῃτοι ὅς ||
 μὲ ἰν τοῖ περιχόροι· εἰ δ' ἄν ἰν τοῖ περιχόροι, ἰνφο|ρβίεν.— Ἴν 10
 Ἀλέαι μὲ νέμεν μέτε ξένον μέτε φαστὸν | εἰ μὲ ἐπὶ θοίαναν ἡίκοντα·
 τοῖ δὲ ξένοι καταγομέν|οι ἐξῆναι ἀμέραν καὶ νύκτα νέμεν ἐπιζύγιον·
 εἰ δ' | ἄν παρ τάνυ νέμῃ, τὸ μὲν μέζον πρόβατον δαρχμὰν ὀ|φλὲν, 15
 τὸ δὲ μείον ἰνφορβίεν.— Τὰ ἱερὰ πρόβατα μὲ | νέμεν ἰν Ἀλέαι
 πλὸς ἀμέρας καὶ νυκτός, εἰκ ἄν διε|λαυνόμενα τύχῃ· εἰ δ' ἄν νέμῃ,
 δαρχμὰν ὀφλὲν τὸ πρόβατον φέκαστον τὸ μέζον, τὸν δὲ μειόνων
 προβάτῳ ὀδελὸν φέκαστον, τᾶν συὸν δαρχμὰν φεκάσταυ, ε[ἰ] || μὲ 20
 παρῆταξαμένος τὸς πεντέκοντα ἔ τὸς τριακα|σίος.— Εἰκ ἐπὶ δῶμα
 πῦρ ἐποίσῃ, δυόδεκο δαρχμὰς | ὀφλὲν, τὸ μὲν ἔμισυ ταῖ θεοῖ, τὸ
 δ' ἔμισυ τοῖς ἱερο|μνάμονσι.— Εἰκ ἄν παραμαξεύῃ θύσθεν τὰς
 κελε[ύθ]|ῳ τὰς κακειμέναν κατ Ἀλέαν, τρὶς ὀδελὸς ὀφλὲν [ἄν] || τὶ 25
 φεκάσταυ, τὸ μὲν ἡέμισυ ταῖ θεοῖ, τὸ δ' ἔμισυ [υ τοῖ]|ς ἱερομνάμονσι.
 — Ταῖ παναγόρσι τὸς ἱερ[ομνάμ]|ονας ἀρτύεν τὰ ἰν ταῖς ἰνπολαῖς
 πάντα τ[α—τ]ὸς δαμιοργὸς τὸν κόπρον τὸν ἀπυδόσμ[ιον
 ἐξάγειν] ταῖ ἡεβδόμαι τῷ Λεσχανασίῳ μῆνός· [εἰ δὲ μὲ, δαρχ|μὰ]ν 30
 ὀφλὲν.— Τὸν Παναγόρσιον μῆνα [31–35 only a few words left.]

for those not unblemished (and so suitable only for personal use) one shall impose a pasture tax. He shall not go beyond what he declares in his function of hierothytes. That is, his official statement as to the condition of the animals is final.—7. παρ ἄν: παρ ἄ (ἄ) ἄν. 58 a.—ἱεροθυτές: ἱεροθυτέων. 78, 157. 9. ἡὰν: ἄν. 58 d.—ὅς μὲ: used like ὅσον μὲ.—20. Unless the Fifty or the Three Hundred approve. Acc. abs. construction. 173.—21. δῶμα: temple.—ἐποίσῃ: aor. subj. to fut. οἴσω, cf. Hom. οἰσέμεναι, Hdt. ἀνοῖσαι. For absence of ἄν see 174.—23 ff. Meaning

uncertain, but probably If one drives in a wagon outside of the high road leading through Alea, one shall pay a fine of three obols for each (wagon), etc.—θύσθεν: adv. from *θύρ-σθεν = θύραζε, ἔξωθεν. 133.1.—κακειμέναν: κατακειμένης. 95.—26 ff. The officials are to make all arrangements for the market, which was held at ancient festivals as at our modern fairs. Cf. Ditt.Syll. 736.99 ff.—28. ἀπυδόσμ[ιον]: adjective derived from a now quotable ἀπυδοσμός, payment (no. 18*) = ἀπόδοσις (164.4), but here probably meaning for sale.

18. Tegea. IV cent. B.C. IG.V.ii.6. SGDI.1222. Hoffmann I.30. Michel 585. Schwyzler 656. Kalén, *Strena phil.* Upsal. 1922, 187 ff.

πε - - - - - φι . λο . | εἰκ ἄν τι γίνητο τοῖς ἐργόνοις
τοῖς ἐν τοῖς αὐτοῖς | ἔργοις, ὅσα περὶ τὸ ἔργον· ἀπυέσθω δὲ ὁ ἀδική-
π μενος | τὸν ἀδικέντα ἐν ἀμέραις τρισὶ ἀπὸ ταῖς ἂν τὸ ἀδί||κημα γένη-
τοι, ὕστερον δὲ μή· καὶ ὅτι ἂν κρίνωνσι | οἱ ἐσδοτῆρες, κύριον ἔστω.
— Εἰ δὲ πόλεμος δια|κωλύσει τι τῶν ἔργων τῶν ἐσδοθέντων ἢ τῶν |
ἡργασμένων τι φθέραι, οἱ τριακάσιοι διαγνόντω | τί δεῖ γίνεσθαι·
III οἱ δὲ στραταγοὶ πόσοδομ ποέντω, || εἰκ ἂν δέατοί σφεις πόλεμος
ἦναι ὁ κωλύων ἢ ἐφθορκῶς τὰ ἔργα, λαφυροπωλίου ἐόντος κατὰ
τῆς | πόλιος. εἰ δὲ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς | ἔργοις, ὁ
δὲ πόλεμος διακωλύει, ἀπυδόας [τ]ὸ ἀργύριον, | τὸ ἂν λελαβηκῶς
15 τυγχάνη, ἀφεώσθω τῷ ἔργῳ, || εἰκ ἂν κελεύωνσι οἱ ἐσδοτῆρες.—
Εἰ δ' ἄ[ν] τις ἐπι|συνίσταται ταῖς ἐσδόσεσι τῶν ἔργων ἢ λυμαίνη|τοι
κατ' εἰ δὲ τινα τρόπον φθέρων, ζαμιόντω | οἱ ἐσδοτῆρες, ὅσαι ἂν
δέατοί σφεις ζαμίαι, καὶ | ἀγκαρυσ[σόν]τω ἐν ἐπὶ κρισίν καὶ ἰνα-
20 γόντω || ἐν δικαστήριον τὸ γινόμενον τοῖς πλήθι τῆς | ζαμίαν.—
Μὴ ἐξέστω δὲ μηδὲ κοινᾶνας γενέσθαι | πλεόν ἢ δύο ἐπὶ μη-
δενὶ τῶν ἔργων· εἰ δὲ μή, ὀφλέτω | ἕκαστος πεντήκοντα δαρχμάς,

18. Regulations governing building-contracts.

1 ff. —, if any trouble arises between the contractors on the same work, as regards the work. —4. ἀπὸ ταῖς: from the time when, relative use of the article, as in l. 14 etc. See 126. —6 ff. If war shall interrupt any of the works contracted for, or should destroy any of those completed. Note the change of mood. —9 ff. The generals shall furnish revenue (to meet the damages suffered by the contractors), if it seems to them that it is war that is hindering or has destroyed the works, from a sale of booty against the city's account. —12 ff. But if any one who has made a contract has not begun on the works and war interrupts, he shall return

whatever money he may have received and withdraw from the work, if those giving out the contracts so order. —15 ff. If any one makes opposition to the allotments of the works or does an injury in any way, etc. —κατ' εἰ δὲ τινα: εἰ δὲ τις, detached from verbal phrases, has come to be used independently in the sense of a simple indefinite, as is sometimes εἰ τις in Attic (e.g. Thuc. 7.21.5). Cf. κατ' εἰ δὲ τι l. 32. —18. ὅσαι κτλ.: with whatever penalty seems best to them. —20. to the court which is constituted to suit the amount of the penalty. —πλήθι: = πλήθει, like ἔτι = ἔτει etc. on the reverse side of this same tablet. 9, App. —21 ff. 'No more than two partners for any one piece of work, and no contractor to have more than two

ἐπελασάσθων | δὲ οἱ ἀλιασταί· ἰμφαίνεν δὲ τὸμ βολόμενον ἐπὶ τοῖ ||
 ἡμίσσοι τὰς ζαμίαυ. κατὰ αὐτὰ δὲ καὶ εἰκ ἄν [τ]ις | πλέον ἢ δύο 25
 ἔργα ἔχη τῶν ἱερῶν ἢ τῶν δαμ[ο]σίων | κατ εἰ δέ τινα τρόπον,
 ὅτινι ἂμ μὴ οἱ ἀλιαστα[ι] | παρετάξωνσι ὁμοθυμαδὸν πάντες, ζαμι-
 ῶ[σ]θω | καθ' ἕκαστον τῶν πλεόνων ἔργων κατὸ μῆνα || πεντήκοντα 30
 δαρχμαῖς, μέστ' ἂν ἐπισ[χῇ πάντα] | τὰ ἔργα τὰ πλέονα. — Εἰ [δ']
 ἄν τι[ς ἰνδ]ίκτητοι τῶν | περὶ τὰ ἔργα συ[γγεγραμμένων] κατ εἰ δέ
 τι, μη[δὲν δεκέσθω τὰς τιμα]ῦ· εἰ δὲ μή, μή οἱ ἔστω ἰνδικον | μηδέ-
 ποθι ἀλλ' ἢ ἰν Τεγέαι· εἰ δ' ἂν ἰνδικάζητοι, || ἀπυτεισάτω τὸ χρέος 35
 διπλάσιον τὸ ἂν δικάζητοι· | ἔστω δὲ καὶ τωνὶ τῷ ἐπιζαμίῳ ὁ αὐτὸς
 ἰγγυος ὅπερ | καὶ τῷ ἔργῳ ἧς ἰν ἔστεισιν. — Εἰ δ' ἂν τις ἐργωνήσας |
 ἔργον τι ποσκατυβλάβη τι ἄλλυ τῶν ὑπαρχόντων | ἔργων εἴτε ἱερὸν
 εἴτε δαμόσιον εἴτε ἰδίον || παρ τὰν σύγγραφον τὰς ἐσδοκαῦ, ἀπυκα- 40
 θιστάτω | τὸ κατυβλαφθὲν τοῖς ἰδίοις ἀναλώμασιν μὴ ἦσσον | ἢ
 ὑπάρχε ἰν τοῖ χρόνοι τὰς ἐργωνίαυ· εἰ δ' ἂμ μὴ | κατυστάση, τὰ
 ἐπιζάμια ἀπυτειέτω, κατάπερ | ἐπὶ τοῖς ἄλλοις ἔργοις τοῖς ὑπερα-
 μέροις τέτακτοι. || — Εἰ δ' ἂν τις τῶν ἐργωνᾶν ἢ τῶν ἐργαζομέ- 45
 νων | ἐπηρειάζεν δέατοι ἰν τὰ ἔργα ἢ ἀπειθῆναι τοῖς | ἐπιμελομένοις

pieces of work without the unanimous consent of the heliasts.'—24. ἰμφαίνεν κτλ.: any one who wishes may be informer, receiving half the fine as a reward.—25. κατὰ αὐτὰ: κατὰ τὰ αὐτά. So κατάπερ (ll. 43, 50) for κατὰ τάπερ, Att. καθάπερ.—30. until all the excess pieces of work cease.—31 ff. Restorations uncertain, but perhaps *If any one is a litigant concerning any of the terms of the contract, he shall receive no pay; otherwise he shall not have right of trial elsewhere than in Tegea; and if suit is brought against him, he shall pay double the amount for which the suit is brought. And the same person who was (the surety) for the work, shall be surety for this fine, for its payment.* ἰν ἔστεισιν refers back to ἐπιζαμίῳ, not to ἔργῳ. ἰνδικος, like

Cret. ἰνδικος, is used impersonally with the dative of the person involved in the suit. For ἰνδικάζητοι, cf. Aenian. τοῖς ἐνδικαζομένοις the litigants SGDI.1432 a, and Delph. ἐνδικαζόμενοι if subjected to suit SGDI.1795.—37 ff. 'If a contractor injures any of the existing works contrary to the terms of the contract, he must at his own expense put it in as good condition as it was at the time of the contract. Otherwise he must pay the same penalties that are fixed for other pieces of work overdue.'—45 ff. 'If a contractor or workman seems to be abusing the works, or disobedient to those in charge, or disregarding of the established fines, the workman may be expelled from the work, and the contractor brought to trial and fined in the same way as is

ἡ κατυφρονῆναι τῶν ἐπιζαμίων | τῶν τεταγμένων, κύριοι ἐόντω οἱ
 50 ἐσδοτῆρες | τὸ μὲν ἐργάταν ἐσδέλλοντες ἐς τοῖ ἔργοι, || τὸν δὲ ἐργώ-
 ναν ζαμιόντες ἰν ἐπίκρισιν κατὰ περ | τὸς ἐπισυνισταμένους ταῖς
 ἐσδοκαῖς γέγραπ[τ]οι. | — Ὅτι δ' ἂν ἐσδοθῇ ἔργον εἴτε ἱερὸν εἴτε
 δαμόσι[ον], | ὑπάρχεν τὰ γ κοινὰν σύγγραφον ταν[ν]ὶ κυρί[αν] | πὸς
 ταῖ ἐπὲς τοῖ ἔργοι γεγραμμέν[αι συ]γγράφ[οι].

prescribed for those who make oppo-
 sition to the allotments.' — 50. ζαμιόν-
 τες ἰν ἐπίκρισιν: condensed expression
 for ζαμιόντες καὶ ἀγκαρύσσοντες κτλ. Cf.
 ll. 17–19. — 51. τὸς ἐπισταμένους: acc.
 abs. 173. — ἐσδοκαῖς: ἐσδόσεις in l. 16.

The giving out of the contracts and ac-
 ceptance of proposals is the same thing.
 — 53 ff. 'This general contract shall be
 in force in addition to the special con-
 tract for the particular piece of work.'

Cyprian

The Cyprian Syllabary

Nearly all the Cyprian inscriptions are written in a special syllabary. This consists of signs for each of the five vowels — these being used where no consonant immediately precedes, that is initially and for the second element of diphthongs — and signs for each combination of consonant and following vowel, as *ma*, *me*, etc. But there is no distinction between long and short vowels, nor, in the case of mutes, between surd, sonant, and aspirate. Hence the sign *te* (the transcription with *t* is a matter of convention) may stand for *τε*, *τη*, *δε*, *δη*, *θε*, or *θη*. Nasals before consonants are not written, e.g. *a ti* = *ἀ(ν)τί*.¹

For a final consonant the sign containing the vowel *e* is used, e.g. *ka se* = *κάς*. For groups of consonants the first is indicated by the sign containing the vowel of the syllable to which this consonant belongs. That is, its vowel is determined by the following in the case of initial groups and consonant + liquid; by the preceding in the case of liquid + consonant, and also *σ* + consonant (cf. 89.1). Thus *po to li ne* = *πόλιν*, *pa ti ri* = *πατρί*, *e u ve re ta sa tu* = *εὐφρετάσατυ*, *a ra ku ro* = *ἀργύρῳ*, *e se ta se* = *ἔστασε*. Examples of other groups are rare.²

¹ In the Greek transcription the mutes are distinguished and the nasal before consonants is supplied in parentheses. But *ē* and *ō*, not *η*, *ω*, are used, in accordance with the practice adopted for other inscriptions where the signs *η* and *ω* are not in use. For some uncertainties in regard to the proper transcription, see 199.

² We find *me ma na me no i* = *μεμναμένοι*, *ka si ke ne to i se* = *κασιγένοι* but *i ki ma me no se* = *ικμαμένος*, *te re ki ni ja* = *τέρχινια*, *ti pe te ra-* = *διφθερα-*, *-va na ko to se* = *-φάνακτος*.

Words are separated by a special sign, but this is commonly, though not uniformly, omitted after the article, and sometimes in other groups of words. In such groups a final consonant is often treated as medial, hence *ta po to li ne* = τὰ(ν) πόλιν, etc.

19. Idalium. Probably V cent. B.C. SGDI.60. Hoffmann I.135. Schwyzer 679. The first five lines only are given in the more exact syllabic transcription. In this | denotes the word separator, not the line division, which is indicated by numerals.

1 o te | ta po to li ne e ta li o ne | ka te vo ro ko ne ma to i | ka se ke
ti e ve se | i to i | pi lo ku po ro ne ve te i to o na sa ko 2 ra u | pa si le
u se | sa ta si ku po ro se | ka se a po to li se | e ta li e ve se | a no ko ne
o na si lo ne | to no na si ku po 3 ro ne to ni ja te ra ne | ka se | to se |
ka si ke ne to se | i ja sa ta i | to se | a to ro po se | to se | i ta i | ma
ka i | i ki 4 ma me no se | a ne u | mi si to ne | ka sa pa i | e u ve re ta
sa tu | pa si le u se | ka se | a po to li se | o na si 5 lo i | ka se | to i
se | ka si ke ne to i se | a ti to mi si to ne | ka a ti | ta u ke ro ne | to
ve na i | e xe to i | etc.

Ὅτε τὰ(ν) πόλιν Ἐδάλιον κατέφοργον Μᾶδοι καὶ Κετιῆρες
ἰ(ν) τοῖ Φιλοκύπρῳν φέτει τῷ Ὀνασαγόρῳ, βασιλεὺς Στασίκυπρος 2
καὶ ἡ πόλις Ἐδαλιῆρες ἄνωγον Ὀνάσιλον τὸν Ὀνασικύπρῳν
τὸν ἰατέραν καὶ τὸς κασιγνέτος ἰγασθαι τὸς ἄ(ν)θρώπος τὸς ἰ(ν) τῇ
μάχῃ ἰκμαμένος ἄνευ μισθῶν. καὶ παι εὐφρετάσατυ βασιλεὺς 4
καὶ ἡ πόλις Ὀνασίλῳ καὶ τοῖς κασιγνέτοις ἄ(ν)τὶ τῷ μισθῶν καὶ
ἄ(ν)τὶ τῇ ὑχέρῳν δοφέναι ἐξ τοῖ | φοίκοι τοῖ βασιλῆρος καὶ ἐξ τῇ 6
πόλιφι ἀργύρῳ τά(λαντον) α' τά(λαντον). ἔ δυνάνοι νυ ἄ(ν)τὶ τῷ |
ἀργύρῳν τῷδε, τῷ ταλά(ν)των, βασιλεὺς καὶ ἡ πόλις Ὀνασίλῳ καὶ
τοῖς κασιγνέτοις ἀπὺ τῇ ζῇ τῇ βασιλῆρος τῇ ἰ(ν) τοῖρῳνι τῷ 8
Ἀλα(μ)πριάται τὸ(ν) χῶρον | τὸν ἰ(ν) τοῖ ἔλει τὸ(ν) χραυόμενον
Ὁ(γ)κα(ν)τος ἄλφῳ καὶ τὰ τέρχνιζα τὰ ἐπιό(ν)τα || πά(ν)τα ἔχει 10

19. Agreement of the king and city of Idalium with the physician Onasilus and his brothers for the care of the wounded during the siege of the city by the Persians and the inhabitants of the Phoenician city of Citium.

This siege is to be placed somewhere

between the withdrawal of the Athenian expedition of 449 B.C. and the union of Idalium and Citium 391 B.C. — 8. ἰ(ν) τοῖρῳνι: in the district. Cf. οἰρῶν (Hesych.), boundary line.

9. ἄλφῳ: cf. Hesych. ἀλφῶ· κῆποι. But ἀλφῶν here is not identical with

- πανόνιον ὕφαϊς ζαν ἀτελέν. ἔ κε σις Ὀνάσιλον ἔ τὸς | κασιγνέτος
 12 ἔ τὸς παῖδας τῶ(ν) παῖδων τῶν Ὀνασικύπρων ἐξ τοῖ χόρῳι τοῖδε | ἐξ
 ὀρύξῃ, ἰδέ παι ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι κὰς τοῖς κασιγνέτοις ἔ
 τοῖς παισι τὸν ἄργυρον τό(ν)δε, ἀργύρῳ τά(λαντον) ἀ' τά(λαντον). |
 14 κὰς Ὀνασίλῳι οἴφῳι ἄνευ τῶ(ν) κασιγνέτων τῶν αἰλῶν ἐφρῆτάσατυ
 βασιλεῦς κὰς ἀ πτόλις δοφέναι ἀ(ν)τὶ τᾶ ὑχέρων τῶ μισθῶν ἀργύρῳ
 • 16 πε(λέκεφας) δ' πε(λέκεφας) | β' δι(μναῖα) Ἐ(δάλια). ἔ δόκοι νυ
 βασιλεὺς κὰς ἀ πτόλις Ὀνασίλῳι ἀ(ν)τὶ τῶ ἀργύρῳ τῶδε ἀπὺ τᾶι
 18 ζᾶι τᾶι βασιλῆφος τᾶ ἰ(ν) Μαλανίγια | τᾶι πεδίγια τὸ(ν) χῶρον τὸ(ν)
 χραυζόμενον Ἀμενίγια ἄλφῳ κὰς τὰ τέρχνιγια τὰ ἐπιό(ν)τα πά(ν)τα,
 20 τὸ(ν) ποεχόμενον πὸς τὸ(ν) ῥόφο(ν) τὸ(ν) Δρύμιον κὰς πὸς τὰν ἱερῆ-
 ριαν τᾶς Ἀθάνας, κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμιδος ἀρούρα |, τό(ν)
 Διφείθεμις ὁ Ἀρμανεὺς ἔχε ἄλφο(ν), τὸν ποεχόμενον πὸς Πασαγό-
 22 ρα | ν τὸν Ὀνασαγόραυ κὰς τὰ τέρχνιγια τὰ ἐπιό(ν)τα πά(ν)τα ἔχεν
 πανόνιος ὕφαϊς ζαν ἀτελίγια ἰό(ν)τα. ἔ κε σις Ὀνάσιλον ἔ τὸς παῖ-
 24 δας τὸς Ὀνασίλῳν ἐξ τᾶι ζᾶι τᾶιδε ἰ ἐξ τοῖ κάπῳι τοῖδε ἐξ ὀρύξῃ,
 ἡδὲ ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι ἔ τοῖς παισι τὸν ἄργυρον τό(ν)δε,
 26 ἀργύρῳ πε(λέκεφας) δ' πε(λέκεφας) β' δι(μναῖα) Ἐ(δάλια). ἰδέ
 τὰ(ν) δάλτον τά(ν)δε, τὰ φέπιγια τάδε ἰναλαλισμένα, | βασιλεὺς κὰς
 28 ἀ πτόλις κατέθιξαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τά(ν)νε περ' Ἐδάλιον
 σὺν ὄρκοις μὲ λῦσαι τὰς φρέτας τάσδε ὕφαϊς ζαν. | ὅπι σίς κε τὰς
 30 φρέτας τάσδε λύσῃ, ἀνοσίγια φοι γένοιντο. τὰς γε || ζᾶς τάσδε καὶ
 • τὸς κάπος τόσδε οἱ Ὀνασικύπρων παῖδες κὰς τῶ(ν) παῖδων οἱ παῖ-
 δες ἔξῳσι αἰφεί, ο(ἰ) ἰ(ν) τοῖρῶνι τοῖ Ἐδαλιῆφι ἰῶσι.

κᾶπος (cf. ll. 20, 21) and is probably
 plantation or orchard. — 10. πανόνιον:
 wholly salable (ὤνος), in full ownership,
 agreeing with τὸ(ν) χῶρον, the interven-
 ing τὰ τέρχνιγια being disregarded, as
 not coördinate. So in l. 22 πανόνιος is
 acc. pl. agreeing with τὸ(ν) χῶρον and
 τὸ(ν) κᾶπον (ll. 18, 20). — ὕφαϊς ζαν: *eis*
dei diá blou(?). *ύφαϊς forever*, 133.6. ζαν
 is possibly connected with ζῆω and ζῶω,
 live, on the basis of a third by-form

ζᾶ-, but this is very uncertain. —
 20. Whoever violates these agreements,
 may impiety rest upon him, that is he
 shall be held guilty of an impious act.
 For the force of ὅπι, the formation of
 which is wholly obscure, see 131. But
 it may also be taken as a conjunction
 (ὅφι?).

20. Monument to Stheneias, son of
 Nicias and grandson of Gaucus. See
 163 d, and 38.

Lesbian

20. Cebrene. V cent. B.C. SGDI.307. Hoffmann II.132. Roberts p.324. Schwyzer 638.

Σ[τάλλ]α 'πὶ Σθενέλαι ἔμμι τῷ Νικιαλῷ τῷ Γαυκίῳ.

21. Mytilene. First half of IV cent. IG.XII.ii.1. SGDI.213. Hicks 94. Hoffmann II.82. Michel 8. Schwyzer 619.

----- ε ----- [ὅττι | δέ κε αἱ] πόλεις
[ἀ]μφοτέρ[αι ----- | -----] γράφωσι εἰς τὰν [στάλ-
λαν ἢ ἐκκ[ολάπ]τωσι, κύ[ρ]ιον ἔστω. τ[ὸν δὲ κέρναν]τα τὸ χρύ- 5
σιον ὑπόδικον ἔ[μμεναι ἀμφοτέρ]αῖσι ταῖς πολίεσσι, δικ[άσαις
δὲ | ἔμ]μεναι τῷ μὲν ἐμ Μυτιλήναι [κέρναν]τι ταῖς ἄρχαις παίσαις
ταῖς ἐμ Μ[υτιλ]ήναι πλέας τῶν αἰμισέων, ἐμ Φώκαι δὲ [τ]αῖς 10
ἄρχαις παίσαις ταῖς ἐμ Φώκαι πλ[έ]ας τῶν αἰμισέων. τὰν δὲ
δίκαν ἔμμεναι, | ἐπεὶ κε ὠνίαντος ἐξέλθῃ, ἐν ἑξ μηνέ[σ]σι. αἱ δέ
κε καταγ[ρ]έθῃ τὸ χρύσιον κέρ[ναν] ὑδαρέστε[ρ]ο[ν] θέλων, θανά-
τῳ ζαμι[ώ]σθω. αἱ δέ κε ἀπυφ[ύ]γῃ μ[ὴ] θέλων ἀμβρ[ό]την, 15
τιμάτω τ[ὸ] δικαστήριον ὅττι χρῆ αὐτ[ο]ν πάθῃ ἢ καθέ[μ]εναι, ἀ

21. Monetary agreement between Mytilene and Phocaea. Coins of electrum, a compound of gold and silver, were issued by Mytilene and Phocaea, down to about 350 B.C., and it is to these that the inscription refers, though the term used of them is χρύσιον.

'Any one debasing the coinage is responsible to both cities. If at Mytilene, the magistrates of Mytilene are to constitute the majority of the judges. Similarly at Phocaea. The trial falls within six months of the expiration of the year. If one is convicted of intentional adulteration, he is to be punished with death. But if he is acquitted of intentional wrong-doing, the court shall decide the penalty or fine. The city is not liable.

The Mytilenians are to issue the coins first (the cities alternating each year). The agreement goes into effect under the prytanis succeeding Colonus at Mytilene and Aristarchus at Phocaea.'

4-5. τ[ὸν δὲ κέρναντα]: κέρναμι, if correctly supplied here and in ll. 7-8, has the same meaning which is more forcibly expressed by κέρναν ὑδαρέστερον in ll. 13-14. Another restoration is τ[ὸν ἐφθάρκοντα] here and [κόπτοντι] in ll. 7-8. The arrangements for trial immediately following show that the meaning required here is *debase*, not *make the alloy*, i.e. simply *coin*, as often taken. Moreover the electrum coinage of this time and place was based upon a natural, not an artificial, alloy.

δὲ πόλις ἀναίτιος καὶ ἀζάμιος [ἔσ]τω. ἔλαχον Μυτιληῆναιοι πρό-
 20 σθε κόπτην. ἄρχει πρότανις ὁ || πεδὰ Κόλωνον, ἐ[μ Φ]ώκαι δὲ ὁ
 πεδὰ Ἀρίσ[τ]αρχον.

22. Mytilene. Soon after 324 B.C. IG.XII.ii.6. SGDI.214. Ditt.Orient.2. Hicks 164. Hoffmann II.83. Inscr.Jurid.II, pp.344 ff. Michel 356. Schwyzer 620.

..... [καὶ οἱ β]ασί[λ]ηες προστί[θησ]θον τῷ κατεληλύ-
 θοντι ὡς τέχνην τεχνα[μέν]ω τῷ ἐ[ν τῇ] πόλι πρόσθε [ἔ]οντος. αἱ
 δὲ κέ τις | τῶν κατεληλυθόντων μὴ ἐμμένῃ ἐν ταῖς διαλυσί[εσ]σι
 ταύτ[αισι, | μη.....]εξέσθω παρ τῆς πόλιος κτήματος μήδε-
 5 νος μὴ [δὲ σ]τειχέτω ἐπὶ μῇ]δεν τῷ παρεχώρησαν αὐτῷ οἱ ἐν τῇ
 πόλι πρόσ[θε | ἔ]οντες, ἀλλὰ σ]τείχοντον ἐπὶ ταῦτα τὰ κτήματα οἱ
 παρχώρησαν[τες αὐτῷ ἐκ τῶν] ἐν τῇ πόλι πρόσθε ἔόντων, καὶ οἱ
 στρόταγοι εἰς | [αὐθις ἀποφέρου]τον ἐπὶ τὸν ἐν τῇ πόλι πρόσθε
 ἔοντα τὰ κτήματα | [ὡς μὴ συναλλαγ]μένω τῷ κατεληλύθοντος ·
 10 καὶ οἱ βασίλῃες προστί[[θησ]θον τῷ ἐν τ]ῇ πόλι πρόσθε ἔοντι
 ὡς τέχνην τεχναμένω τῷ κα[τεληλύθοντος ·] μὴδ' αἱ κέ τις δίκαν
 γράφηται περὶ τ[ο]ύτων, μὴ εἰσά[[γοντον οἱ περί]δρομοι καὶ οἱ
 δικάσκοποι μὴδὲ ἄ[λλ]α ἄρχα μηδεῖα. | [ἐπιμέλεσθαι δὲ] τοῖς
 στροτάγοις καὶ τοῖς β[ασίλ]ηας καὶ τοῖς πε[ριδρόμοις καὶ τ]οῖς

22. Measures taken for the settle-
 ment of disputes arising between the
 exiles who returned under Alexander's
 edict of 324 B.C. and the remaining citi-
 zens of Mytilene.

Most of the restorations adopted are
 those preferred by Dittenberger l.c.
 But in many cases others are equally
 possible.

1 ff. 'The βασίλῃες shall favor the
 returned exile on the ground that the
 one who remained in residence has
 been guilty of fraud. But if any one
 of the returned exiles does not abide
 by these terms of settlement, he shall
 not receive any property from the city,
 nor shall he enter into possession of

any of the property which those who
 remained in the city have surrendered
 to him, but rather those who surren-
 dered it shall enter into possession of it,
 and the generals shall return the prop-
 erty to the one who remained in resi-
 dence, on the ground that the returned
 exile has not conformed to the agree-
 ment. And the βασίλῃες shall favor the
 one who remained in residence on the
 ground that the returned exile has been
 guilty of fraud. Nor, if any one brings
 suit, shall the clerks of the court and
 inspectors of justice, or any other
 magistrate, introduce it.'—13 ff. 'The
 officials are to intervene if all things
 prescribed in the decree are not carried

δικασκόποις καὶ ταῖς [ἄλλα]ῖς ἄρχαις αἱ κε || [μὴ γίνηται ἅπαν]τα 15
 ὡς ἐν τῷ ψ[αφίσματι γέγραπτ]αι, κατὰγρεντον | [δὲ τὸν ἀθέτεντά
 τι τῶν ἐν τῷ ψαφίσματι γεγρα]μμένων, ὥς κε μῆδ[εν διάφορον
 εἶη τοῖς κατεληλυθόντεσσι π]ρὸς τοῖς ἐν τῇ πόλει | [πρόσθε ἔον-
 τας, ἀλλὰ διάγοιεν οἱ διαλε]λύμενοι πάντες πρὸς ἀλ[λάλοισι ἀνυ-
 πόπτως καὶ ἀνεπιβουλεύ]τως καὶ ἐμμένοιεν ἐν τῇ ἀ[[πυκρίσι τῇ 20
 τῷ βασίλῃ καὶ ἐν τῇ] διαλύσει τῇ ἐν τούτῳ τῷ ψα[φίσματι.
 διαλλάκταις δ' ἔλεσθ]αι τὸν δᾶμον ἄνδρας εἴκοσι, δέκα | [μὲν ἐκ
 τῶν κατελθόντων, δέκα] δὲ ἐκ τῶν ἐν τῇ πόλει πρόσθε ἑόντων. |
 [οὔτοι δὲ πρῶτον μὲν φυλάσσ]οντον καὶ ἐπιμέλεσθον ὡς μῆδεν
 ἔσ[σεται διάφορον τοῖς κατ]ελθόντεσσι καὶ τοῖς ἐν τῇ πόλει πρό-
 σ[[θε ἑόντεσσι. πράξοισι δὲ] καὶ περὶ τῶν ἀμφισβητημένων κτημά- 25
 των | [ὡς οἳ τε κατέλθοντες κ]αὶ πρὸς τοῖς ἐν τῇ πόλει ἔοντας καὶ
 πρὸς | [ἀλλάλοισι μάλιστα μ]ὲν διαλυθήσονται, αἱ δὲ μὴ, ἔσσονται
 ὡς δικ[αιότατοι, καὶ ἐν τα]ῖς διαλυσίεσσι, ταῖς ὁ βασίλευς ἐπέ-
 κριννε, | [καὶ ἐν τῇ συναλλάγ]αι ἐμμενέοισι πάντες καὶ οἰκήσοισι
 τὰμ πό[[λιν καὶ τὰ γύρω] μόνον πρὸς ἀλλάλοισι · καὶ περὶ 30
 χρημάτων | [πεδὰ τὸ παραδέδεχ]θαι ταῖς διαλύσεσι ὡς πλείστα καὶ
 περὶ ὅρκῳ | [τόν κε ἀπομόσσωσι οἱ] | πόλιται, περὶ τούτων πάν-
 των ὅσα κε ὁμο[[λογέωσι πρὸς ἀλλάλο]ῖς, οἱ ἀγρέθεντες ἄνδρες
 φέροντον ἐπὶ τ[ὸν δᾶμον, ὁ δὲ δᾶμος ἀκο]ύσαις αἱ κε ἄγεται συμ-
 φέρην βολλευέτω. || [αἱ δὲ κε ὁ δᾶμος ἄγεται τὰ] ὁμολογήμενα πρὸς 35
 ἀλλάλοισι συμφέρον[τα, ψαφίσασθαι καὶ τοῖς κα]τελθόντεσσι ἐπὶ
 Σμιθίνα προτάνιος | [ὅσα κε τοῖς λοιποῖσι ψαφ]ίσθη. αἱ δὲ κέ τι

out, and condemn any one who dis-
 regards them, so that there may be
 no disagreement between the two par-
 ties and they may live amicably and
 abide by the decision of the king and
 the settlement reached in this decree.'
 —21 ff. 'Twenty men are to be chosen
 as mediators, ten from each party.
 They are to see to it that no disagree-
 ment arises, and in the case of dis-
 puted property they are to bring it
 about that the parties shall be recon-

ciled, or, if not, that they shall be as
 just as possible, and abide by the terms
 of settlement which the king decided
 upon and the agreement, and dwell
 in harmony.' — 30–31 ff. 'Regarding
 questions of money, after the terms of
 settlement have been accepted as far
 as possible, and regarding the oath and
 other matters, the men selected shall
 report to the people, who shall take
 such measures as seem advantageous.
 If the people approve the matters agreed

ἐνδεύη τῷ ψαφίσματος, | [περὶ τούτῳ ἂ κρίσις ἔστω ἐπ'] τῇ βόλ-
 λαι. κυρώθεντος δὲ τῷ ψαφίσ[ματος ὑπὸ τῷ δάμῳ, σύμπαντα] τὸν
 40 δᾶμον ἐν τῇ εἰκοίσται τῷ μῆννος || [πεδὰ τὰν θυσίαν εὐξασθαι] τοῖς
 θεοῖσι ἐπὶ σωτηρίαι καὶ εὐδαι[μονίαι τῷμ πολίταν πάντων] γένε-
 σθαι τὰν διάλυσιν τοῖς κατελ[θόντεσσι καὶ τοῖς πρόσθε] ἐν τῇ πόλι
 ἐόντεσσι· τοῖς δ] ἐ ἱρηας τ[οῖς δαμοσίοις ἅπαντας καὶ] ταῖς ἱρείαις
 δείγην τ[οῖς] ναύοις καὶ | [τὸν δᾶμον πρὸς εὐχὰν συνέλ]θην. τὰ δὲ
 45 ἱρα τὰ ὁ δᾶμος [ε]ὔξατο, ὅτε ἐξ[έ]πεμψε τοῖς ἀγγέλοις πρὸς τὸν
 βασίλῃα, ἀπυδόμεναι τοῖς βασι[λῃος γενεθλίοις κατ' ἐνιαύ]τον·
 παρέμμεναι δὲ τῇ θυσίαι καὶ [τοῖς εἴκοσι ἄνδρας καὶ τοῖς ἀ]γγέ-
 λοις τοῖς πρὸς τὸν βασίλῃα πέ[μφθεντας τοῖς ἀπὸ τῶν πρόσθε] ἐν
 τῇ πόλι ἐόντων καὶ τοῖς ἀ[πὸ τῶν | κατελθόντων. τὸ δὲ ψάφισμα
 τ]οῦτο ἀναγράψαντας τοῖς τ[αμίαις]

23. Nesos. Between 319 and 317 B.C. IG.XII.ii.645. SGDI.304. Ditt.Orient.4. Hicks¹ 138. Hoffmann II.129. Michel 363. Schwyzer 634. Only the text of side A is given here, the more fragmentary B being omitted.

..... κα]ὶ Ἀλέξανδρο[ς | χ]ώρας
 τῇ πόλι καὶ | [..... ὅτα δὲ] Ἀλέξανδρος διάλ[λα]ξε τὸμ
 5 παρ' ἀνθρώ]πων βίον, Φίλιππος δὲ [ὁ || Φιλίππῳ καὶ] Ἀλέξανδρος
 ὁ Ἀλεξάνδρῳ τ[ὰμ βασιλεί]αν παρέλαβον, Θέρσιππος ἔων | [τοῖς
 βασ]ιλῆεσσι φίλος καὶ τοῖς στρατο[ά]γοις καὶ τοῖς ἄλλοις Μακε-
 10 δόνεσσι μ[ε]γάλων ἀγαθῶν αἴτιος γέγονε τῇ πόλι. Ἀ[ν]τιπ[ά]τρω
 γὰρ ἐπιτάξαντος χρήματα εἰς | τὸμ πόλεμον εἰσφέρειν πάντων τῶν
 ἄλλων | εἰσφερόντων Θέρσιππος παργενόμενος | πρὸς τοῖς βασίλῃας
 καὶ Ἀντίπατρον ἐκ[ού]φισσε τὰμ πόλιν, ἔπραξε δὲ καὶ πρὸς Κλε[ί-||
 15 τ]ον περὶ τᾶς εἰς Κύπρον στρατείας καὶ ἐ[γ] μεγάλας δαπάνας εἰς

upon, they may decree the same privileges for the exiles returning in the prytany of Smithinas as for the others.' — 38–39 ff. 'When the decree has been confirmed, the people are to pray that the settlement may be for the general welfare. The priests and priestesses are to throw open the temples. The sacrifices which were promised when the messengers were sent to the king are to

be made annually on the anniversary of the king's birthday in the presence of the twenty men and the messengers.'

23. Decree in honor of Thersippus for using his influence with the Macedonians in behalf of the city. For the historical references see Hicks and Dittenberger, l.c. There are some κοινή forms, as μετὰ for πεδὰ, ἀνάγραψαι beside ὀγκαρυσσέτω.

μῖκρον συνάγαγε. | [ἐγένετ]ο δὲ καὶ περὶ τὰν σιτοδείαν ἄνη[ρ | ἄγα-
 θος] καὶ παρ τῶν σαδράπαν εἰσαγωγή[ν | σίτω κα]τεσκεύασσε,
 ἔδωκε δὲ καὶ τῇ πόλει || [χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ- 20
 [σο]νας αἴτ]ησε τῷγ κατεστακόντων, ἐβαθόη | [δὲ χρη]μάτεσσι καὶ
 τοῖς πολίταισι εἰς [σί]τωνία]ν. καὶ Πολυπέρχοντος εἰς τὰν Ἀσί[αν |
 στάλε]ντος διώικησε φίλον αὐτον τῇ πόλ[ι] ὑπά]ρχην, παρε- 25
 σκεύασσε δὲ καὶ Ἀρράβαι[[ον καὶ] τοῖς ἄλλοις τοῖς ἐπὶ τινων τε-
 τα[γμένο]ις ὑπὸ τῶν βασιλῶν φίλοις τῇ π[ό]λι κα]ὶ τᾶλλα
 πράσσει μετ' εὐνοίας πρὸς | [τὸν δ]ᾶμον πάντα· δέδοσθαι αὐτῷ
 ἀτέλει[αν || πάντῳ]ν τὸμ πάντα χρόνον καὶ αὐτῷ καὶ [ἐκ]γόν]οις, 30
 στᾶσαι δὲ αὐτῷ καὶ εἰκόνα χαλ[κί]αν, δέδοσθαι δὲ καὶ σίτησιν ἐμ-
 προτανη[ί]ω, κ]αὶ ὅτα κε ἂ πόλις ἱροπότηται, μέρος δ[ι]δώ]σθω Θερ-
 σίππῳ καὶ τῶν ἐκγόνων αἰ τῷ γ[ε]ραι]τάτῳ, κάλῃσθαι δὲ καὶ εἰς 35
 προεδρίαν· | [στε]φανώτῳ δὲ αὐτον ὁ χοροστάτας αἰ ὁ ἐν[έ]ων ἐ]ν
 τῷ ἄγωνι καὶ ὀγκαρυσσέτῳ ἀνδραγ[α]θί]ας ἔνεκα καὶ εὐνοίας τᾶς
 πρὸς τὸν δᾶ[[μον], ἵνα γινώσκωισι πάντες ὅτι ὁ δᾶμος ὁ || [Να]σιώ- 40
 ταν τοῖς ἀγάθοις ἄνδρας [κ]αὶ εὐε[ρ]γέ]ταις τί[μαι] καὶ σώθεντος
 αὐτῷ ἐστεφα[να]φόρησεν ἀμέραις τρεῖς καὶ εὐαγγέλια | καὶ σωτήρια
 ἔ[θ]υσε καὶ παν[άγυρ]ιν συνάγαγε δαμοτέ[λ]ην καὶ νῦν τίμαι
 δικάως. ἀ[νά]γραφαι δὲ τοῖς ταμίαις τοῖς μετ' Ἡρα[κλείτῳ τὸ ψά- 45
 φισμα εἰς στάλλαν λιθίναν | τῷ ἐκ Θέρμας λίθῳ καὶ στᾶσαι ὅππα
 κε Θε[ρ]σίππῳ συνα[ρ]έσκη μέχρι Πορνοπίας· ἐξέ[σ]τω δὲ Θερ-
 σί[π]πῳ καὶ ἄλλα ὅππα κε θέλη τῷ[ν || ἱ]ρων στᾶσα[ι] τὸ ψά- 50
 φισμα, καὶ κέ τι θέλη π[ρ]οσγράφην, ἔμμεναι αὐτῷ, τῷγ κε
 εὐεργέ[τ]η τὰμ πόλιν.

47. ἐκ Θέρμας λίθῳ: of marble from *Therma*, a place in Lesbos near Mytilene. — μέχρι Πορνοπίας: site of the temple of Apollo Parnopius, the epithet being derived from πάροψ, Lesb. Boeot. πόροψ (5). — 48 ff.: 'Thersipus may also have the decree set up elsewhere in any sanctuary that he chooses and add to it a statement of any of his other benefactions.'

24. Decree in honor of L. Vaccius

Labeo. This is a characteristic example of the artificial revival of the dialect in Roman imperial times (cf. 280). With the genuine dialect forms are interspersed κοινή forms as παρητήσατο, πρύτανις, ἀνα-, μετὰ, ἱερέως, καθά, ἐφ' οἷσιν, etc.; hyper-Aeolic forms as ἐφάβων, πλάθεος (words with original η, not α); and examples of latespelling as τείμαις, κατεῖρων with ει = ī (21), ἐπισκεάσαντα (36), κοραγίαν, ὑπάρκοισαν with κ = χ

24. Cyme. Between 2 B.C. and 19 A.D. SGDI.311. Schwyzer 647.

- - - [δαμ]οσίαι[ς] - - - ταῖς ὑπαρκοί]σαις αὐτῷ κτή[σας ἐν τῷ
 Ζμαραγήῳ] - - - - ἡ τούτοις τῷ δά[μῳ] | - - - - ονία πασσυδιά-
 5 σαντος καὶ || [μεγαλο]πρεπεσ(τά)ταις τείμαις δογματίζοντος καὶ
 ναύῳ ἐν τῷ γυμ(ν)ασίῳ κατείρων προαγρημένῳ, ἐν ᾧ ταῖς τεί-
 μαις αὐτῷ κατιδρύσει, κτίσταν τε καὶ εὐεργέταν προσονυμιάσδεσθαι,
 εἰκονάς τε χρυσίαις ὀντέθην, καθὰ τοῖς τὰ μέγιστα τὸν δᾶμον εὐερ-
 10 γητησάντεσσι νόμιμόν ἐστι, μετὰ τε τὰν ἐξ ἀνθρώπων αὐτῷ μετὰ-
 στασιν καὶ τὰν ἐντάφην καὶ θέσιν τῷ σώματος ἐν τῷ γυμνασίῳ
 γενήθην, | ἀποδεξάμενος ὑπερθύμως τὰν κρίσιν τᾶς πόλιος Λαβέων,
 στοίχεις τοῖς προνπαργμένοις αὐτῷ καὶ προσμέτρεις τὰν ἐαύτῳ
 15 τύχαν τοῖς ἐφίκτοισιν ἀνθρώπῳ, τὰν || μὲν ὑπερβάρεα καὶ θεοῖσι
 καὶ τοῖς ἰσσοθεοῖσι ἀρμόζοισαν τᾶς τε τῷ ναύῳ κατειρώσιος τᾶς
 τε τῷ κτίστα | προσονυμασίας τείμαν παρητήσατο, ἀρκέην νομί-
 ζων τὰν κρίσιν τῷ πλάθεος καὶ τὰν εὐνόαν ἐπιτεθεωρήκην, ταῖς δὲ
 20 τοῖς ἀγάθοις τῶν ἀνδρῶν πρεποί]σαις ἀσμενιζοῖσα χάρα συνεπέ-
 νευσε τείμαις· ἐφ' οἷσιν πρεπωδέστατόν ἐστι τῶν ἐννόμων ἐόντων |
 χρόνων τὰν παντέλεα τῶν εἰς ἀμοίβαν ἀνηκόντων | ἐπαίνων τε
 καὶ τειμίων περὶ τᾶς καλοκάγαθίας αὐτῷ | μαρτυρίαν ἀπυδέδοσθαι·
 25 δι' αὐτὴν καὶ τύχα ἀγάθα δέδοχθαι || τᾷ βόλλᾳ καὶ τῷ δάμῳ· ἐπαίνην Λα-
 βέωνα παίσας ἔοντα τείμας ἄξιον καὶ διὰ τὰν λοιπὰν μὲν περὶ τὸν
 βίον σεμνότητα | καὶ διὰ τὰν φιλοδοξίαν δὲ καὶ τὰν μεγαλοδάπανον

(66 a). ἀρκέην (infin.), συνετέλη beside the normal μι-forms κάλην, στεφάνων, etc. (155.3) are probably artificial. ναύῳ (l. 5), if correct, is a contamination of ναῦον with Att. νεώ. ἐπεγράφην (l. 36-37) is an aor. infin. pass., like ὀντέθην, with ε carried over from the indicative (perhaps only by the engraver). With regard to psilosis, we find κατείρων, κατιδρύσει, but ἐφίκτοισιν. The forms of the relative, being borrowed from the κοινή (126), are transcribed with ' throughout (cf. also ἐφ' οἷσιν etc.); and one might also prefer ἐπέως and ἐαυτόν (instead of ἑαυτον

with ' and Lesbian accent). But it is impossible to determine whether in such cases the κοινή form was adopted as a whole or only in part (cf. 280), and moreover by this time little, if anything, was left of the sound of the spiritus asper even in the κοινή. So the transcription chosen is of small consequence.

15 ff. *He declined the excessive honor, suitable only to gods and demi-gods, of dedicating a temple and naming him founder, thinking it to be enough to have observed the judgment and good will of the people, but the honors suitable*

εἰς | τὰν πόλιν διάθεσιν, καὶ ἔχην ἐν τῇ καλλίστῃ διαλάμψει τε
 καὶ | ἀπυδόχα, καὶ κάλην εἰς προεδρίαν, καὶ στεφάνων ἐν πάν-||
 τεσσι τοῖς ἀγώνεσσιν, οἷς κεν ἂ πόλις συντελέῃ, ἐν τῇ τῶν | κατεύ- 30
 χαν ἡμέρᾳ ἐπὶ τῶν σπόνδων κατὰ τὰδε· ὁ δᾶμος στεφάνοι Λεύκιον
 Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιον εὐεργέταν,
 στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα | καὶ φιλαγαθίας τῆς εἰς ἑαυτὸν· ὄν-
 τέθην δὲ αὐτῷ καὶ εἰκονας, γράπταν τε ἐν ὀπλῷ ἐγχρύσῳ καὶ 35
 χαλκίῳ, κατὰ τὰ αὐτὰ δὲ καὶ μαρμαρίαν καὶ χρυσίαν ἐν τῷ γυμνα-
 σίῳ, ἐφ' ἃν ἐπεγράφην· ὁ δᾶμος ἐτείμασεν Λεύκιον Οὐάκκιον
 Λευκίῳ | υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιον εὐεργέταν, γυμνα-
 σι|αρχήσαντα κάλως καὶ μεγαλοδόξως, ὄνθεντα δὲ || καὶ τὸ βαλά- 40
 νηον τοῖς νέοισι καὶ πρὸς τὴν εἰς αὐτὸ κοραγίαν ταῖς ὑπαρκοίσαις
 αὐτῷ κτήσιας ἐν Ζμαραγῇ, καὶ ἐπισκεάσαντα τὸ γυμνάσιον,
 καὶ ἕκαστα ἐπιτελέσαντα | λάμπρως καὶ μεγαλοψύχως, ἀρέτας
 ἕνεκα καὶ εὐνόας | τῆς εἰς ἑαυτὸν. καὶ ἐπεὶ κε δὲ τελευτάσῃ, κατε-
 νέχθει|τα αὐτὸν ὑπὸ τῶν ἐφάβων καὶ τῶν νέων εἰς τὴν ἀγοράν | 45
 στεφανώθην διὰ τῷ τῆς πόλις κάρυκος κατὰ τὰδε· ὁ δᾶμος στεφά-
 νοι Λεύκιον Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιον
 εὐεργέταν, στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα καὶ εὐνόας τῆς εἰς ἑαυ-
 τὸν· εἰσενέχθην δὲ || αὐτὸν εἰς τὸ γυμνάσιον ὑπὸ τε τῶν ἐφάβων 50
 καὶ τῶν | νέων, καὶ ἐντάφην ἐν ᾧ κ' ἂν εὐθετον ἔμμεναι φαίνεται
 τῷ|πῳ. τὸ δὲ ψάφισμα τόδε ἀνάγραψαι εἰς στάλαν λίθῳ λεύκῳ καὶ
 ὀνθέμεναι εἰς τὸ γυμνάσιον παρὰ ταῖς δεδογματισμέναις αὐτῷ τεί-
 μαις. μῆνος Φρατρίῳ δεκάτῃ || ἀπίοντος ἐπὶ ἱερέως τῆς Ῥώμας καὶ 55
 Αὐτοκράτορος | Καίσαρος, θεῷ υἱῷ, θεῷ Σεβάστῳ, ἀρχιέρεος μεγί-
 στῳ καὶ πατρί τῆς πατρίδος Πολέμωνος τῷ Ζήνωνος Λαοδίκεος,
 πρυτάνιος δὲ Λευκίῳ Οὐακκίῳ Λευκίῳ υἱῷ Αἰμιλίῳ Λαβέωνος, φι-
 λοκυμαίῳ εὐεργέτῃ, στεφαναφόρῳ δὲ || Στράτωνος τῷ Ἡρακλείδῃ. 60

to good men he accepted with gratifica-
 tion. — 47. Αἰμιλία : name of the tribe
 in the nom. sg., as in Latin inscrip-

tions. — 56 f. 'when Polemon was priest
 of Rome and Augustus.'

Thessalian

Pelasgiotis

25. Larissa. V cent. B.C. IG.IX.ii.662-663. SGDI.343-344. Hoffmann II.42. Roberts 240. Schwyzer 584.

a. Πολυξεναία ἐμμί.

b. Φεκέδαμος.

26. Site of unknown identity, southeast of Larissa. V cent. B.C. IG.IX.ii.1027. Schwyzer 597.

a. Ἀπλῶνι Λεσχα[ί]ο[ι].

b. Ἀριστίῳν ὀνέθεκε κοῖ συνδαυχναφόροι.

c. Πρόνος ἐργάξατο.

27. Phalanna. V cent. B.C. IG.IX.ii.1226. Hoffmann II.5. Schwyzer 608.

5 Νόμος. | Αἶ κε τῶν | φασοτῶν | κισ φαλί||σσεκῆτα[ι] | κοινὰ χ[ρ]||ῆ-
10 ματα ἔ[χ]||ῶν καὶ μ[ῆ] | δυνάετ[α]|| ἀππε[ί]σ[αι] το - - -

28. Larissa. About 214 B.C. IG.IX.ii.517. SGDI.345. Ditt.Syll.543. Hoffmann II.16. Michel 41. Schwyzer 590.

[Ταγ]ευόντουν Ἀναγκίπποι Πετθαλείοι, Ἀριστονόοι Εὐνομεῖοι,
2 Ἐπιγένης Ἰασονεῖοι, Εὐδίκο[ι] Ἀδα]μαντεῖοι, Ἀλεξία Κλεαρχείοι,
γυμνασιάρχεντος Ἀλεύα Δαμοσθενεῖοι. Φιλίπποι τοῖ βασιλεῖος
ἐπιστολὰν ἀ[π]υστέλλαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν τὰν
ὑπογεγραμμέναν.

4 "Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῇ πόλει
χαίρειν. Πετραῖος καὶ Ἀνάγκιππος καὶ Ἀριστόνους ὡς ἀπὸ τῆς
πρεσβείας ἐγένοντο, || ἐνεφάνιζόν μοι ὅτι καὶ ἡ ὑμετέρα πόλις διὰ

25. Πολυξεναία: sc. στάλλα. See 168 c. — Φεκέδαμος: see 46, 52 b.

26. Aristion and his fellow δαφνηφόροι set up to Apollo of the Λέσχη. A late inscription of Phalanna (IG.IX.ii.1234) reads Ἀπλῶνι Κερδ[ο]ίου Σουσίπατρος | Πολεμαρχίδαιος ὁ θύτας | ὀνέθεικε λερομναμονεῖ|σας καὶ ἀρχιδανχναφορεῖσας. — Λεσχα[ί]ο[ι]: or Λεσχα[ί]ο (cf. 38)?

Λεσχηνόριος, an epithet of Apollo, occurs in Plutarch, and Λεσχανόριος is the name of a month in Thessalian and Cretan.

28. Decrees of Larissa made in accordance with recommendations of the Macedonian king Philip V, whose letters, dated 219 and 214 B.C. and written in the κοινή, are included. The

τοὺς πολέμους προσδεῖται πλεόνων οἰκητῶν· ἕως ἂν οὖν καὶ ἐτέ-
 ρους ἐπινοήσωμεν ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος, ἐπὶ τοῦ πα- 6
 ρόντος κρίνω ψηφίσασθαι ὑμᾶς ὅπως τοῖς κατοικοῦσιν παρ' ὑμῖν
 Θεσσαλῶν ἢ τῶν ἄλλων Ἑλλήνων δοθῇ πολιτεία. τούτου γὰρ
 συντελεσθέντος καὶ συνμεινάντων πάντων διὰ τὰ φιλάνθρωπα 8
 πέπεισμαι ἕτεραί τε πο[λ]λὰ τῶν χρησίμων ἔσσεσθαι καὶ ἐμοὶ καὶ
 τῇ πόλει καὶ τὴν | χώραν μᾶλλον ἐξεργασθήσεσθαι. ἔτους β'
 Ὑπερβερεταίου κα'."

ψαφίζαμένας τὰς πόλεις ψάφισμα || τὸ ὑπογεγραμμένον· "Πα- 10
 νάμμοι τὰ ἕκτα ἐπ' ἰκάδι συνκλείτος γενομένας, ἀγορανομένουν
 τοῦν ταγοῦν πάντων· Φιλίπποι τοῖ βασιλείος γράμματα πέμψαν-
 τος πὸτ τὸς ταγὸς καὶ τὰν πόλιν δι(ἐ) κί Πετραῖος καὶ Ἀνάγκιπ-
 πος καὶ | Ἀριστόνοος, οὓς ἀτ τὰς πρεισβείας ἐγένονθο, ἐνεφανίσσοεν 12
 αὐτοῦ, πὸκ κί καὶ ἃ ἀμμέουν πόλεις διέ τὸς πολέμος πο|τεδέετο
 πλειόνουν τοῦν κατοικεῖσόντων· μέσποδί κε οὖν καὶ ἐτέρος ἐπι-
 νοείσουμεν ἀξίος τοῖ παρ' ἀμμέ | πολιτεύματος, ἐτ τοῖ παρεόντος 14
 κρευνέμεν ψαφίζασθαι ἀμμέ ο(ῦ)ς κε τοῖς κατοικέντεσσι παρ' ἀμμέ
 Πετθ[α]λλοῦν καὶ τοῦν ἄλλουν Ἑλλάνουν δοθεῖ ἃ πολιτεία· τοῖνεος
 γὰρ συντελεσθέντος καὶ συνμεινάντων πάντων διέ τὰ φιλάνθρωπα 16
 πεπεῖσταιν ἄλλα τε πολλὰ τοῦν χρεσίμουν ἔσσεσθαι καὶ εὐτοῦ καὶ
 τὰ πόλι καὶ | τὰν χώραν μᾶλλον ἐξεργασθείσεσθαι· ἐψάφισται τὰ
 πολιτεία πρᾶσσεμεν πὲρ τοῦννεουν κατὰ τὰ ὁ βασιλεὺς ἔγραψε, καὶ 18
 τοῖς κατοικέντεσσι παρ' ἀμμέ Πετθαλοῦν καὶ τοῦν ἄλλουν Ἑλλά-
 νουν δεδόσθαι τὰν πολι|τείαν καὶ αὐτοῖς καὶ ἐσγόνοις καὶ τὰ λοιπὰ
 τίμια ὑπαρχέμεν αὐτοῖς πάντα ὅσσα περ Λασαίοις, φυλᾶς ἐλομέ-||
 νοις ἐκάστου ποίας κε βέλλεται· τὸ μὰ ψάφισμα τότε κῦρρον 20
 ἔμμεν κατὰ παντὸς χρόνοι καὶ τὸς ταμίας ἐσδόμεν ὀνγράψαι αὐτὸ

Thessalians at this time were nominally independent, but actually subject to Macedonia. Cf. Polyb. 4.76.2.

10. *συνκλείτος*: *συνκλείς* (164.9) is used, like Att. *σύγκλητος ἐκκλησία*, of a specially summoned assembly.—16. *εὐτοῦ*: *ἐαυτοῦ*. So also *εὐτοῦ*, *εὐτῆς* in two other inscriptions of Larissa. —19. *Λα-*

σαίοις: *Λαρισαίοις*. Cf. Hesych. *Λάσαν· τὴν Λάρισαν*. But in other inscriptions only *Λάρισαορ* (later) *Λάρισσα*.—19f. *φυλᾶς* κτλ.: *choosing each the tribe to which he wishes to belong*. *ποίας* gen. sg. with *ἔμμεν* understood, *φυλᾶς* gen. sg. by attraction to *ποίας*. Cf. Att. *ἐλέσθαι δὲ αὐτοὺς φυλὴν καὶ δῆμον καὶ φρατρίαν, ἧς*

ἐν στάλλας λιθίας δύας καὶ τὰ ὀνύματα τοῦν πολιτογραφειθέντων
 22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἀπλουνος τοῖ Κερδοίοι,
 τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γι|νύειται
 ἐν τάνε, δόμεν·" καὶ ὕστερον Φιλίπποι τοῖ βασιλείος ἐπιστολὰν
 24 ἄλλαν ἀπυστέλλαντος πὸτ | τὸς ταγὸς καὶ τὰν πόλιν, ταγευόντων
 Ἀριστονόοι Εὐνομείοι, Εὐδίοι Ἀδαμαντείοι, Ἀλεξίπποι Ἰππολο-
 χείοι, || Ἐπιγένης Ἰασονείοι, Νυμεινίοι Μνασιαίοι, γυμνασιαρχέν-
 τος Τιμουνίδα Τιμουνιδαίοι, τὰν ὑπογεγραμμέναν· |
 26 " Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῇ πόλει χαί-
 ρειν. πυνθάνομαι τοὺς πολιτογραφηθέντας κατὰ | τὴν παρ' ἐμοῦ
 ἐπιστολὴν καὶ τὸ ψήφισμα τὸ ὑμέτερον καὶ ἀναγραφέντας εἰς τὰς
 28 στήλας ἐκκεκολάφθαι· εἴ|περ οὖν ἐγεγόνει τοῦτο, ἡστοχήκεισαν οἱ
 συμβουλεύσαντες ὑμῖν καὶ τοῦ συμφέροντος τῇ πατρίδι | καὶ τῆς
 ἐμῆς κρίσεως. ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-
 30 χόντων τοῦ πολιτεύματος || τὴν τε πόλιν ἰσχύειν καὶ τὴν χώραν μὴ
 ὥσπερ νῦν αἰσχυρῶς χερσεύεσθαι, νομίζω μὲν οὐδ' ὑμῶν οὐθένα ἂν
 ἀν|τειπεῖν, ἔξεστι δὲ καὶ τοὺς λοιποὺς τοὺς ταῖς ὁμοίαις πολιτο-
 32 γραφίαις χρωμένους θεωρεῖν, ὧν καὶ οἱ Ῥωμαῖοί εἰσιν, οἱ καὶ τοὺς
 οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι εἰς τὸ πολίτευμα καὶ
 τῶν ἀρχαίων με|[ταδι]δόντες καὶ διὰ τοῦ τοιούτου τρόπου οὐ μόνον
 34 τὴν ἰδίαν πατρίδα ἐπηυξήκασιν, ἀλλὰ καὶ ἀποικίας (σ)χεδὸν | [εἰς
 ἐβ]δομήκοντα τόπους ἐκπεπόμφασιν. πλ[ῆ]ν ἔτι δε καὶ νῦν παρα-
 καλῶ ὑμᾶς ἀφιλοτίμως προσελθεῖν || [πρὸς τὸ] πρᾶγμα καὶ τοὺς
 μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστήσαι εἰς τὴν πολι-
 36 τείαν, εἰ δέ | [τινες ἀ]νῆκεστόν τι πεπράχασιν εἰς τὴν βασιλείαν
 ἢ τὴν πόλιν ἢ δι' ἄλλην τινα αἰτίαν μὴ ἄξιοί εἰσιν | [μετέχ]ειν
 τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἕως
 38 ἂν ἐγὼ ἐπιστρέψας ἀπὸ τῆς | [στρα]τείας διακούσω· τοῖς μέντοι
 κατηγορεῖν τούτων μέλλουσιν προείπατε ὅπως μὴ φανῶσιν διὰ
 φ[ιλο]τιμίαν τοῦτο ποιοῦντες. ἔτους ζ' Γορπιαίου ιγ'."

ἀν βούλωνται εἶναι. — 28. ἡστοχήκεισαν :
 3 pl. plpf. of ἁστοχέω, miss the mark,
 fail. Both word and ending are post-
 classical. — 38. μέντοι : μέντοι. This is

now attested from some half dozen κοινή
 sources. It is probably due to the anal-
 ogy of adverbs like πρῶτον, λοιπόν, etc. —
 40 πὲρ ἱεροῦν : apparently equivalent,

ψαφίζαμένους τὰς πόλις ψάφισμα τὸ ὑπογε[[γ]ραμμένον· “Θε- 40
μιστίοι τὰ ὑστερομειννία ἀγορανομένους Ἀλεξίπποι πὲρ ἱεροῦν,
Ἀλεξίπποι λέξα[ν]|τος ἐψάφισται τὰ πολιτεία, ὅσσοι μὲν ἐφάν-
γρευνθεῖν κινεῖς τοῦν πεπολιτογραφειμένους, τὸς ταγὸς ἐγγρά[ψαν]-
τας ἐν λεύκουμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν 42
τοῦν πεπολιτογραφειμένους κατὰ τὴν ἐπιστ[ο]|λὰν τοῖ βασιλείος τὰ
ὀνόματα καὶ τὰς ἐπιστολὰς τοῖ βασιλείος καὶ τὰ ψαφίσματα τό-
τε ὑπὲρ [τ]ᾶς γενομένου | καὶ τὸ τᾶμον ὀγγράψαντας ἐν στάλλας 44
λιθίας δύο καταθέμεν τὴν μὲν ἴαν ἐν τὸν ναὸν τοῖ Ἀπλουνο τοῖ
Κερδοίοι, | τὴν δὲ ἄλλαν ἐν τὴν ἀκρόπολιν ἐν τὸν ναὸν τὰς Ἀθάνας,
καὶ τὴν ὀνάλαν τὴν ἐν τάνε γινυμέναν τὸς | (τὸς) ταμίας δόμεν ἀτ 46
τᾶν κοινᾶν ποθόδουν· τὸ μὰ ψάφισμα τότε κύρρον ἔμμεν κατὰ
παντὸς χρόνοι·” οἱ πεπολιτο|γραφειμένοι κατὰ τε τὰς ἐπιστολὰς τοῖ
βασιλείος καὶ κατὰ τὰ ψαφίσματα τὰς πόλις· |

Σαμόθρακες· Ἀρχιππος Καλλιφούντειος. 48

Κραννούνιοι· Ἀγισίνους Λυκίνειος, Φάλα|κρος Σιμίαιος, [κτλ.
49–78].

Γυρτούνιοι· Εὐθοῖνος Λεττίναιος, Φιλόδαμος Λεττίναιος, Βοῖ- 79
σκος Δαμμάτρειος, [κτλ. 79–92].

29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18. Schwyzer 595.

Στρύμουν Μολότοι [ὁ] φάμενος ἀπειλευθ(ε)ροῦσθαι ἀπὸ | Μο- 20
λότοι τοῖ Φοίνικος τὸς γινομένους τὰ πόλι κατὰ τὸν νόμον ἀργυ-
ρίοι | στατεῖρας δεκάπεμπε. Ἀλιόδουρος Πολυξένειος ὁ φάμενος
ἀ|πειλευθεροῦσθαι ἀπὸ Πολυξένοι Ἀρμοξενεῖοι τὸς γινομένους | τὰ 24
πόλι κατὰ τὸν νόμον ἀργυρίοι στατεῖρας δεκάπεμπε.

in the language of adulation, to πὲρ βασιλικῶν.—41. ὅσσοι κτλ.: (the names) of any that are challenged among those enrolled. ἐφάνγρευνθαι in meaning not ἐφαιρούνται, but κατηγοροῦνται (cf. I.38).—43. καὶ τὰ ψαφίσματα κτλ.: and the decrees, both the one just previously passed and the present one. ὑπὲρ τᾶς, sc. ἀμέρας. Cf. Boeot. προτηνί,

136.1. Similarly τοῖ ὑπὲρ τᾶς γενομέ- νοι πὲρ αὐτῶν ψαφίσματος in another inscription of Larissa (IG.IX.ii.512.30).

29. The whole inscription of 44 lines contains a list of manumissions, all in the same phraseology.

20. φάμενος ἀπειλευθεροῦσθαι: perf. infin. = ἀπηλευθερώσθαι, with φάμενος, declared free.

- ἐν στάλλας λιθίας δύας καὶ τὰ ὀνύματα τοῦν πολιτογραφειθέντων
 22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἄπλουνος τοῖ Κερδοίοι,
 τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γινύκειται
 ἐν τάνε, δόμεν·" καὶ ὕστερον Φιλίπποι τοῖ βασιλείος ἐπιστολὰν
 24 ἄλλαν ἀπυστέλλαντος πὸτ | τὸς ταγὸς καὶ τὰν πόλιν, ταγευόντων
 Ἄριστονόοι Εὐνομείοι, Εὐδίοι Ἀδαμαντείοι, Ἀλεξίπποι Ἱππολο-
 χείοι, || Ἐπιγένης Ἰασονείοι, Νυμεινίοι Μνασιαίοι, γυμνασιάρχεν-
 τος Τιμουνίδα Τιμουνιδαίοι, τὰν ὑπογεγραμμέναν· |
 26 " Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῇ πόλει χαί-
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 28 στήλας ἐκκεκολάφθαι· εἴ|περ οὖν ἐγεγόνει τοῦτο, ἡστοχήκεισαν οἱ
 συμβουλεύσαντες ὑμῖν καὶ τοῦ συμφέροντος τῇ πατρίδι | καὶ τῆς
 ἐμῆς κρίσεως. ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-
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 ὥσπερ νῦν αἰσchrῶς χερσεύεσθαι, νομίζω μὲν οὐδ' ὑμῶν οὐθένα ἂν
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 μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστήσαι εἰς τὴν πολι-
 36 τείαν, εἰ δέ | [τινες ἀ]νήκεστόν τι πεπράχασιν εἰς τὴν βασιλείαν
 ἢ τὴν πόλιν ἢ δι' ἄλλην τινὰ αἰτίαν μὴ ἀξιοί εἰσιν | [μετέχ]ειν
 τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἕως
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μιστίοι τᾷ ὑστερομειννία ἀγορανομέντος Ἀλεξίπποι πέρ ἱεροῦν,
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γρενθεῖν κινεῖς τοῦν πεπολιτογραφειμένουν, τὸς ταγὸς ἐγγρά[ψαν]-
τας ἐν λεύκουμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν 42
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λιθίας δύοας κατθέμεν τὰν μὲν ἴαν ἐν τὸν ναὸν τοῖ Ἀπλουνοῦ τοῖ
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Γυρτούνιοι· Εὐθοῖνος Λεττίναιος, Φιλόδαμος Λεττίναιος, Βοῖ- 79
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29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18. Schwyzer 595.

Στρύμουν Μολότοι [ὁ] φάμενος ἀπειλευθ(ε)ροῦσθαι ἀπὸ | Μο- 20
λότοι τοῖ Φοίνικος τὸς γινομένους τᾷ πόλι κατ τὸν νόμον ἀργυ-
ρίοι | στατεῖρας δεκάπεμπε. Ἀλιόδουρος Πολυξένειος ὁ φάμενος
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20. φάμενος ἀπειλευθεροῦσθαι: perf. infin. = ἀπηλευθερώσθαι, with φάμενος, declared free.

30. Larissa. Late II or early I cent. B.C. IG.IX.ii.536. Schwyzer 596.

[Νικο]κλέα[ς Α]ὐτοβο[ύ]λειο[ς]. | λειτορεύοντος Ἀγει|σία Ξε-
 5 νουνεῖοι οἱ | τὸν ταῦρον πεφειρά|κοντες · | Νικοκλέας Αὐτοβούλειος, |
 Ἀριστίουν Παρμενίσκειος, | Πραξίας Εἰρακλείδαιος, | Δαμέας Θρα-
 σίππειος, || [κτλ. 10-19].

31. Crannon. II cent. B.C. IG.IX.ii.461. SGDI.361 B. Hoffmann II.54. Michel 302. Schwyzer 578.

[Στρατα]γέντος τοῦν Πε[τθαλοῦν | Λίοντος] Πανσανιαῖοι Μα-
 τροπολ[ίτα, | ταγευό]ντων Σιλάνοι Ἀστο[μαχείοι, | Φίλ]ουνος
 5 Ἀντιγενεῖοι, Γεν[νάοι Ἀσ|στον]οεῖοι, Γεννάοι Αἰσχυλ[εῖοι, - - |
 - - Κ]αλλισθενεῖοι, ταμ[ιε]ύνωντων - - | - - Ἀ]ντιγονεῖοι, Φεῖδουνος
 Εὐ[δοξείοι], | - - ος Ἀντιγενεῖοι λέξαντο[ς · ἐπει|δεῖ Λί]ουν Παν-
 10 σανίαιο[ς] Ματροπ[ολίτας || διετέ]λει εὐεργετὲς τὸ κοινὸν [τᾶς |
 πόλι]ος ἔν τε τοῖς πρότερο[ν χρόνοις | καὶ ἐ]ν τᾷ ἀρχᾷ τᾷ ἑαυτοῖ
 καὶ κ[οινᾷ τᾷ | πόλι κ]αὶ καθ' ἰδίαν ἀν τοῦ χρεῖαν [ἔχοντι, ἔδο]ξε
 15 τοῦ κοινού τᾶς πόλιος [ἐπαμ|νέσαι] Λίοντα ἐτ τᾷ προανγρέ[σι
 τὰν | ἔχει καὶ π]ὸτ τὰν πόλιν καὶ πὸ[θ' ἕκαστον | τοῦν] πολιτάουν
 καὶ δεδοσ[θαι καὶ αὐ]τοῦ κα(ὶ) τοῖς ἐσγόνοις ἀτ[έλειαν πάντων |
 20 καὶ] ἀστυλίαν καὶ ἰσοτιμίαν καὶ [πάντα || τὰ λοι]πὰ αὐτοῦ ὑπαρχέ-
 μεν τίμια [ὅσσα | καὶ] τοῖς λοιποῖς προξένοις, καὶ [φροντίσαι | τὸν]
 ταμ[ί]αν Φεῖδουνα Εὐδόξει[ον οὓς κε | ἀτ τᾶς] τοῦν ταγοῦν γνού-
 25 μας [τόνε τὸ | ψάφισμ]α ὀνγραφεῖ ἐν κίονα λιθίν[αν || καὶ τ]ε[θεῖ]
 ἄκρουν ἐν τοῖς ἱαρουτοῖς, [τὸ | μὰ ὀ]νάλουμα τὸ γενόμενον [ἐν
 τάνε | ἐγγραφέ]μεν ἐν τοῖς λόγοις τᾶ[ς πόλιος].

32. Phalanna. III cent. IG.IX.ii.1233. SGDI.1330. Hoffmann II.11. Michel 1126. Schwyzer 618.

[Ἀ]θάνα Πολιάδι οἱ πτολίарχοι ὀνέ|θεικαν ἀρχιπτολιάρχεντος |
 5 Ἀσκληπιοδούροι Αἰσχινιαῖοι · | Πολύγνουτος Σιμμίαιος, || Ἀσκλη-
 πιδόδουρος Ξενολάοι, | Εὐβίωτος Ἐπιγόνου, Επίνικος Πανσανίαιος.

30. Refers to the Thessalian bull-
 fight, the ταυροκαθάψια, or ταυροθηρία as
 it is called in another inscription of
 Larissa, Ditt.Syll.671.

31. Decree in honor of Leon of Ma-
 tropolis. — 24. ἄκρουν κτλ.: in the con-
 secrated places of the heights (?). But
 in ἀκρουν one suspects some error of
 the engraver.

Thessaliois

33. Thetonium, not far from Cierium. V cent. B.C. IG.IX.ii.257. Schwyzer 557. Ditt.Syll.55.

-ες *ἡλυδῶροντος Φιλονίκῳ ἡνίος.* |

Θετόνιοι ἔδωκαν Σῶταίρῳ τῷ Κ|ορινθίῳ καὶ αὐτῷ καὶ γένει καὶ
 ρ|οικιάταις καὶ χρῆμασιν ἀσυνλί|αν κατέλειαν κεύφεργέταν ἐ|ποίε- 5
 σαν κέν ταγᾶ κέν ἀταγίαι. αἱ τις παρβαίνοι, τὸν ταγὸν τὸν ἐπε-
 στάκοντα ἐξξανακά(δ)δέν. τὰ χρυσία καὶ τὰ || ἀργύρια τῆς Βελφαίῳ 10
 ἀπολ|όμενα ἔσῳσε Ὀρέσταο Φερεκράτ-

33. Decree of the Thetonians in honor of Sotaerus the Corinthian, who had recovered the gold and silver objects that had been lost from the temple of Apollo. For similar "losses" cf. Ditt.Syll.405-408, 416-418.

5. κεύφεργέταν: or κεύφεργέταν? See 34.7. — 6. κέν ταγᾶ κέν ἀταγίαι: *in war and peace*. The phrase is plainly the equivalent of the usual καὶ πολέμου καὶ εἰρήνης (or ἐν πολέμῳ κτλ.), and is explained by the fact that in early times, as also later in the time of Jason of Pherae, the ταγός was the military head of the united Thessalians, appointed only in time of war. Jason of Pherae, in boasting of the military strength of the Thessalians on a war footing, expresses this last by *δταν ταγεύηται Θετταλία*, *δταν ταγὸς ἐνθάδε καταστῇ*, *δταν ταγεύηται τὰ κατὰ Θετταλίαν* (Xen.Hell. 6.1.8,9,12). So ταγᾶ (one would expect ταγία) and ἀταγία (cf. ἀκοσμία *time when no κόσμος was in office*) were times of war and peace respectively. But the use of the phrase does not necessarily show that the institution under which it originated was in vogue at the time of this inscription; and, in any case, the ταγός of l. 8 is the municipal official, like the ταγοί of no. 28.

1, 10. It is obvious that the text as it stands is incomplete both at the beginning and the end, although the bronze tablet on which it is inscribed is intact. A horizontal line was cut in the bronze to indicate that l. 1 did not belong with the following. Either this is one of a connected series of tablets, in which case l. 1 forms the conclusion of a decree given on a preceding tablet, while the present decree was concluded on the following tablet; or, as seems on the whole more likely, l. 1 is the conclusion of the present decree, and was added at the top when it was found that no space was left at the bottom. In this case we read Ὀρέσταο Φερεκράτῃς (cf. 108.2) or, with correction, Φερεκράτε(ο)ς ἡλυδῶροντος Φιλονίκῳ ἡνίος, *when Orestes, son of Pherocrates son of Philonicus, was ὑλωρός*. The use of the gen. instead of the patronymic adjective would be only another instance (see 214) of divergence from the usual Thessalian. The addition of the grandfather's name is unusual, but not unprecedented (cf. e.g. no. 20), likewise the use of υἱός instead of the gen. alone (cf. e.g. SGDI.1183, Arc.; Ditt.Syll.121, Stratus; παῖς often so used in Lesbian and Cyprian). ὑλωρός occurs in Arist.

34. Pharsalus. III cent. B.C. IG.IX.ii.234. SGDI.326. Hoffmann II.65.

Ἀ[γαθὰ τύχα·] ἃ πόλις Φαρσαλίου τοῖς καὶ οὖς ἐξ ἀρχᾶς
 συμπολιτευομένοις καὶ συμπολ[εμισάντε]σσι πάντα προθυμία
 ἔδουκε τὰν πολιτείαν καττάπερ Φαρσαλίοις τοῖς | ἐ[ξ ἀρχᾶς πο-
 λ]ιτευομένοις, ἐδούκαεμ μὰ ἐμ Μακουνίαις τὰς ἐχομένας τοῦ Λου-
 ἔρχου | (γ)ᾶ[ς μόραν πλέ]θρα ἐξείκοντα ἐκάστου εἰβάτα ἔχειν
 5 πατρούεαν τὸμ πάντα χρόνον. || τ[αγευόντου]ν Εὐμειλίδα Νικασι-
 αίου, Λύκου Δρουπακείου, Ὀιολύκου Μνασιππείου, Λύκου | Φερε-
 κρατείου, Ἀντιόχου Δυνατείου. (Four columns of names follow.)

Boeotian

35. Temple of Apollo Ptous, near Acraephia. VI cent. B.C. Bréal, M.S.L.VII, 448. Holleaux, *ibid.* VIII, 180. Buck, *Class. Phil.* IV, 76 ff., 437.

Καλὸν ἄγαλμα φάνακτι ρ[εκαβόλοι Ἀπό(λ)λῶνι
 ?Δαμ]οσίδας ποίρῃσε μ' Ἐχέστροτος. αὐτὰρ ἔπεμψαν

Pol.6.8.6 as the title of an official similar to the ἀγρονόμος, but nowhere else than in this inscription as an eponymous officer.

34. Pharsalus grants citizenship to those who have assisted it, and gives land to each youth.

1 ff. τοῖς καὶ οὖς κτλ.: 'to those who have already from the beginning been politically associated (non-technical use of συμπολιτευομένοις, not *those who have already enjoyed citizenship*), and to those who have zealously assisted in war, just as to those who have been citizens of Pharsalus from the beginning.' — καὶ οὖς: *even as it is, already*. Cf. SGDI.2160 δουλεύων καθὼς καὶ ὥς *serving just as at present*, SGDI.1832.11 μετὰ τῶν καὶ ὥς *συντηρημένων with those already chosen*. — 3. ἐμ Μακουνίαις: 'in the district known as the Poppy (μήκων) Fields.'

35. An epigram of four hexameter verses inscribed βουστροφηδόν on a small tile, broken at the bottom.

Vs. 1. ἄγαλμα: not *statue*, but used in its earlier and more general sense of *ornament, pleasing gift*, about = ἀνάθημα. Cf. CIG.I, p.7, SGDI.5507. — ρ[εκαβόλοι]: or ρ[ηκαβόλοι], cf. ρηκαδάμοε, no. 38 (52b).

Vs. 2. It is possible that the second letter is not σ but ρ, in which case we should read some such name as Νεστ]ο-ρίδας (Wilamowitz). In either case various restorations of the first syllable are of course equally possible. The form is in agreement with Ἐχέστροτος, and is either an epic patronymic or a designation of the gens or phratry to which Ἐχέστροτος (a Boeotian; note -στροτος, 5) belonged.

[- - - - -]ον Πτοῖε̃φι.
τὸς τὸν, φάναχς, φεφύλαχσο, δίδοι δ' ἀρ(ε)τάν [τε καὶ δλβον.]

86. Vase probably from Tanagra, VI cent. B.C. 'Εφ.'Αρχ.1900,107.

Δεμοθέ(ρ)ρῆς ἱαρὸν Ἀπό(λ)λῶνος Καρυκεῖϊῳ.

87. Vase from Thebes. VI cent. B.C. 'Εφ.'Αρχ.1900,107.

ἱαρὸν τῷ Πυθίῳ Φισφόδικος ἀνέθεκε.

88-89. Tanagra. VI cent. B.C. IG.VII.593,606. SGDI.876,885.

38. Ἐπὶ Φηκαδάμοε ἐμί. 39. Ἐπὶ Ὀκίβαε.

40. Vase of uncertain origin. Probably V cent. B.C. IG.VII.8467. SGDI.1133.

Μογέα δίδῶτι ταῖ γυναικὶ δῶρον Εὐχάρι τεῦτρῆτιφάντῳ κότυλον,
ὅς χ' ἄδαν πίε.

41. Thebes. Middle IV cent. B.C. IG.VII.2418. SGDI.705. Ditt. Syll. 201. Hicks 135. Michel 617.

[Τοὶ χρεῖ]ματα συνεβ[άλονθο ἐν τὸν πόλεμον | τὸν] ἐπο[λέ-
μιον] Βοιωτοὶ πε[ρὶ τῷ ἱαρῷ τῷ ἐμ Βελφοῖς | π]ὸτ τὰς ἀσεβίοντας
τὸ ἱαρὸν τῷ Ἀπόλλωνος τῷ | Π]ουθίῳ. ||

Vs. 8. Here stood the subject of *ἐπεμψαν*, the names of the donors. The form of which the final *ον* is preserved may be an adjective in agreement with, or a noun in apposition with, *ἀγαλμα* understood.

Vs. 4. *φεφύλαχσο*: Hom. *πεφύλαξο*, cf. 65. — *δίδοι*: a rare imperative form which occurs in Pindar, and in another Boeotian and a Corinthian inscription, and is formed, like *ἀγει*, *πίει*, by the addition of a particle (cf. *οὔτοσί* etc.). For the whole verse ending, compare h.Hom. 15 and 20, and Callim. 1.96.

36. Cf. Paus. 9.20.3 *ἔστιν . . . ἐν Τανάρῳ, καὶ ὁρος Κηρύκιον, ἔνθα Ἑρμῆν τεχθῆναι λέγουσι*. But here the epithet *Καρυκεῖος* is applied to Apollo. *Δεμοθέ(ρ)ρῆς* is the same as *Δαμοθέρης* found

elsewhere, and, if the *Ε* is correctly read, the dedicator was an Athenian or Euboean.

38-39. Examples of the early spelling *αε* and *αι*, 26, 30. For *φηκα*- see 52b. For *ἐπί* with dat. see 136.6.

40. *Μογέα*: masc. in *-ᾱ*. 105.1a. — *τεῦτρῆτιφάντῳ* (or *τεῦ*? See 94.7): *ταῖ Εὐ-*, daughter of *Εὐτρητιφάντοι*. The first part of the name is identical with that of the Boeotian town which appears in Homer as *Εὐτρησις*. Cf. *Εὐτρητιδεῖς* in a later Boeotian inscription. See 61.8. — *ὅς*: *ὦς*. 58a.

41. List of contributions for the sacred war (355-346 B.C.). Byzantium was at this time allied with the Boeotians (cf. Dem. 9.34). Note the retention of the older spelling *ε* beside *αι*,

- 5 Ἄριστίωνος ἄρχοντος · Ἀλυζῆοι - - - - - | πρισγῆες Χάροψ
 Δάδωνος, Ἄριστο - - - - - | Ἀνακτοριῆες τριάκοντα μνᾶς ·
 πρι[σγῆες] - - - - - | Φόρμω, Ἄρκος Τερῆος. | Βυζάντιοι χρουσίω
 10 Λαμψακανῶ στ[ατείρας] || ὀγδοέκοντα πέτταρας, ἀργυρίω Ἀτ[τι-
 κῶ δρα]|χμὰς δεκαῆξ · σύεδροι Βυζαντίων [εἰνιξαν] | τὸ χρυσίον
 Κερκῖνος Εἰροτίμω, Ἀγ - - - - - | Δημοπτίχω, Διωνύσιος Εἰ-
 15 ραίωνος. | Ἀθανόδωρος Διωνυσίω Τενέ[διος], || πρόξενος Βοιωτῶν,
 χει[λ]ίας δ[ραχμὰς]. |
 Νικολάω ἄρχοντος · Ἀλυζ[ῆοι - - - - -] | ἄλλας τριάκοντα
 μνᾶς εἰ[νιξαν] · | πρισγεῖες Ἀλυζαίων Θεο - - - - - | [Ἀ]λεξάν-
 δρου, Δίων Πολυλ[άου]. ||
 20 [Ἀ]γεισινίκω ἄρχοντος · Βυζάντιοι [συνεβάλ]ονθο ἄλλως πεν-
 τακατίως στατείρα[ς χρυσ]ίως Λαμψακανῶς ἐν τὸν πόλεμον τὸν
 ὑ[πὲρ τῶ] | ἰαρῶ τῶ ἐμ Βελφοῖς ἐπολέμιον Βοιωτ[οί] · | σύεδροι
 25 εἰνιξαν Σῶσις Καρα[ι]ίχω, || [Π]αρμενίσκος Πυράμου.

42. Temple of Apollo Ptous, near Acraephia. Between 312 and 304 B.C. IG.VII.2723. SGDI.570. Michel 1105. Schwyzer 446.

Βοιωτοὶ Ἀπόλλωνι Πτωῖοι ἀνέθιαν ἄρχοντος Βοιωτοῖς Φιλο-
 κώμω Ἀ[ντ]ιγ[ενε]ϊίω Θεισπιε[ῖος], | ἀφεδριατευόντων Ἐμπεδο-
 [κ]λεῖος Ἀθανοκριτίω Ταναγρήω, Πούθωνος Α[ὕ]τομειδε[ῖ]ω
 Ἐρχομενίω, | Ἱπποτίωνος Φαστυμειδοντίω Κορωνεῖος, Ἐπιφά[λ-
 τ]ιος Μαχωνίω Θειβήω, Νικίωνος Γ[ρ]υλ[ί]ωνος Πλαταεῖος, |
 Ἀριστοκλεῖος Ἀγασιήω Ἀνθαδονίω, Σάωνος Θιο[τ]ιμίω Θεισπι-
 εῖος, μαντευομένω Οὐνμάστω Νικολαίω Θεισπιεῖος.

as πρισγῆες beside πρισγεῖες, Attic ai in Ἀλυζαίων beside Ἀλυζῆοι, and Attic gen. sg. in -ου beside -ω.

22. τὸν ὑπὲρ κτλ.: relative use of the article, unknown in the later Boeotian inscriptions. See 126.

42. Dedication of a tripod to Apollo Ptous by the Boeotian league. This is one of a series of four belonging to the same period (IG.VII.2723-2724b).

ἀφεδριατευόντων: those who serve as ἀφεδριᾶται or official representatives at

the dedication. From ἐδριάω used like Att. ἰδρύω. Cf. Att. ἀφίδρυμα used of a shrine made after the model of another, as that of Asclepius modeled after the one at Epidaurus (cf. Roberts II.66.13). Observe that in the case of the representative of Plataea the gen. sg. of the father's name is used, not the patron. adj. as in the case of the others. The same holds true in the other three dedications, and it is probable that this is not accidental, but that the Plataeans,

43. Orchomenus. Between 222 and 200 B.C. IG.VII.3172. SGDI. 488. Inscr.Jurid.I, pp.276 ff., 509 f. Schwyzer 523. The sections of the text are given in the order in which they were inscribed (cf. ll. 30 ff.), but the numbering of the original publication is added in parentheses.

Τοὶ πολέμαρχοι τοὶ ἐπὶ Πολυκράτιος | ἄρχοντος Φιλόμειλος^I_(D)
 Φίλωνος, | Καφισόδωρος Διωνυσίω, Ἀθανόδωρος Ἴππωνος ἀνέ-
 γραψαν καθὼς || ἐποίησανθο τὰν ἀπόδοσιν τῶν δανείων τῶν Νικα-⁵₍₁₀₆₎
 ρέτας κατ τὸ ψάφισμα τῷ δάμῳ.

(Μει)ν(ὸ)ς Ἀλαλκομενίω | ρικαστῇ κῇ ἕκτη, ἐπεψάφιδδε | Φιλό-^{II}_(E)
 μείλος Φίλωνος, Καφισόδωρος || Διωνουσίω ἔλεξε· προβεβουλευμέ-¹⁰₍₁₁₁₎
 νον | εἶμεν αὐτῷ ποτὶ δάμον, ἐπιδεὶ ἐπεψαφίττατο ὁ δάμος ἀποδόμεν
 Νικαρέτη(ι) | Θίωνος τὸν ταμίαν τὸν προάρχοντα | τὰν τρίταν
 πετράμεινον ἀπὸ [τ]ᾶν ὑπερ|αμεριάων τᾶν ἰωσάων κατ τὰς πόλιος,¹⁵₍₁₁₆₎

so long associated politically with the Athenians, adopted the Attic usage at an early date.

43. The Nicareta inscription. Nicareta, daughter of Theon, of Thespieae, had lent various sums of money to the city of Orchomenus, for which she held against it certain notes, generally referred to as οὐπεραμερίαι (once, l. 55 f., as τὰς ἐμπράξεις). These are recorded in IV. When Nicareta appeared at Orchomenus to collect these (ll. 44 ff.), the city was unable to meet them, and an agreement was entered into according to which the city was to pay her the sum of 18,833 drachmas within a certain time and the polemarchs were to give her a personal contract for the payment. The text of the agreement (ὁμολογία) is given in VII, and of the contract (σούγγραφος), written in the κοινή, in VI. The sum of 18,833 drachmas is more than the total of the notes recorded in IV (17,585 dr., 2 obols), but probably less than they amounted to with the normal penalties for delayed payment. For the phrase ὁ ἐπίθωσαν

(l. 135, cf. l. 16), *which they persuaded her to accept*, implies some concession on her part. Finally the city passed a vote (III) to pay the amount and take up the notes and the contract. When this had been accomplished it passed a further vote (II) ordering all the documents to be inscribed in a specified order. This was done as stated in I, which serves as a heading to the whole inscription.

10 ff. προβεβουλευμένον κτλ.: *that he had a probouleuma to present to the people, Whereas the people had voted that the treasurer in charge for the third period of four months should pay to Nicareta, in settlement of the notes which she held against the city, the sum which the city persuaded her (to accept), 18,833 drachmas, and that the polemarchs should take up the contract they gave for the money against themselves, they and the treasurer and the ten whom Nicareta selected, and cancel the notes against the city (maturing) in the archonship of Xenocritus, and since the polemarchs had arranged these matters and the*

ὁ ἐπίθωσε αὐτὰν ἅ πόλις, ἀργουρίῳ δραχμὰς | μουρίας ὀκτακισχι-
 λίας ὀκτακατίας τριάκοντα τρεῖς, κὴ τὼς πολεμάρχως ἀνελέσθη τὰν
²⁰₍₁₂₁₎ τε σύγγραφον, ἃν ἔδωκαν οὐπὲρ || [ο]ὔτων τῶν χρεϊμάτων κατ' α[ὕ]τὴν
 αὐτῶ[ν] | κὴ ὁ ταμίας κὴ ὦν ποθείλετο Νικαρέτα δέκ[α], | κὴ τὰς
 ὑπεραμερίας διαγράψασθαι τὰς [κὰτ] | τὰς πόλιος τὰς ἐπὶ Ξενο-
²⁵₍₁₂₆₎ κρίτῳ ἄρχοντος | ἐν Θεισπιῆς, κὴ οὐτα φεφυκονομειόντων || τῶν
 πολεμάρχων κὴ τῷ ταμίαο ἀποδόντος τὰ χρεϊματα κατ τὸ ὁμόλο-
 γον τὸ παρ | Θεόφροστον Θεοδώρῳ Θεισπιεῖα τεθέν, | δεδόχθαι τῷ
 δάμν· τὼς πολεμάρχως, | ἐπὶ κα τὸ ψάφισμα κούριον γένειται,
³⁰₍₁₃₁₎ ἀγγράψῃ ἐν στάλαν λιθίαν τό τε ψάφισμα οὗτο (II) | κὴ τὸ
 οὐπὲρ τὰς ἀποδόσιος (III), κα(τ) ταῦτα δὲ κὴ | τὰς ὑπεραμερίας
 τὰ(ς) κατ τὰς πόλιος τὰς Νικαρέτας (IV) κὴ τὸ δ[ν]ιουμα τῷ γραμ-
³⁵₍₁₃₆₎ ματεῖος τῷ δ[ι]αγράψαντος αὐτὰς (V) κὴ τὰν σύγγραφον τὰν || τε-
 θεῖσαν παρ Φιφιάδαν (VI) κὴ τὸ ἀντίγραφον (κὴ | τὸ ἀντίγραφον)
 τῷ ὁμολόγῳ τῷ τεθέντος παρ Θεόφροστον (VII) κὴ τὰν διαγραφὰν
 τῶν χρεϊμάτων ὦν | ἔγραψαν αὐτῇ διὰ τρεπέδδας (VIII), κὴ τὸ
⁴⁰₍₁₄₁₎ ἄλωμα | ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς, π]όρον δ' εἶμεν || ἀπὸ
 τῶν πολιτικῶν.

III
 (F) Δαματρίῳ νιουμεινίῃ | πετράτῃ, ἐπεψάφιδδε Κ[α]φισόδωρος Δι-
 ωνουσίῳ, Ἀθανόδωρος Ἰππωνος ἔλεξε· προβε[β]ωλευμένον εἶ-
 μεν αὐτῷ ποτὶ δάμον, ἐπιδεῖ, | παργενομένας Νικαρέτας Θίωνος
⁴⁵₍₁₄₆₎ Θεισπικᾶς || [κ]ὴ πραττώσας τὸ δάνειον τὰν πόλιν κατ τὰς οὐ-
 πε[ρ]αμερία[ς] τὰς ἰώσας αὐτῇ, [ἀνα]γκάσ[θε]ν τὸν πολέμαρχον κὴ
 ὁ ταμίας σουγχωρείσαντος τῷ δάμῳ δόμεν | [κ]ὰτ αὐ[τὸν] αὐ-
 [τῶν] σούγγραφον ποτὶ τῇ οὐπαρχώσῃ οὐπε[ρ]αμερίῃ, ἐ[ν τ]ὰν κα

treasurer had paid the money according to the agreement deposited with Theophrastus, be it voted by the people, etc.

40-41. νιουμεινίῃ πετράτῃ: τετάρτῃ ἱσταμένου. On νιου- from νεο-, see 42.5a. — 46 ff. The polemarchs and the treasurer were obliged, with the assent of the people, to give a contract against themselves in addition to the existing οὐπεραμερία, until the levy for this purpose should be made and the amount agreed

upon provided. This is the only satisfactory interpretation of the most troublesome passage in the inscription, though one difficulty remains, the use of the singular οὐπεραμερίῃ where we should expect the plural. — 49. ἐ[ν τ]ὰν ἀμέραν: until, originating in ἐν τὰν ἀμέραν. Cf. 136.1 and note on 28.43. — ἐν οὗτο: for this purpose. Cf. πόρον ἐν οὗτο ll. 59, 60. — ἐνεπιχθεῖ, not ἐνεπιχθεῖ, is declared certain by Baunack, Philol. XLVIII,

ἐνεπιχθείει ἅ ἀνφορὰ ἐν οὔτο, κ[ῆ] || κομίττ[ειτη] τὰ συνχωρειθέντα⁵⁰
 χρείματα, | δεδόχθη τῷ δάμν· τὸν ταμίαν τὸν [π]ροάρχοντα | [τὰν]
 τρίτα[ν] πετράμεινον ἀποδόμεν πεδὰ τῶν | πολεμάρχων Νικαρέτη
 ἀργ[υ]ρίῳ δραχμὰς μυρίας | [ὀκ]τακισχειλίας ὀκτακατία[ς] τριά-
 κ[ο]ντα τρεῖς Πολυκράτιος ἄρχοντος ἐν τῷ Δαματρίῳ μεινὶ κῆ τὰς⁵⁵
 ἐ[μ]πράξις τὰς ἰώσας Νικα[ρέτη κατ] τὰς πόλιος Ξεν[ο]κρίτω⁽¹⁵⁶⁾
 ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] | τὼς πολεμάρχως, κῆ
 τὰν σουνγραφὰν, ἃν ἔχι κατ τ[ῶν] | πολεμάρχων κῆ τῷ ταμίαο,
 ἀνελέσθη, πόρον [δ' εἰ] || μεν ἐν οὔτο ἀπὸ τῶν τὰς πόλιος ποθοδω-⁶⁰
 μάτων πάντ[ων]. |⁽¹⁶¹⁾

Ξενοκρίτω, Ἀλαλκομενίῳ. — Νικαρέτα Θεώνος τὰς π[ό]λιος^{IV}
 Ἐρχομενίων κῆ τῷ ἐγγύῳ Θίῳνος Συννόμῳ· τὰ π[π]άματα μούριη⁽³⁾
 ὀγδοεῖκοντα πέντε διού[ο] ὀβολίῳ· | κῆ τῷ τεθμίῳ φίστῳρ Ἀριστό-
 νικος Πραξιτέλιος· || Λιουκίσκῳ, Θιουίῳ, τὸ συνάλλαγμα. — Νι-⁶⁵
 καρέτα Θίῳνος τὰς πόλιος Ἐρχομενίων κῆ τῷ ἐγγούῳ Θίῳνος |⁽¹⁶⁶⁾
 Συννόμῳ· τὰ π[π]άματα δισχειλίη πεντακάτι[η]· | κῆ τῷ τεθμίῳ
 φίστῳρ ὁ αὐτός· Λιουκίσκῳ, Ὁμολῳίῳ, | [τ]ὸ συνάλλαγμα. —
 Νικαρέτα Θίῳνος τὰς πόλι[ος] || Ἐρχομενίων κῆ τῷ ἐγγούῳ Θίῳ-⁷⁰
 νος Συννόμῳ· τὰ π[π]άματα πετρακισχειλίη· κῆ τῷ τεθμίῳ⁽¹⁷¹⁾
 φίστῳρ | ὁ αὐτός· χρόνος ὁ αὐτός. — Νικαρέτα Θίῳνος τὰς πόλιος |
 Ἐρχομενίων κῆ τῷ ἐγγούῳ Θίῳνος Συννόμῳ· τὰ π[π]άματα χεί-
 λιη· κῆ τῷ τεθμίῳ φίστῳρ ὁ αὐτός· Λιουκίσκ[ω], || Θε[ε]ιλουθίῳ, τὸ⁷⁵
 συνάλλαγμα.⁽¹⁷⁶⁾

Διαγράψη τὰς οὔπερ[α|μ]ερίας τὰς Νικαρέτας ἐν Θεισπιῆς τὰς^V
 κατ τὰς | [π]όλιος· τῶν τεθμοφουλάκων γραμματεὺς Σα |^(H)

Ἐδάνεισεν Νικαρέτα Θεώνος | Θεσπική, παρόντος αὐτῇι κυ[ρ]ίου^{VI}
 τοῦ ἀνδρὸς Δεξίππου Ε[ὐ]νομίδου, Καφισοδώρῳ Δι[ο]νυσίου,⁸⁰^(A 3)

413, and agrees with uncontracted forms found elsewhere, as *κουρωθείει* (151.2). — 50. *κομίττ[ειτη]*, not *κομίτ-τ[η]*, also after Baunack l.c.

61 ff. The first date, archonship of Xenocritus, month of Alalcomenius, applies to all the following notes (cf. ll. 23, 56, 136, 151) and is probably the time at which they fell due, while the

date given at the end of each is the time of the loan (*τὸ συνάλλαγμα*). Cf. Thalhheim, Berl. Phil. Woch. 1893, 267. The expression throughout is condensed. Ξενοκρίτω (*ἄρχοντος*), (*μεινὸς*) Ἀλαλκομενίῳ, Νικαρέτα Θεώνος (*κατὰ*) τὰς πόλιος.

78 ff. The text of the contract is in the *κοινή*, though dialect forms are retained in some of the proper names.

Φιλομήλῳ Φίλωνος, | Ἀθανοδώρῳ Ἰππωνος, Πο[λυ]κρίτῳ Θά-
 85
 (8) ροπος καὶ ἐγγύοις || εἰς ἔκτεισιν τοῦ δανείου | Μνάσων Μέγκαο,
 Τελεσίας | Μέγκαο, Λασίππῳ Ξενοτίμου, Εὐάρει Εὐχώρου, Πε-
 (13) ρι|λάῳ Ἀναξίωνος, Διονυσῳ|δώρῳ Καφισοδώρου, Κωμί|ναι Τελε-
 σίππου, Ὀνασίμῳ | Θεογείτονος, Καφισοδώρῳ | Δαματρίχου,
 (18) Νικοκλεῖ Ἀθανοδώρου Ὀρχομενοῖς ἀργυ|ρίου δραχμὰς μυρίας
 ὀκτα|κισχειλίας ὀκτακοσίας τρι|άκοντα τρεῖς ἄτοκον ἐχ Θεσ|πιῶν
 100
 (23) εἰς τὰ Παμβοιωτία τὰ ἐπ' Ὀνασίμου ἄρχοντος Βοιωτοῖ[ς]. || ἀπο-
 δότωσαν δὲ τὸ δάνειον | οἱ δανεισάμενοι ἢ οἱ ἐγγυοὶ Νικαρέται ἐν
 τοῖς Πανβοιωτίοις πρὸ τῆς θυσίας ἐν ἡμέραις τρισίν. ἐὰν δὲ μὴ
 105
 (28) ἀποδῶσ[ι], || πραχθήσονται κατὰ τὸν νόμον. [ἢ] δὲ πρᾶξις ἔστω ἔκ-
 τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν ἐγγύων, καὶ ἐξ ἐνὸ[ς] |
 110
 (33) καὶ ἐκ πλειόνων καὶ ἐκ πάν|των καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς,
 πραττούσῃ ὅν ἂν τρόπον βούληται. ἢ δὲ συγγραφὴ | κυρία ἔστω,
 115
 (38) καὶ ἄλλος ἐπι|φέρῃ ὑπὲρ Νικαρέτας. Μάρ|τυρες Ἀριστογείτων
 Ἀρμο|ξένου, Ἰθιούδικος Ἀθανίαο, | Φιφιάδας Τιμοκλείος, Φαρ|σά-
 120
 (43) λιος Εὐδίκου, Καλλέας Λυ|σιφάντου, Θεόφεστος Θεοδώ|ρου, Εὐ-
 ξενίδας Φιλώνδου | Θεσπιεῖς. ἃ σούγγραφος | παρ Φιφιάδαν
 Τιμοκλείος. |
 VII
 (B) Ὀνασίμῳ ἄρχοντος Βοιωτοῖ[ς], | μεινὸς Πανάμῳ, ὁμολογὰ ||
 125
 (48) Νικαρέτῃ Θίωνος Θεισπικῇ, | παριόντος Νικαρέτῃ Δεξι|πῳ Εὐ-
 νομίδαο τῷ ἀνδρὸς Θε[ι]σπιεῖος, κῇ τῇ πόλιν Ἐρχομεν[ί]ων.
 130
 (53) παρεῖαν οὐπὲρ τᾶς πόλ[ι]||ος πολέμαρχοι Καφισόδω|ρος Διωνου-
 σίῳ, Φιλόμειλος | Φίλωνος, Ἀθανόδωρος Ἰππωνος. ἀποδόμεν τὰν
 135
 (58) πόλιν Ἐρχομενίων Νικαρέτῃ Θίωνος, || ὃ ἐπίθωσαν οὐπὲρ τᾶν
 οὐπε|ραμεριάων τᾶν ἐπὶ Ξενοκρί|τῳ ἄρχοντος ἐν Θεισπιῆς, ἀρ|γου-
 140
 (63) ρίῳ δραχμὰς μυρίας ὀκτ[α]|κισχειλίας ὀκτακατίας τρι|ιά||κοντα
 τρεῖς, ἔσχατον Ὀνασ[ί]μῳ ἄρχοντος ἐν τῷ Ἀλαλ[κο]μενοῖ μινί.
 σούγγραφον δὲ | γράψασθαι τῷ ἀργουρίῳ τῶς | (τῶς) πολεμάρχως
 145
 (68) Ἐρχομενίων || κῇ ἐγγούως, ὥς κα δοκιμάδδ[ει] | Νικαρέτα, κῇ
 θέσθαι μεσέγγ[υ]ον παρ Φιφιάδαν Τιμοκλείος | Θεισπιεῖα. ἐπὶ δέ
 150
 (73) κα κομίττε[ι]τη Νικαρέτα τὸ ἀργούριον || παρ τᾶς πόλιος, ἐσλια-

The names of the first two sureties are given by mistake in the nominative, but with the third the error is rectified. — 113–114. ἐπιφέρῃ: presents it

• νάτω Νικαρέτα τὰς οὐπεραμερίας, ἃς ἔχει κατ τὰς πόλιος, τὰς ἐπὶ
 Ξενοκρίτω | ἄρχοντος ἐν Θεισπιῆς πάσας, κὴ τὰν σούγγραφον ἀπο-
 δότω Φιφιάδας τοῖς πολεμάρχυς κὴ τοῖ ταμίη κὴ το[ῖς] | ἐγγούοις.
 ἡ δέ κα μεὶ ἀποδώει ἡ πόλις Νικαρέτη τὸ ἀργούριον ἐν τῷ γεγραμ-¹⁵⁵
 μένυ χρόνυ, τὰς μουρίας κὴ ὀκτ[α]κισχειλίας ὀκτακατίας τριά-⁽⁷⁸⁾
 κοντα τρίς, ἀποδότω | τὰν σούγγραφον κὴ τὰς οὐπεραμερίας τὰς
 κατ τὰς | πόλιος, ἅπαν τὸ ἀργούριον τὸ ἐν τῷ ὁμολό[γ]υ γεγραμμέ-
 νον· (ἡ δέ κα) ἐν τῷ χρόνυ τῷ γεγραμμένυ μεὶ ἐθέλει κ[ομ]ίδδ[ε]-
 σθη Νικαρέ[τ]α τὸ ἀργούριον, ἀποδότω Φιφιάδας τὰν | σούγγραφον¹⁶⁰
 τοῖς πολεμάρχοις κὴ τοῖ ταμίη κὴ τοῖς | ἐγγούοις, κὴ ποταποπι-⁽⁸³⁾
 σάτω Νικαρέτα τῇ πόλι 'Ερχομενίων κὴ τοῖς πολεμάρχοις κὴ τοῖ
 ταμίη κὴ τοῖς ἐγγούοις ἀργουρίω δραχμὰς πεντακισμουρίας, κὴ
 τῇ || οὐπεραμερίη ἄκουρύ νυ ἔνθω. φίστορες 'Αριστογί|των 'Αρμο-¹⁶⁵
 ξένω, 'Ιθούδικος 'Αθανίαο, Φιφιάδας Τιμο[κλεί]ο[ς], Φαρσάλιος Εὐ-⁽⁸⁸⁾
 δίκω, Καλλέας Λιουσιφάντω, Θιόφεισ|τος Θιοδώρω, Εὐξενίδας
 Φιλώνδαο Θεισπιεῖε[ι]ς. τὸ ὁμολογον παρ Θιόφειστον Θιοδώρω
 Θεισπιεῖα.

Διαγραφὰ || Νικαρέτη διὰ τραπέδδας τὰς Πιστοκλείος ἐν Θει-¹⁷⁰
 σπιῆς· 'Επιτέλιος ἄρχοντος ἐν Θεισπιῆς, μεινὸς 'Αλαλκομενίω⁽⁹³⁾
 δευτέρω ἀμέρη ἐνακηδεκάτη, ἐπὶ τὰς Πιστοκλείος | τραπέδδας Νι-
 καρέτη παρεγράφει παρ Πολιουκρίτω Θάρο|πος 'Ερχομενίω ταμίαο
 οὐπὲρ τὰς πόλιος τὸ σουνχωρεῖ|θὲν τὰν οὐπεραμεριάων τὰν ἐπὶ¹⁷⁵
 Ξενοκρίτω ἄρχοντος, | παριόντος πολεμάρχω 'Αθανοδώρω 'Ιππω-⁽⁹⁸⁾
 νος 'Ερχομενί[ω], | ἀργουρίω δραχμὴ μούριη ὀκτακισχείλιη ὀκτα-
 κάτιη τριά|κοντα τρίς.

154 ff. If the city fails to pay Nica-
 reta in the time specified, it will have
 to pay the amount stated in the con-
 tract and the sum of the notes besides,
 that is substantially double the amount
 loaned. But if Nicaeta refuses to ac-
 cept the amount named in the con-
 tract, as she might do in order to
 secure the exorbitant penalty for de-
 lay, she forfeits both contract and notes
 and pays a heavy penalty.

169-170. διαγραφὰ Νικαρέτη κτλ.:
memorandum of payment to Nicaeta
(adnom. dat. 172) through the bank of
Pistocles. διαγραφά cancellation (cf.
διαγράφασθαι l. 22), and so payment. So
ll. 172 ff., at the bank of Pistocles there
was paid over to Nicaeta by Polycritus
the treasurer in behalf of the city the
sum agreed upon of the notes (part. gen.;
cf. ἀπὸ τὰν ὑπεραμεριάων ll. 14-15).

44. Lebadea. III cent. B.C. IG.VII.3083. SGDI.425. Inscr.Jurid.II, p.238. Michel 1392. Schwyzer 509.

Θιὸς τούχα ἀγαθά. | Φαστίαο ἄρχοντος | Βοιωτῆς, ἐν δὲ Λεβα-||
 5 δείῃ Δόρκωνος, Δωίλος | Ἰρανήω ἀντίθεται τὸν | ρίδιον θεράποντα
 10 Ἀνδρικὸν τῷ Δι τῷ Βασιλεῖ | κῆ τῷ Τρεφωνίῳ ἰαρόν εἶ|μεν, παρ-
 μέναντα παρ | τὰν ματέρα Ἀθανοδώραν φέτια δέκα, καθὼς ὁ |
 πατεῖρ ποτέταξε· ἡ δὲ κα | ἔτι δώσει Ἀθανοδώρα, εἴσι [αὐτῇ] ||
 15 Ἀνδρικὸς φόρον τὸν ἐν τῇ | θείκῃ γεγραμμένον· ἡ δὲ τί | κα πάθει
 Ἀθανοδώρα, παρμ|ενὶ Ἀνδρώνικος τὸν περιττὸν | χρόνον παρ Δωί-
 20 λον· [ἔ]πιτα ἰα|ρὸς ἔστω με[λ] ποθ[ί]κων με|θενὶ μειθέν· μελ
 ἐσσεῖμεν δὲ καταδουλίττασθη | Ἀνδρικὸν μειθενί· Ἀνδρικὸν δὲ
 25 λειτωργίμεν || ἐν τῆς θοσίης τῶν θιῶν | (ων) οὔτων.

45. Lebadea. II cent. B.C. IG.VII.3080. SGDI.430. Schwyzer 512.

[Σάων - - - - - ἀντίθεται τὸ ρίδιον | πη]δάριον Ἀθάνωνα τῷ Δι
 τεῖ Βασιλεῖ κῆ τεῖ Τρεφωνίῳ ἰαρόν εἶμεν τὸν πάν[τα | χρό]νον ἀπὸ
 τᾶσδε τᾶς ἀμέρας, μελ προθίκοντα μέτε αὐτεῖ Σάωνι μέτε ἄλλει |
 [μ]ειθενὶ κατὰ μειθένα τρόπον. ἡ δὲ κά τις ἀντιποιεῖται Ἀθάνωνος
 5 εἰ ἄλλο τι ἀδικί || [κ]αθ' ὄντινα ὦν τρόπον, οὐπερδικιόνθω κῆ προῖ-
 στάνθω τύ τε ἰαρεῖες κῆ τε[λ] | ἰαρ]ἀρχη τὸ ἡ ἀντιτιουνχάνοντες
 κῆ τῶν ἄλλων ὁ βειλόμενος. ρίστορε[ς] | λεις Σάωνος, Εὐβω-
 λος Σωκράτιος, Νίκαργος κῆ Κράτων Εὐνοστίδ[αο].

46. Chaeronea. II cent. B.C. IG.VII.3303. SGDI.385. Michel 1394.

Καλλίκωνος ἀρχῶ μινὸς Δαματρίῳ πεντεκηδεκάτῃ | Πούριππος
 Προξένω ἀντίθεται ἰαράν τὰν ριδίαν θεράπη|[να]ν Ἀφροδιτίαν τῷ

44-48. Manumission decrees, of which there are over one hundred examples from Chaeronea alone, all of about the same period. Even from the same year some are in dialect, some in the κοινή, and some in a mixture of both. In those given here κοινή influence shows itself in ἀγαθήν no. 46, in the ζ of ζῶνθι, ζῶνθι nos. 46, 47 (cf. δώσει no. 44, δαμιώοντες no. 48), κατὰ τὸν

νόμον no. 47 (cf. κατ τὸν νόμον no. 46), παραμείνασαν nos. 46, 47 (cf. παραμείναντα no. 44), in προθίκοντα no. 45 (cf. ποθίκων no. 44), in ποιούμεναι no. 47 (cf. ποιόμενος no. 46 = ποιόμενος), ἐξεῖμεν no. 48 (ἐσσεῖμεν no. 44).

Note ει for usual υ from αι (30); εἴσι = εἴσει. For θοσίης no. 44, see 24. For στ = σθ and δαμιώοντες, in no. 48, see 223.

Σαράπι, παραμείνασαν ἄσαντῷ κῆ τῇ γου[νῃ] κὶ αὐτῷ ἀγαθὴν ἄς
κα ζῶωνθι, τὰν ἀνάθεσιν ποιόμε[ν]ος διὰ τῷ συνεδρίῳ κατὰ τὸν νόμον·
κῆ κατέβαλε τῷ ταμίῃ | [ἐ]πὶ τῶν ἱαρῶν τὸ γινιούμενον
δραχμὰς φέκατι παραχρε[ί]μα.

47. Chaeronea. II cent. B.C. IG.VII.3352. SGDI.395. Schwyzer 517.

Ἀρχεῖνῳ ἀρχῷ μεινὸς Θουίῳ | πεντεκηδεκάτῃ Διουκλείς κῆ Κω-
τίλα ἀντίθεντι τὰν φιδίαν θρεπτάν, ἡ ὄνιυμα Ζωπουρίνα, ἱαρ[ὰν] ||
τεῖ Σεράπει, παραμείνασαν αὐτεῖς ἄς κα ζῶνθι ἀνεγκλείτως, τὰν |
ἀνάθεσιν ποιούμεναι διὰ τῷ σ[ο]υνεδρίῳ κατὰ τὸν νόμον.

48. Orchomenus. II cent. B.C. IG.VII.3200. SGDI.497. Inscr.Jurid.
II.p.237. Michel 1393. Schwyzer 528.

Ἀπολλωνίδαο ἄρχοντος, ἱαρεῖαδδοντος Ἀντιγένιος Σωκράτιος,
ἱαραρχιόντων Ἀγισινίκῳ Σουκράτιος, || Σωσιβίῳ Πουθίλλιος, |
ἀντίθειτι Θίῳν Δαματρίχ[ω] τὸν φίδιον φυκέταν Ἀκρίσιον | ἱαρὸν
εἴμεν τῷ Σαράπιος κῆ τᾶ[ς] | Ἴσιος, κῆ μεῖ ἐξεῖμεν μεῖθεν ἐφά- 10
πτεστη μειδὲ καταδουλίτταστη· ἡ δὲ κά τις ἐφάπτειτη, κύριος
ἔστω ὁ ἱαρεὺς κῆ τὸν | ἱαράρχη κῆ τὸν σούνεδρον σουλῶντες κῆ δα-
μιῶντες.

Phocian

Delphian

49. Delphi. Early V cent. B.C. SGDI.1683 (with II, p.722). Roberts
229. Schwyzer 320. Bourguet, B.C.H. XLIX, 25 ff.

Τοὶ πεντεκαίδεκα[α] | τῶν Λαβυαδᾶν ΤΟΝ[. . ?] | Θ[ρ]ασύμαχον
καὶ Καμῖρέα ἐπὶ Τριχᾶ ἄρχ[ου]το, καπέδειξαν [μνᾶ]ς δεκατέ- 5
τορες [καὶ] | ἡμιμναῖον [κα]ὶ δραχμὰς πεν[τέ]κοντα καὶ φέξ.

As in similar decrees from other parts of Greece, the act of manumission takes the form of a dedication or sale (ἀπέδοτο at Delphi, e.g. no. 53) to the divinity of the local shrine, thus securing religious sanction and protection of the rights of the slave who has purchased his freedom. Often the manumission does not go into immedi-

ate effect, but is subject to various conditions, such as remaining in service during the lifetime of the master (nos. 46, 47) or for a term of years (no. 44), payment of an annuity, etc. Cf. no. 53.

49. The Fifteen of the Labyadae (cf. no. 51) give date of their holding office (? some readings still doubtful), and render account of certain sums.

50. Delphi. V cent. B.C. Schwyzer 321. Buck, *Class.Phil.* VII, 78.

Τὸν φοῖνον μὲ φάρεν ἐς τοῦ δρ[ό]μου· αἱ δὲ κα φάρ̄ει, ἡλαξά-
 στῶ | τὸν θεὸν ἡ̄οι κα κεραί̄εται καὶ | μεταθυσάτῶ καποτεισάτῶ
 5 πένυ|τε δραχμάς· τούτου δὲ τῷ καταγορέσαντι τὸ ἡέμισσον.

51. Delphi. About 400 B.C. SGDI.2561. Ditt.Syll.²438 (with Π, pp. 819f.). *Inscr.Jurid.* II, pp. 180ff. Michel 995. Schwyzer 323. Ziehen, *Leges Sacrae* 74 (c and d). Ionic alphabet, but with F, and Θ = h (in contrast to Η = η); lengthened o usually ΟΥ, but sometimes Ο.

A

[ὁ δὲ ἡόρκος] | ἔστω· “ταγε[υ]σέω δι[καίως κ]|ατὰ τοὺν νόμους
 τᾶς [π]ό[λι]ος καὶ τοὺς τῶν Λαβυαδ[ᾶν] | π̄ερ τῶν ἀπελλαίων καὶ
 5 τᾶν δαρατᾶν· καὶ τὰ χρήματα | συμπραξέω καποδειξέω [δι]καίως
 τοῖς Λαβυάδαις [κ]|οὔτε κλεψέω οὔτε [β]λα[ψ]έω | οὔτε τέχναι
 10 οὔτε μαχαν[ᾶ]μ τῶν τῶλ Λαβυαδᾶν χρημ[ά]των· καὶ τὸς ταγοῦ[ς]
 ἐπ]αξέω τὸν ἡόρκον τοὺς [ἐν ν]έω[τ]|α κατ τὰ γεγραμμένα. ἡόρκ|ος·
 15 ἡυπίσχομαι ποῖ τοῦ Δι[ὸ]ς τοῦ πατρώιου· εὐορκέο|ντι μέμ μοι ἀγαθὰ
 εἶη, αἱ δ' | ἐφιορκέοιμι [φε]κῶν, τὰ κα|κὰ ἀντὶ τῶν ἀγαθῶν.” |

50. The inscription is on a wall connected with the stadium, where there were no doubt shrines of divinities. Prohibitions of the removal of the sacrificial meat are well known. Here we have a prohibition of the removal of the wine. *If one does carry it off, one must propitiate the god for whom it is prepared (mixed), make an offering in its place, etc.*

51. Regulations of the phratry of the Labyadae. The Labyadae have already appeared in no. 49.

A 3. τοὺν νόμους: τοὺς νόμους. So τὸν νόμους B 16, but usually: unassimilated. 97.1. — 4. ἀπελλαίων: victims for the Ἀπέλλαι. Cf. ll. 44–46 where ἄγεν is used with ἀπελλαῖα, in contrast to φέρειν with δαράτας. Ἀπέλλαι is the name of the Delphian festival corresponding to the Attic Ἀπατούρια, at which children were introduced

into the phratries and offerings for the occasion were made by the parents. —

5. δαρατᾶν: cakes. Ath. 8.110d, 114b cites a δάρατον meaning unleavened bread and says the word was used by the Thessalians. The δαράται at the Delphian festival were of two kinds (cf. l. 25), the γάμελα or cakes offered in behalf of the newly married wives that were introduced into the phratry by their husbands, and the παιδῆια offered for the children that were introduced into the phratry by their parents.

— 6. συμπραξέω καποδειξέω: I will collect and pay over. ἀποδεικνυμι, like Att. ἀποφαίνω, render account for, pay over. Cf. ἀπέδειξαν no. 49. — 10. τῶλ Λαβυαδᾶν: τῶν Λαβ-, elsewhere unassimilated, as l. 3. 96.8. — 11. I will impose the oath upon the tagoi for the next year. Cf. B.27.

Ἔδοξε Λαβυάδαις Βουκατῶν μηνὸς δεκάται ἐπὶ Κ[α]μῖπου ἐν 20
 τῇ ἀλῖαι σὺν ψάφ[οις] ἑκατὸν ὀγδοήκοντα | δυοῖν· τοὺς ταγοὺς
 μὴ δέκεσθαι μήτε δαρατᾶν γάμε[λα] μήτε παιδῆια μήτ' ἀπελ[λαῖα], 25
 αἱ μὴ τῆς πατριᾶς ἐπ[αινεούσας] καὶ πληθυόσας ἄς κα ἦι. αἱ δέ
 τί κα παρ νόμον κελεύσωντι, τῶν κελευσάντων ὁ κίνδυνος ἔστω. | 30
 τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἀμέραι | μήτε ἄγεν
 τοὺς ἄγοντας μήτε τοὺς ταγοὺς δέκεσθα[ι]. αἱ δέ κα [δ]έξονται 35
 ἄλλαι | ἀμέραι ἢ Ἀπέλλαις, ἀποτεισάτω ρέκαστος δέκα δραχμᾶς·
 ὁ δὲ χρήζων καταγορεῖν τῶν δεξαμένων ἐπὶ τῶν ὑστέρων ταγῶν 40
 καταγορεῖτω ἐν τῇ ἀλῖαι τῇ μετὰ Βουκάτια, αἱ κ' ἀμφιλλέγωντι
 τοὶ ταγοὶ τοὶ δεξάμενοι. ἄγεν δὲ τὰπελλαῖα || ἀντὶ ρέτεος καὶ τὰς 45
 δαράτας φέρειν. ὅστις δέ κα μὴ | ἄγει τὰπελλαῖα ἢ τὰν δαράταν
 μὴ φέρη, ἀμμόνιον κατθέτω στατήρα ἐπὶ ρεκατέρω, τῷ δὲ ὑστέ- 50
 ρω ρέτει ἀγέτω τὰπελλαῖα καὶ | τὰν δαράταν φερέτω· αἱ δέ | κα
 μὴ ἄγει, μηκέτι δεκέσθων ἀμμόνια, ἀλλ' ἢ ἀγέτω ἀπελλαῖα ἢ 55
 ἀποτεισάτω ρίκατι δραχμᾶς ἢ ὑπογραφόμενος τόκιον φερέτω·
 καὶ | τὰν δαράταν τῷ ὑστέρω ρέτει φερέτω ἢ ἀποτεισ[άτω] - - - . 60

B

[1-4 fragmentary. τ]οὶ Λαβυάδα[ι Εὐκλείοι]ς περὶ τῶν δα[ρα- 5
 τῶν ἐπι]κρινόντων καὶ [Ἀπέλλα]ς περὶ τῶν ἀπελ[λαίων], | π[α]-
 ρεόντες μὴ μείδ[ουσ] ἡ[μ]ῶς καὶ ἑκατόν· τὰ[ν δὲ] | ψάφον φερόντων 10
 ἀνδ[εξ]άμενοι ποὶ τῷ Ἀπόλλω[ν]ος καὶ τοῦ Ποτειδᾶνος | τοῦ φρα-
 τρίου καὶ τοῦ Δ[ι]ὸς πατρώιου δικαίως | οἴσειν κατ τὸν νόμους | τῶν 15
 Δελφῶν· κῆπευχέσθω δικαίως τὰν ψάφον φέροντι πόλλ' ἀγαθὰ

23 ff. The *tagoi* are to receive neither, in the case of the cakes (lit. of the cakes), the *γάμελα* or the *παιδῆια*, nor the *ἀπελλαῖα*, unless the gens to which one belongs approves in full session. The approval of the gens (*πατριά*, as in Elis; *πάτρα* in most Doric dialects) was a prerequisite to the introduction into the phratry, which was the larger body including several gentes.—30. *ὁ*: without *h*, as also A 38, C 19, but *ho* (demonst.) B 53, *hōde* C 19. Cf. *ἄς* A 28

beside *hō* B 55, *ὅστις* A 46, B 30, C 19. See 58 a.—38 ff. 'Any one who wishes to accuse the *tagoi* of having received the offering at other than the stated times shall bring the charge when their successors are in office.'—45. *ἀντὶ ρέ-
 τεος*: by the year, for each year, annually. See 136.8.2).—56. Or let him sign a note (for the twenty drachmas) and pay interest.

B 11-12. *ἀνδεξάμενοι*: undertaking, promising. They swear by the gods of

20 τοῦ[ς || θ]εοὺς διδόμεν, αἱ δὲ ἀ[δ]ίκως, τὰ κακά. τοῦτα δὲ τοῖ ταγοῖ
 25 ἐπιτελούντων καὶ τῷ δεομένῳ συναγόντων τοὺς Λαβναδά[ς]. αἱ
 δέ κα μὴ ποιῶντι κα[τ]ὰ τὰ γεγραμμένα ἢ μὴ το[ύ]ς ταγοὺς τὸν
 30 ἡόρκον ἐπαγάγωντι, ἀποτεισάτ[ω]ν φέκαστος ἐπὶ φεκατέ[ρ]ωι δέκα
 δραχμάς. ἡόστ[ι]ς δέ κα μὴ ὁμόση, μὴ τα[γ]εύετω. αἱ δέ κ' ἀνώ-
 35 μοτο[ς] ταγεύη, πεντήκοντα | δραχμάς ἀποτεισάτω. || αἱ δέ κα δέξων-
 ται τοῖ [τ]αγοὶ ἢ γάμελα ἢ παιδῆ[α] παρ τὰ γράμματα, ἀποτεισάτω
 40 πεντήκοντα δραχμάς φέκαστος τῶν δε[ξ]αμένων. αἱ δέ κα μὴ ἀπο-
 τείσῃ, ἄτιμος ἔστω ἐγ | Λαβναδᾶν καὶ ἐπὶ τούτῳ καὶ ἐπὶ ταῖς
 45 ἄλλαις | ζαμίαις, ἥντε κ' ἀποτείσῃ. καὶ ἡὼ κα δέξωντα[ι] ἢ δαρά-
 ταν ἢ ἀπελλαῖα | παρ τὰ γράμματα, μὴ ἔστω Λαβναδάς μηδὲ
 50 κοινα[ν]εύτω τῶν κοινῶν χρημ[ά]των μηδὲ τῶν θεμάτων. | αἱ δέ τίς
 κα τῶν ταγῶν καταγορή ποιῆσαί τι παρ τὰ γράμματα, ἡὼ δὲ
 55 ἀντι[φ]ᾶι, τοῖ ταγοὶ ἐν τᾷ || - - - - -

C

[ὁμνύτω ποῖ τοῦ Ἀπόλλωνος καὶ Ποτειδᾶνος τοῦ φρ]ατ[ρί]ου
 καὶ Διός, καὶ δικ]άζο[ν]τι μὲν δικαίως ἐπ]ευχέσ[θ]ω πόλλ' ἀγαθὰ
 5 τ]οὺς θεοὺς [δ]ιδόμεν, αἱ δ' ἐ]φιορκέοι, κα[κ]ά. αἱ δέ κα μ]ὴ δικά-
 ζῃ καὶ [ρεθεῖς, ἀπ]οτεισάτω πέντ[ε] δραχμάς, ἄλλον δ' ἀνθελο[μ]ε-
 10 νοι τ]ὰν δίκαν τελεόντ[ων]. ἡόστ]ις δέ κα παρ νόμον | [τι] ποιέοντα
 τᾷ δίκαι ἡέλῃ, τὸ ἡήμισσον ἐχέτω. τοῖ δὲ ταγοὶ τῷ καταγορέ-
 15 οῦντι τὰν δίκαν ἐπιτελούν[των]. αἱ δὲ μὴ, τὸ διπλὸν φέκαστος ἀπο-
 τεισάτω. ἡόστι[ς] δέ κα ζαμίαν ὀφείλῃ, ἄτ[ι]μος ἔστω, ἥντε
 20 κ' ἀποτείσῃ. — Ἡὼ δ' ὁ τεθμός περ τῶν ἐντοφῆων. μὴ πλέον
 πέντε καὶ τριάκοντα δραχμ[ᾶ]ν ἐνθέμεν μήτε πριάμενο[ν] μήτε

the city, phratry, and gens. — 50. θεμά-
 των: probably established rites, institu-
 tions, though this meaning of θέμα is
 not quotable. Cf. τεθμός = θεσμός, law,
 ordinance, C 19.

C 1 ff. Oath of the person appointed
 to act as judge. The missing conclusion
 of B must have been the provision for
 such an appointment. — 6 ff. If the one
 chosen fails to serve as judge, he shall

pay five drachmas, and (the ταγοί) shall
 bring the case to issue by appointing
 another in his place. Whoever convicts
 one guilty of an unlawful action shall
 receive half the fine (cf. no. 18.24-25, 50).

— 19 ff. Law concerning funeral rites.
 Like the law of Iulis in Ceos (no. 8),
 this is directed against extravagance.

— 20 ff. One shall not expend more than
 thirty-five drachmas, either by purchase

φοίκω· τὰν δὲ παχεῖ|[α]ν χλαῖναν φαωτὰν εἶμεν. || αἱ δέ τι τούτων 28
 παρβάλλοιτο, ἀποτεισάτω πεντήκο[ν]τα δραχμάς, αἱ κα μὴ ἐξομ[ό]-
 σῃ ἐπὶ τῷ σάματι μὴ πλ[έ]ον ἐνθέμεν. στρώμα δὲ ἡ[ε]ν ὑποβαλέ- 30
 τω καὶ ποικεφ[ά]λαιον ἡ[ε]ν ποτθέτω· τὸν δὲ νεκρὸν κεκαλυμμένον
 φερέτω σιγαῖ, κῆν ταῖς στρ[ο]φαῖς μὴ καττιθέντων μη[δ]αμεί, 35
 μηδ' ὁτοτυζόντων ἐ[χ]θὸς τᾶς φοικίας, πρίγ κ' ἐπὶ τὸ σᾶμα ἡ-
 κωντι, τηνεῖ | δ' ἔναγος ἔστω, ἥεντε κα ἡα | θιγᾶνα ποτθεθῇ. τῶν
 δὲ π[ρ]όστα τεθνακότων ἐν τοῖς | σαμάτεσσι μὴ θρηνεῖν μη[δ] ὁτοτύ- 40
 ζεν, ἀλλ' ἀπίμεν φοίκαδε ἕκαστον ἔχθω ἡομε[σ]τίων καὶ πατραδελ-
 φεῶν || καὶ πενθερῶν κῆσγόνων [κ]αὶ γαμβρῶν. μηδὲ τᾷ ἡυσ[τ]ε- 45
 ραία(ι) μηδ' ἐν ταῖς δεκάτ[α]ις μηδ' ἐν τοῖς ἐνιαυτοῖ[ς] | μ]ήτ' οἰμώζεν
 μήτ' ὁτοτύ[ζε]ν· αἱ δέ τι τούτων παρβάλλοιτο τῶν γεγραμμέ- 50
 νων - - - - -

D

.....αχα...δ...|.....θοῖναι δὲ ταῖδ[ε] νόμιμοι· Ἀπέλ-
 λαι καὶ Β[ουκά]τια, Ἡραῖα, Δαιδαφ[ό]ρια, Ποιτρόπια, Βυσίου | 5
 [μην]ὸς τὰν ἡεβδέμαν καὶ | [τ]ὰν ἡενάταν, κηῦκλει[α] κ]άρταμίτια

or (in articles taken) from the home. — 23–24. *The shroud shall be thick and of a light gray color.* For φαωτός = *φαιωτός, see 31, and, as used of mourning apparel, cf. φαῖα ἱμάτια Polyb. 30.4.5, and φαῖα ἐσθῆς Ditt. Syll. 879.5. — 25 ff. *If one transgresses (παρβάλλω = παραβαίνω) any of these things, he shall pay fifty drachmas, unless he denies under oath at the tomb that he has spent more.* — 29 ff. στρώμα δὲ κτλ.: cf. no. 8.3–4. — 31 ff. τὸν δὲ νεκρὸν κτλ.: cf. no. 8.10–11. — 33 ff. κῆν ταῖς στρ[ο]φαῖς κτλ.: *they shall not set the corpse down anywhere at the turns in the road (but carry it straight on to the tomb without interruption), nor shall they make lamentations outside the house until they arrive at the tomb, but there there shall be a ceremony for the dead (? cf. ἐναγίζω) until the lid (?) is closed (cf. προστίθημι τὰς θύρας, etc.).* But the last part, from τηνεῖ

on, is variously read and interpreted. — 39 ff. 'There shall be no mourning for the former dead, but every one shall go home, except the members of the immediate family and the near relatives by blood or marriage.' — 46 ff. *There shall be no wailing or lamentation on the following day, nor on the tenth day, nor on the anniversary.* — ἐνιαυτοῖς: See Glossary, and cf. τὰ ἐνιαύσια in the same sense at Ceos.

D 1 ff. Enumeration of the regular feasts. These are given in the order of their occurrence, as appears from the correspondence between many of them and the names of the months ('Ἀρελλαῖος, Βουκάτιος, Ἡραῖος, etc.). For the identification of these festivals, see Ditt. l.c., notes. — 5–7. 'Those which occur on the seventh and the ninth of the month Βύσιος.' — 7–8. κηῦκλεια κάρταμίτια: καὶ Εὔκλεια καὶ Ἀρταμίτια. —

10 καὶ Λάφρι[α κ]αὶ Θεοξένια καὶ Τελχί[μ]α καὶ Διοσκουρήια, Μεγ[α]-
 λάρτια καὶ Ηηράκλει[α], | καὶ κ' αὐτὸς θύηι ἡαρῇ[ι]ον καὶ κα
 15 λεκχοῖ παρῇι [κ]αὶ κα ξένοι φοι παρέωντ[ι] ἡαρῇια θύοντες καὶ
 κ[α] πενταμαριτεύων τύχηι· αἱ δέ τι τούτων παρβάλ[λο]ιτο τῶν γε-
 20 γραμμένων, | θωεόντων τοί τε δαμιορ[γ]οὶ καὶ τοὶ ἄλλοι πάντε[ς]
 Λαβυάδαι, πρᾶσσόντων | δὲ τοὶ πεντεκαίδεκα. α[ἰ] | δέ κα ἀμφιλ-
 25 λέγηι τὰς θωιάσιος, ἐξομόσας τὸν νο[μ]μ[ι]ον ἡόρκον λελύσθω. α[ἰ]
 δ' ἄλ[ι]αν ποιόντων ἄρχω[ν] ἀπείη, ἀποτεισάτω ὀδε[λ]όν, καὶ συγ-
 30 χέοι, ἀποτεισάτω ὀδε[λ]όν. τοιάδε κῆν || Φανατεῖ γέγραπται ἐν
 [τ]ῇ πέτραι ἔνδω· “[τ]άδε Φά[ν]οτος ἐπέδωκε τῇ θυγατρὶ Βου-
 35 ζύγαι, τὰ ἡἡμιρρ[ή]νια κῆκ τὰς δυωδεκαῖδο[ς] χίμαιραν καὶ τῆμ-
 προναίαν δάρματα καὶ τὰ τῶι | Λυκείωι δάρματα καὶ τὰν ἀγαίαν
 40 μόσχον.” πάντων | καὶ φιδίων καὶ δαμοσίω[ν] τὸμ προθύοντα καὶ
 προμαντευόμενον παρέχεν | τὰ γεγραμμένα Λαβυάδα[ις]· τῇ δὲ
 45 θυσίαι Λαβυαδ[ᾶ]ν τῷ πελλαίου μηνὸς τῷ Διονύσῳ, Βουκατίοις |
 τῷ Δι πατρῷωι καὶ τῷ π[ό]λλωνι τὰν ἀκρόθινα καὶ συμπιπίσκειν

12 ff. Feasts are also held if one sacrifices a victim for himself, if one assists (in the sacrifices for the purification of) a woman recently delivered of child, if there are strangers with him sacrificing victims, and if one is serving as πενταμαρίτας. πενταμαρίτας is the name of some official appointed to serve five days (ἀμάρα, see 12), but nothing more is known about this office. — 22. τοὶ πεντεκαίδεκα: cf. no. 49. — 26–27. If, when they hold an assembly, any official is absent. ἀρχων nom. sg. part. one holding office. — 29 ff. These things are written at Phanoteus on the inner side of the rock. The ancient city of Phanoteus (Panopeus) was perhaps the original seat of the phratry of the Labyadae. — 30. Φανατεῖ: cf. Φάνοτος ll. 30–31. Both Φανατεῖς and Φανοτεῖς occur in other inscriptions. See 46. — 31 ff. τάδε Φάνοτος . . . μόσχον: quotation from the ancient rock inscription, stating what

the eponymous herogave to his daughter Buzyga. This mythical heroine is mentioned elsewhere as a daughter of Lycus (cf. Λυκείωι l. 37). — 35. τῆμ προναίαν: τὰ ἐμ Προναίαν. Cf. ἱερῆιον ἐμ Προναίαν of another inscription. — 38. τὰν ἀγαίαν μόσχον: apparently the admirable or wonderful calf (a sort of wonder-calf?), but the allusion is of course obscure. — 38 ff. πάντων κτλ.: ‘in the case of all undertakings, both private and public, for which one offers sacrifice or consults the oracle in advance, the one doing so shall furnish to the Labyadae the victims mentioned (i.e. in the rock inscription just quoted).’ πάντων depends upon προθύοντα and προμαντευόμενον, sacrificing etc. in advance of. — 47. τὰν ἀκρόθινα (ἀκρόθις = usual ἀκροθίνιον, as also in Pindar): sc. ταγοῦς παρέχεν, the ταγοὶ shall furnish the first-fruits. — 48 f. συμπιπίσκειν κτλ.: invite the Labyadae to drink together. —

ἡμεῖ τοῖς Λαβυάδας· τὰς δ' ἄλλας || θοίνας κα[τ] τὰν ἡώραν το
ἀπ[α]γέσθαι.

52. Delphi. Between 240 and 200 B.C. SGDI.2653. Schwyzer 382.

Ἀγαθαὶ τύχαι. Δελφοὶ ἔδωκαν Νικάνδρῳ | Ἀναξαγόρου Κολο-
φωνίῳ, ἐπέων ποιητῇ, αὐτῷ καὶ ἐγγόνοις προξενίαν, προμαντείαν, |
ἀσυλίαν, προδικίαν, ἀτέλειαν πάντων, προε[δ]ρίαν ἐν πάντε(σ)σι τοῖς 5
ἀγῶνις οἷς ἡ πόλις τί[θη]τι καὶ τὰλλα ὅσα καὶ τοῖς ἄλλοις προξέ-
νοις καὶ | εὐεργέταις τῆς πόλιος τῶν Δελφῶν· ἄρχοντος | Νικοδά-
μου, βουλευόντων Ἀρίστωνος, Νικοδάμου, Πλεί[στ]ωνος, Ξένωνος,
Ἐπιχαρίδα.

53. Delphi. 186 B.C. SGDI.2034. Schwyzer 335.

Ἀρχοντος [Ν]ικοβούλου μηνὸς Βουκατίου, ἐπὶ τοῖσδε ἀπέδοτο
Νεοπάτρα Ὀρθαίου | Δελφίς τῷ Ἀπόλλωνι τῷ Πυθίῳ σώματα
γυναικεῖα δύο αἷς ὀνόματα Ζωπύρα, Σωσίχα, τιμᾶς ἀργυρίου μνᾶν
ἕξ, καθὼς ἐπίστευσαν Ζωπύρα, Σωσίχα τῷ | θεῷ τὰν ὠνάν,
ἐφ' ὧτε ἐλευθέρως εἶμεν καὶ ἀνεφάπτους ἀπὸ πάντων τὸμ || πάντα 5
βίον. βεβαιωτὴρ κατὰ τὸν νόμον· Δαμένης Ὀρέστα Δελφός. πα-
ραμε[ι]νάντων δὲ Ζωπύρα, Σωσίχα παρὰ Νεοπάτραν ἄχρι καὶ ζώῃ
Νεοπάτρα ποέουσιν | τὸ ποτιτασσόμενον πᾶν τὸ δυνατόν ἀνεγκλή-
τως· εἰ δὲ τί κα μὴ ποιέωντι | Ζωπύρα ἢ Σωσίχα τῶν ποτιτασσο-
μένων ὑπὸ Νεοπάτρας καθὼς | γέγραπται δυνατὰ οὔσαι, ἐξέστω
Νεοπάτραι κολάζειν καθὼς || κα αὐτὰ δέιληται καὶ ἄλλῳ ὑπὲρ 10

49 ff. τὰς δ' ἄλλας κτλ.: *the other feasts one shall carry out in accordance with the season.*

52. Proxeny decree in honor of the poet Nicander of Colophon, whose writings included a prose work on Aetolia. At this time the Aetolians were dominant in Delphi, and this shows itself in the language of the inscriptions. See 279. Note in l. 5 the combination of Delph. πάντε(σ)σι with Aetol. ἀγῶνις.

53. A typical Delphian manumission decree, of which there are more than 1600. See note to nos. 44-48. They show all varieties of mixture of Delphian, Northwest Greek κοινή, and Attic elements, e.g. in this inscription, 3 pl. impv. ἐόντω, ἐόντων, ἔστων. Nearly always at this time, the older αἰ, λαρός are replaced by εἰ, λερός, and τοί by οἱ, though τοί is frequently retained in the formal τοί λεροί beginning the list of witnesses.

Νεοπάτραν ἀζαμίους ὄντοισ καὶ ἀνυποδίοις πάσας δίκας καὶ
 ζαμίας. εἰ δέ τί κα πάθη Νεοπάτρα, ἐλεύθεραι | ἔστων Ζωπύρα
 καὶ Σωσίχα κυριεύουσai αὐτοσαυτᾶν καὶ ποέουσai ὃ κα θέλωντι,
 καθὼς ἐπίστευσαν τῶι θεῶι τὰν ὠνάν. εἰ δέ τίς κα ἄπτηται Ζω-
 πύρας | ἡ Σωσίχας ἐπεὶ κα τελευτάσῃ Νεοπάτρα, βέβαιον παρε-
 15 χέτω ὁ βεβαιωτῆρ τῶι || θεῶι τὰν ὠνάν κατὰ τὸν νόμον. ὁμοίως δὲ
 καὶ οἱ παρατυγχάνοντες κύριοι ἐόντων συλέοντες ὡς ἐλευθέρας οὖ-
 σας ἀζάμοι ὄντες καὶ ἀνυπόδιοι | πάσας δίκας καὶ ζαμίας. εἰ δέ
 τί κα ἀζετωθέωντι περὶ Νεοπάτραν πεπονηρευμένοι ἡ τῶν Νεοπά-
 τρας ὑπαρχόντων τι, κύριοι ἐόντω οἱ ἐπίνομοι κολάζοντες αὐτὰς
 20 καθ' ὅτι κα αὐτοῖς δοκῇ ἀζάμοι ὄντες καὶ ἀνυπόδιοι || πάσας
 δίκας. μάρτυρες· τοὶ ἱερεῖς Ξένων, Ἀθαμβος, τῶν ἀρχόντων Εὐ-
 κλείδας, | ἰδιῶται Ἱεροκλῆς, Χαρίξενος, Βάχχιος.

Exclusive of Delphi

54. Stiris. About 180 B.C. IG.IX.i.32. SGDI.1539. Ditt.Syll.647.
 Michel 24. Schwyzer 358.

A

[Θ]εὸς τύχαν ἀγα[θ]άν. στραταγέοντος | [τ]ῶν Φωκέων Ζευ-
 5 ξίου, | [μ]ηνὸς ἐβδόμου, ὁμολο[γ]ί]α τᾶ πόλει Στειρίων καὶ | [τᾶ]
 πόλει Μεδεωνίων· συ[ν]ε]πολίτευσαν Στεῖριοι κα[ὶ] | Μ]εδεώνιοι
 10 ἔχοντες ἱερά, πό[λι]ν, χώραν, λιμένας, πάντα || [ἐ]λεύθερα, ἐπὶ τοῖςδε.
 εἶμεν | [τ]οὺς Μεδεωνίους πάντας | [Σ]τιρίους ἴσους καὶ ὁμοίους, |
 15 καὶ συνεκλησιάζειν καὶ συναρχοστατεῖσθαι μετὰ τᾶς || [πό]λιος
 τᾶς Στιρίων, καὶ δικά[ζ]ειν τὰς δίκας τὰς ἐπὶ πόλι[ο]ς πάσας τοὺς
 ἐνικομένους | [τ]αῖς ἀλικίαις. ἰστάνθω δὲ κα[ὶ] | ἱ]εροταμίαν ἐκ

17. ἀζετωθέωντι κτλ.: are convicted of
 having done any wrong to Neopatra or
 her possessions. Cf. ἐξελεγχθει(ι)σαν
 in another of the manumission decrees.
 The derivation of ἀζετώ from *ἀνζετώ
 (cf. 77.2) and connection with ἀναζητέω
 is most attractive, though ζητέω has
 original ā, of which the weak grade
 would be α not ε. Others compare
 Hesych. ἀζέρον· ἀπιστον, Σικελί, the
 origin of which is obscure.

54. Agreement establishing a συμπο-
 λιτεία or joint-citizenship between the
 Stirians and Medeonians.

10. ἐλεύθερα: free, open to all (of both
 towns). — 11 ff. τοὺς κτλ.: all the Mede-
 onians shall be Stirians with equal rights,
 and shall join with the city of the Stirians
 in the assembly and in appointing magis-
 trates, and those who have arrived at
 proper age shall try all cases which come
 before the state. — 18. ἰστάνθω: Boeotian

τῶν Μεδεω[ν]ίων ἓνα τὸν θυσέοντα τὰς | θυσίας τὰς πατρίους 20
 Μεδεων[ί]οις, ὅσαι ἐντὶ ἐν τῷ πολιτικῷ νόμ[ω], | μ]ετὰ τῶν ἀρχόν-
 των τῶν στα[θ]έντων ἐν Στίρι· λανβανέτω || [δ]ὲ ὁ ἱεροταμίας 25
 ἀρέσμιον, ὃ τ[οῖ] | ᾗ]ρχοντες ἐλάμβανον, ἡμι[μ]ναῖον καὶ τῶν χοῶν
 τὸ ἐπ[ι]β[αλὸν] τῷ ἱεροταμίᾳ. συνδι[κ]αξεῖ δὲ ὁ ἱεροταμίας μετὰ ||
 [τ]ῶν ἀρχόντων τὰς δίκας, ᾗς | [τ]οῖ ᾗ]ρχοντες δικάζοντι, καὶ | 30
 [κ]λαρωσὶ τὰ δικαστήρια, ᾗ κα | δέη κλαρώειν, μετὰ τῶν ἀ[ρ]χόν-
 των. μὴ ἔστω δὲ ἐπάναγ[κ]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν 35
 Στίρι τὰς ἀρχάς, ὅσοι | γεγέννηται ἐν Μεδεῶνι ᾗ]ρχοντες, ξενοδί-
 και, πρακτῆρες, | δαμιουργοί, ἱερεῖς, ἱεράρχαι, καὶ || τῶν γυναικῶν 40
 ὅσαι ἱερητεύκατι, εἰ μὴ τις ἐκὼν ὑπομένοι· | ἰστάνθων δὲ ἐκ τῶν
 ἀλειτουργήτων τῶν Μεδεωνίων καὶ ἐκ τῶν Στιρίων· δαμιουργ[γ]ε- 45
 όντων δὲ καὶ τὰ ἐν Μεδε[ῶνι] ἱ]ερὰ καθὼς ὁ πολιτικὸς νόμος κε-
 λεύει. καὶ τὰν χ[ώ]ραν τὰν Μεδεωνίαν εἴμεν | [π]ᾶσαν Στιρίαν
 καὶ τὰν Στι[ρίαν] Μεδεωνίαν κοινὰν π[ᾶ]σαν. κοινωνεόντω δὲ οἱ 50
 Μεδε[ῶ]νιοι τὰν θυσιᾶν τὰν ἐν Στί[ρι] πασᾶν καὶ τοῖς Στίριοι
 τὰν ἐν Μεδεῶνι πασᾶν. μὴ ἐξέστω δ[ὲ] ἀποπολιτεύσασται τοῦ[ς] | 55
 Μεδεωνίους ἀπὸ τῶν Στιρί[ων] μὴδὲ τοὺς Στιρίους ἀπὸ | [τ]ῶν
 Μεδε[ωνί]ων. ὁπότεροι | [δ]ὲ κα μὴ ἐμμείνωντι ἐν τοῖ[ς] γεγραμ- 60
 μένοις, ἀποτεῖσάντων τοῖς ἐμμεινά[ν]τοις ἀργυρίου τάλαντα δέκα.

B

[.....π]οιεόντων· | [γ]ραψάντων δὲ τὰν ὁμ[ο]λογίαν ἐν
 στάλαν καὶ ἀν[αθέ]ντων ἐν τὸ ἱερὸν τῆς Ἀ[θάν]ας, θέστων δὲ 5
 τὰν ὁμολογίαν καὶ παρὰ ἰδιώταν ἐσ[φρα]γισμέναν. ἡ ὁμολογία
 π[αρά] | Θράσωνα Λιλαιέα. μάρ[τυ]ρες Θράσων Δαματρίου Ἐ[λα]- 10
 τεύς, Εὐπαλίδας Θράσωνος Λιλαιεύς, Τιμοκράτης Ἐπινίκου Τι-
 θορρεύς. δόντων δὲ τοῖς Στίριοι | τῇ φατρίᾳ τῶν Μεδεωνίων ἐν 15
 ἐτέοις τεττάροις | ἀργυρίου μνᾶς πέντε κα[ὶ] | τ]όπον τὰν καλειμέ-
 ναν | . α . . τρειαν.

for ἰστάντω. So ἰστάνθων l. 42 and θέ-
 λωνθι in another Stirian inscription. Cf.
 also κλαρωσὶ l. 32 with Boeot. εἰ for εἰ.
 See 231. — 34 ff. μὴ ἔστω κτλ.: 'those
 who have been officials in Medeon shall
 be exempt from compulsory office hold-

ing in Stiris.'—40-41. ἱερητεύκατι: see
 138.4. — 55. ἀποπολιτεύσασται: στ =
 σθ as in θέστων B 5. 35.1.

B 13 ff. The phratry of the Medeo-
 nians, in distinction from the state, re-
 tained its own organization, and was

Locrian

55. Oeanthea (Galaxidi). First half V cent. B.C. IG.IX.i.334. SGDI. 1478. Hicks 25. Inscr.Jurid.I, pp.180 ff. Michel 285. Roberts 231 and pp. 346 ff. Schwyzler 862. Ditt.Syll.47.

Ἐν Ναύπακτον κα(τ) τῶνδε ἡπιφοικία. Λορρόν τὸν Ἡυποκναμίδιον, ἐπ|εῖ κα Ναυπάκτιος γένεται, Ναυπάκτιον εὐόντα, ἡπόδ(ς)

to receive a subsidy of money and land from the Stirians.

55. Law governing the relations between the Eastern Locrian colonists at Naupactus and the mother country. This does not refer to the founding of Naupactus, which was much earlier. Colonists are called ἀποικοί from the point of view of the mother country, but ἐπιφοικοί as here (ἐπιφοικοί) from the point of view of their new home. The Eastern Locrians are referred to ethnically as Hypocnemidians (of which Epicnemidians is an equivalent), politically as Opuntians, since Opus was the seat of government, the two terms standing in the same relation as Boeotian and Theban.

It is probable that one copy was set up at Opus, with another at Naupactus, and that the present tablet is still another copy, which with the addition of the last sentence, stating that similar relations are to subsist between colonists from Chaleion and the mother city, was set up at Chaleion, from which place it may easily have found its way to Galaxidi.

In both this and the following inscription a single letter is used for double consonants, not only in the interior of a word, as θαλά(σ)σας, but often in sentence combination, as κα(τ) τῶνδε. So ἐ(δ) δάμο, ἐ(λ) λιμένος, etc., with assimilation of ἐκ (100); similarly

ἐ(ν) Ναυπάκτῳ (once ἐν Ναυπάκτῳ), in contrast to which ἐν Ναύπακτον, ἐν Ναυπάκτῳ with original ἐν are always written out. Cf. also (in no. 56) τῆ(ς) συλῆ, ἀνάτῳ(ς) συλῆν, ἀδίκῳ(ς) συλῆ, in view of which the reading ἡπόδ(ς) ξένον (no. 55.2), which is generally though not universally adopted, is not a violent correction. No other Greek inscription has so many examples of ρ as no. 55, where it is uniformly employed before ε or ρε. In no. 56 it is no longer used. In no. 55 lengthened ε is expressed by ΕΙ, lengthened ε by Ο in the genitive singular, ΟΥ in the accusative plural. But in no. 56 always Ε and Ο. See 25 d. No. 55, beginning in l. 11, is divided into paragraphs by the letters Α-Θ.

No. 55 exhibits many instances of repetition (see l. 3, note), and some of omission of what is essential to clearness (e.g. the subject of ἀποθάνει l. 30), and in general the style of both inscriptions is crude and obscure.

1. *The colony to Naupactus on the following terms.* — ἡπιφοικία: ἡ ἐπιφοικία. 94.5. — κα(τ) τῶνδε: see 138.5. — Λορρόν τὸν Ἡυποκναμίδιον κτλ.: A Hypocnemidian Locrian, when he becomes a Naupactian, being a Naupactian, may as a ξένος share in the social and religious privileges (i.e. in the mother country) when he happens to be present, if he wishes. If he wishes,

ξένον ὅσια λανχάνειν καὶ θύειν ἐξεῖμεν ἐπιτυχόντα, αἶ κα δειλῆ-
ται· αἶ κα δειλῆται, θύειν καὶ λανχάνειν κῆ(δ) δάμω κῆ(ρ) ροινάνων
αὐτὸν καὶ τὸ γένος καταίφει. τέλος τοῖς ἐπιφοίρους Λορρῶν τῶν 5
Ἡποκναμιδίων μὲ φάρειν ἐν Λορροῖς τοῖς Ἡποκναμιδίοις, φρίν
κ' αὖ τις Λορρὸς γένεται τῶν Ἡποκναμιδίων. αἶ | δειλῆτ' ἀνχῶ-
ρεῖν, καταλείποντα ἐν τῇ ἰστίαι παῖδα ἡῆβατὰν ἑ' δελφεὸν ἐξεῖ-
μεν ἄνευ ἐνετερίων· αἶ κα ἡνπ' ἀνάνκας ἀπελάδονται ἐ(ν) Ναυπάκτῳ
Λορροὶ τοὶ Ἡποκναμίδιοι, ἐξεῖμεν ἀνχῶρεῖν, ἡόπῳ φέκαστος ἐν,
ἄνευ ἐνετερίων. τέλος μὲ φάρειν μεδὲν ἡότι μὲ μετὰ Λορρῶν τῶν 10
Ἑσπαρίδων.— A — Ἐνορρον τοῖς ἐπιφοίροις ἐν Ναύπακτον μὲ 'πο-
στᾶμεν ἀ(π' Ὀ)ποντίων | τέκναι καὶ μαχανᾷ μεδεμιᾷ φερόντας. τὸν
ἡόρρον ἐξεῖμεν, αἶ κα δειλῶνται, ἐπάγειν μετὰ τριάροντα φέτεα ἀπὸ
τῷ ἡόρρῳ ἡεκατὸν ἄνδρας Ὀποντίοις Ναυπακτίων καὶ Ναυπακτίοις
Ὀποντίους.— B — Ἡόσστις κα λιποτελέει ἐγ Ναυπάκτῳ τῶν ἐπι- 15
φοίρων, ἀπὸ Λορρῶν εἶμεν, ἔντε κ' ἀποτείσει τὰ νόμια Ναυπακτίοις.

he may share in these privileges, both those of the people and those of the members of the societies, himself and his descendants forever. The colonists of the H. Locrians are not to pay taxes among the H. Locrians, until one becomes a H. Locrian again. In ὅσια λανχάνειν καὶ θύειν there is probably the same contrast as in *λερὰ καὶ ὅσια* or Cretan *θέινα καὶ ἀνθρώπινα*, though it is possible that both terms refer to religious privileges. — 3. αἶ κα δειλῆται: for the repetition cf. also *ἦ* ll. 16 f., *δόμεν* ll. 41 f., *καρῦ-ξαι ἐν τὰγορᾷ* ll. 20 ff. — 4. κῆ(δ) δάμω κῆ(ρ) ροινάνων: καὶ ἐκ δήμου καὶ ἐκ κοινῶν. 94.6, 100. — 7 ff. If a colonist wishes to return, he may do so without taxes of admission (to citizenship), provided he leaves behind in his house an adult son or brother. If the H. Locrians are driven from Naupactus by force, they may return without admission taxes to the town from which they each came. They are to pay no taxes except

in common with the Western Locrians, i. e. they are not to be subject to any special taxes as colonists. — αἶ δειλῆτ': for subj. without κα (also in l. 26), see 174. — 9. ἡόπῳ φέκαστος ἐν: a 3 sg. *ἦν* is otherwise known only in Attic-Ionic, other dialects retaining the original *ἦ*. See 163.3. Hence this is the 3 pl. *ἦν* agreeing with the logical subject *they* (cf. the preceding). Cf. Hom. *ἔβαν οἰκόνδε ἕκαστος*, etc. Kühner-Gerth I, p. 286. — 11 ff. The colonists to Naupactus must take oath not to forsake the alliance with the Opuntians willingly by any device. If they wish they may impose the oath thirty years after this oath, one hundred Naupactians upon the Opuntians and the Opuntians upon the Naupactians. — 11. *ἔνορρον*: used impersonally with the dative, like *ἔνδικον* in Cretan etc. — 14 ff. Whoever of the colonists departs from Naupactus with unpaid taxes shall lose his rights as a Locrian until he pays

- Γ — Αἱ κα μὲ γένος ἐν τῇ ἰστίαι εἰ ἐ ἔχοντες τῶν ἐπιφοί-
 ρων εἰ ἐν Ναυπάκτῳ, Λορρῶν τῶν Ὑποκναμιδίων τὸν ἐπάνχιστον
 κρατεῖν, Λορρῶν ἡπό κ' εἰ, αὐτὸν ἰόντα, αἱ κ' ἀνὲρ εἰ ἐ παῖς, τριῶν
 μῆνῶν· αἱ δὲ μέ, τοῖς Ναυπακτίοις νομίοις χρῆσται. — Δ — Ἐ(ν)
 20 Ναυπάκτῳ ἀνχῶρέοντα ἐν Λορροῖς τοὺς Ὑποκναμιδίους ἐν Ναυ-
 πάκτῳ καρῦξαι ἐν τὰγοράῃ, κέν Λορροῖς τοῖς(ς) Ὑποκναμιδίοις ἐν
 τῇ πόλῃ, ἡ κ' εἰ, καρῦξαι ἐν | τὰγοράῃ. — Ε — Περροθαρῖαν καὶ
 Μυσαχέον ἐπεὶ κα Ναυπάκτι(ός τις) γένετα| αὐτός, καὶ τὰ χρῆ-
 ματα τὲν Ναυπάκτῳ τοῖς ἐν Ναυπάκτῳ χρῆσται, | τὰ δ' ἐν Λορροῖς
 25 τοῖς Ὑποκναμιδίοις χρῆματα τοῖς Ὑποκναμιδί|οις ||| νομίοις χρῆ-
 σται, ἡπός ἂ πόλῃς φεκάστῶν νομίζει Λορρῶν τῶν Ὑποκναμιδίων.
 αἱ τις ὑπὸ τῶν νομίῶν τῶν ἐπιφοίρων ἀνχῶρέει Περροθαρῖαν καὶ
 Μυσαχέον, τοῖς αὐτῶν νομίοις χρῆσται κατὰ πόλιν φεκάστους. | —
 F — Αἱ κ' ἀδελφεοὶ ἔδντι τῷ ἔν Ναύπακτον φοικέοντος, ἡπός καὶ
 30 Λορρῶν τῶν Ὑποκναμιδίων φεκάστῶν νόμος ἐστὶ, αἱ κ' ἀποθάνει,
 τῶν χρῆμάτων κρατεῖν τὸν ἐπίφορον, τὸ κατιρόμενον κρατεῖν. —
 Z — | Τοὺς ἐπιφοίρους ἐν Ναύπακτον τὰν δίκαν πρόδιρον ἡρέσται

the Naupactians his lawful dues. —
 16 ff. If there is no family in the home,
 or heir to the property among the colo-
 nists in Naupactus, the next of kin
 among the H. Locrians shall inherit,
 from whatever place among the Lo-
 crians he comes, and, if a man or boy,
 he shall go himself within three months.
 Otherwise the laws of Naupactus shall
 be followed. — 19 ff. If one returns from
 Naupactus to the H. Locrians, he must
 have it announced in Naupactus in the
 market-place, and among the H. Locrians
 in the city whence he comes. — 22 ff. When-
 ever any of the Περροθαρῖαι and the Μυ-
 σαχεῖς (probably the names of two noble
 or priestly families, the first obviously
 containing καθαρός = καθαρός) becomes a
 Naupactian himself, his property in
 Naupactus shall also be subject to the
 laws in Naupactus, but his property
 among the H. Locrians to the H. laws,

as the law may be in the several cities
 of the H. Locrians. If any of them,
 under the laws of the colonists, return,
 they shall be subject to their own laws,
 each according to the city of his origin.
 — 29 ff. If there are brothers of the one
 who goes as a colonist to Naupactus,
 then, according to what the law of the
 H. Locrians severally (i.e. in each city)
 is, if (one of them) dies, the colonist
 shall inherit his share of the property,
 shall inherit what belongs to him. Note
 the double construction with κρατεῖν
 according as the sense is partitive or
 not. But many take ΤΟ as gen. sg.
 τὸ in relative sense, though this use is
 not otherwise attested in Locrian, and
 understand ἐστὶ with κατιρόμενον, trans-
 lating which it is proper for him to in-
 herit. — 32 f. The colonists may bring
 suit before the judges with right of prece-
 dence, they may bring suit and submit

πὸ(τ) τοὺς δικαστέρας, ἡρέσται καὶ δόμεν ἐν Ὀπόμεντι κατὰ φέος
 αὐταμαρόν. Λορρῶν τῶν Ἑποκναμιδίων προστάταν καταστᾶσαι
 τῶν Λορρῶν τῶπιϛ||οῖρδι καὶ τῶν ἐπιφοῖρδων τῶι Λορρῶι, ἡλίτινες κα 35
 'πιατές ἔντιμοι (ες) (ἔδονται). — H — Ἡόσσ|τις κ' ἀπολίπῃ πατᾶρα
 καὶ τὸ μέρος τῶν χρῆμάτων τῶι πατρί, ἐπεὶ κ' | ἀπογένεται, ἐξεῖμεν
 ἀπολαχεῖν τὸν ἐπίφοιρον ἐν Ναύπακτον. | — Θ — Ἡόσστις κα τὰ
 φεραδῆρότα διαφθείρῃ τέχναι καὶ μαχανᾶι καὶ μιᾷ, ὅτι κα μὲ
 ἀνφοτάροις δοκέει, Ἡοποντίων τε χιλίων πλέθ|αι καὶ Ναφπακτίων 40
 τῶν ἐπιφοῖρδων πλέθαι, ἄτιμον εἶμεν καὶ χρῆματα παματοφαγεῖ-
 σται. τὸν καλειμένῳ τὰν δίκαν δόμεν τὸν ἀρχόν, ἐν τριάροντ' ἀμά-
 ραις δόμεν, αἱ κα τριάκοντ' ἀμάραι λείπονται τᾶς ἀρχᾶς· αἱ κα

to suits against themselves in Opus on the same day. This provision is intended to secure for the colonists the greatest expedition in their litigation at Opus. *ἡρέσται* (i.e. *ἐλέσθαι*) καὶ *δόμεν* = *λαβεῖν καὶ δοῦναι* (cf. Hdt. 5.83). *δίκην λαβεῖν* is usually to bring suit, as here, though sometimes the opposite, while *δίκην δοῦναι* is usually to submit to suit (e.g. Thuc. 1.28), as here, though sometimes used of a magistrate, to grant trial, as below, l. 41 f. — 34 f. Whoever are in office for the year shall appoint from among the H. Locrians a προστάτης, one of the Locrians for the colonist, one of the colonists for the Locrian. τῶν Λορρῶν Ἑποκναμιδίων applies properly only to the appointment of the προστάτης for the colonist, this being the important provision in continuation of the preceding paragraph. Making the provision mutual was an afterthought. — κα πιατές without correction is to be read κα 'πιατές, with hyphaeresis where we expect elision, from κα and ἐπιατές, an adv. cpd. of φέτος for which we should expect ἐπιφετές or ἐπιετές (intervocalic *φ* is not always written, cf. Ὀπόμεντι, δαμουρ-

γοίς). Some correct to 'πι(φε)τές, but a by-form with (φ)ατ is possible. ΕΞ after ἔντιμοι is due to dittography (cf. the ending of the preceding ἡλίτινες, 'πιατές). The omission of ἔδονται may be the engraver's error, or simply ellipsis, such as is not infrequent in a clause of this kind (Kühner-Gerth I, p. 41, n. 2 c). — 38 f. A colonist to Naupactus who has left behind a father and his portion of the property with the father, shall inherit his share when (the father) dies. — 38 ff. Whoever violates these statutes by any device in any point which is not agreed to by both parties, the assembly of the Thousand in Opus and the assembly of the colonists in Naupactus, shall be deprived of civil rights and shall have his property confiscated. For the spelling Ναφπακτίων see 32. — 41 ff. To the one who brings suit the magistrate shall grant trial within thirty days, if thirty days of his magistracy remain. If he does not grant trial to the one bringing suit he shall be deprived of civil rights and have his property confiscated, his real estate together with his servants. The customary oath shall be taken. The voting shall be by ballot. For μέρος real

μὲ διδοῖ τῷ ἐγκαλειμένῳ τὰν δίκαν, ἄτιμον εἶμεν καὶ χρῆματα παμα-
 45 τοφαγεῖσται, τὸ μέρος μετὰ φοικιατῶν. διομόσαι ἡόρρον τὸν νόμιον.
 ἐν ὑδρίαν τὰν ψάφιξιξιν εἶμεν. καὶ τὸ θέθμιον τοῖς Ἡυποκναμιδίῳις
 Λορροῖς ταῦτᾱ τέλεον εἶμεν Χαλειέοις τοῖς σὺν Ἀντιφάται φοικῆταῖς.

56. Oeanthea. Second half V cent. B.C. IG.IX.1.333. SGDI.1479.
 Hicks 44. Michel 8. Roberts 232 and pp.354 ff. Schwyzer 363.

Τὸν ξένον μὲ ἡάγῃν ἐ(τ) τᾶς Χαλειίδος τὸν Οἰανθέα, μῆδὲ τὸν
 Χαλειέα ἐ(τ) τᾶς Οἰανθίδος, μῆδὲ χρῆματα αἷ τι(ς) συλῶι· τὸν δὲ
 συλῶντα ἀνάτῳ(ς) συλῆν. τὰ ξενικὰ ἐ(θ) θαλά(σ)σας ἡάγῃν | ἄσυ-
 5 λον πλὰν ἐ(λ) λιμένος τῷ κατὰ πόλιν. αἷ κ' ἀδίκῳ(ς) συλῶι, τέ||το-
 ρες δραχμαί· αἷ δὲ πλέον δέκ' ἁμαρᾶν ἔχοι τὸ σῦλον, ἡῆμιόλιον
 ὀφλέτῳ φότι συλάσαι. αἷ μεταφοικέοι πλέον μῆνός ἐ | ὁ Χαλειεύς
 ἐν Οἰανθέα ἐ Ὀϊανθεὺς ἐν Χαλειῶι, τᾷ ἐπιδαμίαι δίκαι χρέστῳ.
 10 τὸν πρόξενον, αἷ ψευδέα προξενέοι, διπλῆιθι θοιέστῳ. ||| αἷ κ' ἀνδι-
 χάζοντι τοῖ ξενοδίκαι, ἐπῳμότας ἡελέστῳ ὁ ξένος ὀπάγῳν τὰν δίκαν

estate, cf. the similar use of κληρος. —
 46 f. And this compact for the H. Lo-
 crians shall hold good in the same terms
 for the colonists from Chaleion under
 Antiphates. See introductory note.

56. The tablet consists of two docu-
 ments inscribed by different hands, as
 appears from the forms of the letters,
 which also show, together with the ab-
 sence of ϑ, that both are later than
 no. 55. The first, ending with χρέστῳ
 l. 8, is a treaty between Oeanthea and
 Chaleion of the kind known as σύμβο-
 λον or συμβολά (the latter in l. 15). It
 is for the protection of foreigners, that
 is citizens of other Greek states, visit-
 ing either city from reprisal at the
 hands of citizens of the other. Such
 reprisal or seizure in enforcement of
 claims was freely employed, so far as
 it was not specifically regulated by
 treaty. For graphic peculiarities see
 no. 55, introductory note.

1 ff. An Oeanthean shall not carry

off a foreigner from Chaleian territory,
 nor a Chaleian from Oeanthean terri-
 tory, nor his property, in case one makes
 a seizure. But him who makes a seiz-
 ure himself one may seize with impunity.
 The property of a foreigner one may
 carry off from the sea without being sub-
 ject to reprisal, except from the harbor
 of each city. If one makes a seizure
 unlawfully, four drachmas (is the pen-
 alty); and if he holds what has been
 seized for more than ten days, he shall
 owe half as much again as the amount
 he seized. If a Chaleian sojourns more
 than a month in Oeanthea or an Oean-
 thean in Chaleion, he shall be subject to
 the local court.

The second document, ll. 8-18, con-
 sists of regulations of one of the two
 cities, presumably Oeanthea, regarding
 the legal rights of foreigners.

8 ff. The proxenus who is false to his
 duty one shall fine double (the amount
 involved in each particular case). If

ἐχθὸς προξένῳ | καὶ φιδίῳ ξένῳ ἀριστίνδαν, ἐπὶ μὲν ταῖς μναια|ίαις
καὶ πλέον πεντεκαίδεκα ἄνδρας, ἐπὶ ταῖς | μειόνοις ἐννέ' ἄνδρας. αἱ
κ' ὁ φασσὸς πολὺ τὸν φ|αστὸν δικάζεται κα(τ) τᾶς συνβολᾶς, δαμορ- 15
γὸς ἡλεέσται τὸς ἡορκῶμότας ἀριστίνδαν τὰν πέντορκίαν ὁμόσαν-
τας. τὸς ἡορκῶμότας τὸν αὐτὸν ἡόρκον ὁμνύεν, πλεθὺν δὲ νικῆν.

Elean

57. Olympia. Before 580 B.C. SGDI.1152. Inscr.v.Olympia 2. Michel 195. Roberts 292 and pp.364 ff. Schwyzer 409. Danielsson, Eranos III, 80 ff. Keil, Gött. Nachr. 1899, 154 ff. Glotz, Solidarité de la famille en Grèce, pp. 248 ff.

Ἄ φράτρα τοῖς Φαλείοις. πατριὰν θαρρῆν καὶ γενεὰν καὶ ταῦτ' ὅ. |

the *ξενόδικαι* (the judges in cases involving the rights of foreigners) are divided in opinion, the foreigner who is plaintiff (ἐπαγόων = ὁ ἐπάγων) shall choose jurors from the best citizens, but exclusive of his proxenus and private host (who would be prejudiced in his favor), fifteen men in cases involving a mina or more, nine men in cases involving less. If citizen proceeds against citizen under the terms of the treaty, the magistrates shall choose the jurors from the best citizens, after having sworn the quintuple oath (i.e. oath by five gods). The jurors shall take the same oath, and the majority shall decide.

57. This covenant for the Eleans. (An accused man's) gens and family and his property shall be immune. If any one brings a charge against a male citizen of Elis, if he who holds the highest office and the βασιλεῖς do not impose the fines, let each of those who fail to impose them pay a penalty of ten minae dedicated to Olympian Zeus. Let the Hellanodica enforce this, and let the body of demiurgi enforce the other fines (which they had neglected to impose). If he (the Hellanodica) does not enforce this, let him pay double the penalty in his

accounting (or in the body of the *μαστροί*?). If any one maltreats one who is accused in a matter involving fines, let him be held to a fine of ten minae, if he does so wittingly. And let the scribe of the gens suffer the same penalty if he wrongs any one. This tablet sacred at Olympia.

The numerous interpretations of this inscription have differed fundamentally. According to that preferred here the object of the decree is to do away with the liability which under primitive conditions, such as survived longer in Elis than elsewhere, had attached to the whole gens and family of an accused person, also to prevent confiscation of his property and personal violence, and to prescribe the manner in which penalties were to be imposed.

1. ἀ: this, the following, see Kuhner-Gerth I, p. 597. — πατριάν: like Delph. πατριά, Dor. πάτρα = γένος, while γενεά is the immediate family. — θαρρῆν: be of good cheer, without fear, hence, as a technical term in Elean, be secure, immune, just as the Attic ἀδεια is in origin freedom from fear (δέος). It is used of persons and things. Cf. θ[άρρος] αὐτοῦ καὶ χρημάτων in another inscription. — αὐτῷ: refers to φάρμακον Φαλεῖο of the

αἱ ζέ τις κατιαραύσειε φάρρενον Φαλείῳ, αἱ ζέ μὲ ἑπιθείαν τὰ ζή|καια
 ὁρ μέγιστον τέλος ἔχοι καὶ τοὶ βασιλᾶες, ζέκα μναῖς κα|ἀποτίνοι
 δ φέκαστος τῶν μὲ ἑπιποεόντων κα(θ)θυταῖς τοῖ Ζι Ὀλυμ|πίοι. ἐπεν-
 πῶι ζέ κ' Ἑλλανοζίκας καὶ τᾶλλα ζίκαια ἐπενπ|έτῳ ἀ ζαμιοργία· αἱ
 ζέ μὲ ἑνπῶι, ζίφυιον ἀποτινέτῳ ἐν μαστρά|αι. αἱ ζέ τις τὸν αἰτια-
 θέντα ζικαῖον ἰμάσκει, ἐν ταῖ ζεκαμναῖαι κ' ἐνέχο[ιτ]ο, αἱ ρειζὸς
 ἰμάσκει. καὶ πατριᾶς ὁ γροφεὺς ταύ[τ]ά κα πάσκει, | [αἱ τ]ιν' [ἀζ]ι-
 κέο[ι]. ὁ π[ί]ναξ ἰαρὸς Ὀλυνπῖαι.

58. Olympia. VI cent. B.C. SGDI.1149. Inschr.v.Olympia 9. Hicks 9. Michel 1. Roberts 291 and pp.362 ff. Schwyzer 413. Ditt.Syll.9.

Ἄ φράτρα τοῖρ Φαλείοις καὶ τοῖς Ἑρ|φαδίοις. συμμαχία κ' ἑα
 ἑκατὸν φέτεα, | ἄρχοι δέ κα τοῖ. αἱ δέ τι δέοι αἶτε φέπος αἶτε φ|άρ-
 ν γον, συνέαν κ' ἀ(λ)λάλοις τά τ' ἄ(λ)λ(α) καὶ πᾶ|ρ πολέμῳ. αἱ δέ
 μὰ συνέαν, τάλαντόν κ' | ἀργύρῳ ἀποτίνοιαν τοῖ Δι Ὀλυνπῖοι τοῖ
 κα|(δ)δαλέμενοι λατρεῖόμενον. αἱ δέ τιρ τὰ γράφεα ταῖ κα(δ)δα-
 10 λείοιτο αἶτε φέτας αἶτε τελεστὰ αἶτε δᾶμος, ἐν τέπιαροι κ' ἐνέχ|οιτο
 τοῖ ἑνταῦτ' ἐγρα(μ)μένοι.

59. Olympia. VI cent. B.C. SGDI.1156. Inschr.v.Olympia 7. Michel 196. Roberts 296 and pp.369 ff. Ziehen, Leges Sacrae 61. Schwyzer 412.

κα θεαρὸς εἶε. αἱ δέ βενέοι ἐν τῖαροῖ, βοῖ κα θῶά(δ)δοι καὶ κο-
 θάρσι τελείαι, καὶ τὸν θεαρὸν ἐν τ|α[(ύ)]ταῖ. αἱ δέ τις πᾶρ τὸ

following clause, which logically goes with the preceding as well as the following. — 2. κατιαραύσειε: καθιερεύω, but meaning first to utter an imprecation against some one (cf. κατεύχομαι), and then, since this was, or had been, the manner of introducing a charge, simply κατηγορέω. See also no. 60. Like various other expressions in Elean, this reflects the essentially religious character of the legal procedure. — αἱ ζέ μὲ κτλ.: cf. no. 51 C 13-16. For ἐπενπῶι, μαστράαι, ἰμάσκω, etc., see the Glossary.

58. This covenant between the Eleans and the Heraeans (of Arcadia). There shall be an alliance for one hundred

years, beginning with the present year. If there shall be any need of word or deed, they shall combine with one another both in other matters and in war. If they do not combine, let those who violate (the agreement) pay a talent of silver consecrated to Olympian Zeus. If any one violates these writings, whether private citizen, official, or the state, let him be held in the penalty here written.

59. This is the conclusion of an inscription which was begun on another tablet not preserved.

If he (some one previously mentioned) commits fornication (?) in the sacred precinct, one shall make him expiate it by

γράφος δικά(δ)δοι, ἀτελές κ' εἴῃ ἀ δίκαια, ἀ δέ κα φράτρα ἀ δαμοσία
τελεία εἴ|ῃ δικά(δ)δόσα. τῶν δέ κα γραφέων ὅτι δοκέοι κα(λ)λιτέρως
ἔχεν πὸ(τ) τὸν θ(ε)όν, ἐξαγρέων καὶ ἐνποιῶν σὺν βῶλαι (π)εντακα-
τίων ἀφλανέως καὶ δάμοι πλεθύνοντι δινάκοι· (δινά)κοι δέ κα (ἐ)ν
τρίτ|ον, αἷ τι ἐνποιοῖ αἷτ' ἐξαγρέοι.

5

60. Olympia. Second half IV cent. B.C. Szanto, Oest.Jhrh.I, 197 ff. Danielsson, Eranos III, 129 ff. Meister, Ber.Sächs.Ges. 1898, 218 ff. Keil, Gött. Nachr. 1899, 136 ff. Reinach, Rev. Ét. Gr. XVI, 187 ff. Schwyzler 424.

Θεός· τύχα. ταίρ δέ γε νεαίρ μὰ φυγαδείημ μαδὲ κ|ὰτ ὅποιον
τρόπον, μάτε ἐρσεναιτέραν μάτε θηλυτ|έραν, μάτε τὰ χρήματα

the sacrifice of an ox and by complete purification, and the θεοὶ in the same way. If any one pronounces judgment contrary to the regulation, this judgment shall be void, but the decree of the people shall be final in deciding. One may make any change in the regulations which seems desirable in the sight of the god (136.8), withdrawing or adding with the approval of the whole council of the Five Hundred and the people in full assembly. One may make changes three times, adding and withdrawing. — The restoration and interpretation of the last sentence, (δινά)κοι κτλ., is uncertain. In l. 4 the adverb ἀφλανέως (see 55) is used loosely where we should expect an adjective in agreement with βῶλαι or πεντακατίων.

60. But one shall not exile the children (of an exile) either male or female, under any circumstances, nor confiscate the property. If any one exiles them or confiscates the property, he shall be subject to trial before (in the name of) Olympian Zeus on a capital charge, and any one who wishes may bring the charge against him with impunity. And it shall be permitted, even in case they have exiled any, to any one who wishes to return

and be free from punishment so far as concerns matters happening later than the time of the demiurgi under Pyrrhon. Those next of kin shall not sell or send off the property of the exiles, and if one does any of these things contrary to the regulation, he shall pay double the amount sent off and sold. If any one defaces the stele, he shall be punished like one guilty of sacrilege.

Several times during the fourth century B.C. the oligarchy and democracy alternated in power in Elis, with resulting banishment and recall of exiles. It is probable that this decree belongs to the Macedonian period and perhaps refers to the exiles of 336 B.C. who were recalled in 335 B.C. Cf. Arrian l. 10.1 Ἡλείοι δὲ τοὺς φυγάδας σφῶν κατεδέξαντο, ὅτι ἐπιτήδευοι Ἀλεξάνδρῳ ἦσαν. It is a supplementary decree to another on the same subject, as is shown by δέ in the first sentence after the introductory formula, and the use of γε νεαίρ without modifier, which must be understood from the preceding. On the dialect as compared with that of the earlier inscriptions, see 241.

1. γε νεαίρ: the singular is often used collectively in the sense of offspring,

δαμοσιῶμεν· αἱ δέ τιρ φυγαδεῖοι αἵτε τὰ χρήματα δαμοσιοῖα, φευ-
 5 γέτω πὸτ τῷ Δῖορ τῷλυμπίῳ αἵματορ, καὶ κατιαραίων ὁ δηλομήρ |
 ἀνάατορ ἦστω. ἐξήστω δέ, καὶ κα φυγαδεύαντι, τοῖ δηλομένοι νο-
 στίττην καὶ ἀττάμιον ἦμεν, ὅσσα κα ὕσταριν γένωνται τῶν περὶ
 Πύρρωνα δαμιοργῶν. τοῖρ δέ ἐπ' ἄ(σ)σιστα μὰ ἀποδόσσαι μάτε
 10 ἐκπέμψαι τὰ χρῆματα τοῖρ φυγάδεσσι· αἱ δέ τι ταύτων παρ τὸ
 γράμμα ποιέοι, ἀποτινέτω διπλ[ά]σιον τῷ κα ἐκπέμπα καὶ τῷ κα
 ἀποδῶται. αἱ δέ τιρ ἀδεαλτώηαι τὰ στάλαν, | ὥρ ἀγαλματοφῶραν
 ἐόντα πάσχην.

61. Olympia. Late III, or II cent. B.C. SGDI.1172. Inscr.v.Olympia
 39. Michel 197. Schwyzer 425.

Θεόρ. Τύχα. | Ὑπὸ Ἑλληνοδικῶν τῶν περὶ | Αἰσχύλον, Θυίῳ. |
 5 ὅπωρ, ἐπεὶ Δαμοκράτηρ Ἀγήτορορ || Τενέδιορ, πεπολιτευκῶρ
 παρ' ἀμέ | αὐτόρ τε καὶ ὁ πατάρ, καὶ ἐστεφανωμένορ τόν τε τῶν

descendants, e.g. Epir. αὐτῶι καὶ γενεῇ
 καὶ γένει ἐκ γενεῆς (SGDI.1334), Arc.
 αὐτοὶ καὶ γενεά (Oest.Jhrb.IV,79), both
 = usual αὐτῶι καὶ ἐκγόνοις. For the plu-
 ral cf. Mess. τὰν γυναικῶν τε καὶ τὰς γενεὰς
 αὐτοῦ (SGDI.4689.97). Some take γενε-
 αῖρ here as *members of the γενεαί*, under-
 standing these as noble families, but
 this is less likely. — 4-5. φευγέτω πὸτ
 τῷ Δῖορ κτλ.: see 136.3 and no. 57.2,
 note. — 5. δηλομήρ: we expect δηλόμε-
 νορ. Probably an error, for which the
 existence of some such form as δηλο-
 τήρ (cf. ἐθελοντήρ) may be responsible.
 — 6. φυγαδεύαντι: aor. subj. 151.1.—
 9-10. It is uncertain whether this is
 a provision in favor of the exiles, pre-
 venting their property being disposed
 of by relatives, or one directed against
 them, preventing the relatives from
 selling the property for them or send-
 ing it to them. In the former case
 ἀποδόσσαι may refer to the sale of real
 estate, and ἐκπέμψαι to the sending off

of movable property for sale abroad.
 φυγάδεσσι is dative of advantage or of
 disadvantage, according to the inter-
 pretation preferred. — 12-13. αἱ δέ τιρ
 ἀδεαλτώηαι κτλ.: cf. ἦν δέ τις [τὴν στή-
 λην] ἀφαν[ίσει ἢ τὰ γράμματα], πασχέτω
 ὡς ἱερὸςυλος in an inscription of Iasus,
 SGDI.5517. ἀδεαλτώω = ἀδηλόω, ἀφανίζω,
 is probably from *δεαλος (cf. δέαμαι, δῆ-
 λος), whence — perhaps through the
 medium of a verb δεάλλω — *δεαλτός,
 *δεαλτώω. According to another view,
 from δελτος *tablet* (cf. Cyp. δάλτος), so
 that the meaning would be *make the*
stele δελτος, i.e. remove the tablet
 from the stele. For τὰ στάλαν see 96.2.

61. Proxeny decree in honor of Da-
 mocrates of Tenedos, who is mentioned
 as one of the Olympian victors by Pau-
 sanias (6.17.1). On the dialect as com-
 pared with that of the earlier inscrip-
 tions, see 241. With ὑπὸ Ἑλληνοδικῶν
 1.2 for usual ἐπὶ with gen., compare
 Lac. ὑπὸ with acc. in no. 66.66.

Ὀλυμπίων ἀγῶνα καὶ | ἄλλοιρ καὶ πλείονερ, ἐπανιτακῶρ ἐν τὰν |
 ἰδίαν τὰν τε τῷ πατρὸρ θεαροδοκίαν δια||δέδεκται καὶ ὑποδέχεται 10
 τοῖρ θεαροῖρ, | ὁμοίωρ δὲ καὶ τοῖρ λοιποῖρ τοῖρ παρ' ἀμέων | τὰν
 πᾶσαν χρεῖαν ἐκτενέωρ καὶ ἀπρο|φασίστωρ παρέχεται, φανεράν
 ποιέων | τὰν ἔχει εὖνοϊαν ποτὶ τὰν πόλιν, καθὼρ || πλείονερ ἀπε- 15
 μαρτύρεον τῷμ πολιτᾶν· | ὅπωρ δὲ καὶ ἃ πόλερ καταξίαιρ φαίνα-
 ται | χάριτερ ἀνταποδιδῶσσα τοῖρ αὐτᾶρ | εὐεργέταιρ, ὑπάρχην
 Δημοκράτη πρόξενον, καὶ εὐεργέταν δ' ἡ||μεν τᾶρ πόλιον αὐτὸν καὶ 20
 γένορ, καὶ τὰ | λοιπὰ τίμια ἡμεν αὐτοῖ ὅσσα καὶ τοῖρ ἄλ|λοιρ προ-
 ξένοιρ καὶ εὐεργέταιρ ὑπάρχει παρὰ | τᾶρ πόλιον. ἡμεν δὲ καὶ
 ἀσφάλειαν καὶ πολέμω | καὶ εἰράναρ, καὶ γᾶρ καὶ βοικίαιρ ἔγκτη-
 σιν, καὶ || ἀτέλειαν, καὶ προεδρίαν ἐν τοῖρ Διονυσιακοῖρ | ἀγώνοιρ, 25
 τὰν τε θυσιᾶν καὶ τιμᾶν πασᾶν | μετέχην, καθὼρ καὶ τοῖ λοιποὶ
 θεαροδόκοι | καὶ εὐεργέται μετέχοντι. δόμεν δὲ αὐτοῖ | καὶ Δημο-
 κράτη τὸν ταμίαν ξένια τὰ || μέγιστα ἐκ τῶν νόμων. τὸ δὲ ψάφι- 30
 σμα | τὸ γεγονὸρ ἀπὸ τᾶρ βωλᾶρ γραφέν ἐγ χάλκω|μα ἀνατεθᾶι
 ἐν τὸ ἱερὸν τῷ Διὸρ τῷ Ὀλυμπίῳ. | τὰν δὲ ἐπιμέλειαν τᾶρ ἀναθέ-
 σιορ ποιήασσαι | Αἰσχίναν τὸν ἐπιμελητὰν τᾶν ἵππων. || περὶ δὲ 35
 τῷ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ | τὸ γεγονὸρ ψάφισμα ἐπιμέλειαν
 ποιήαται | Νικόδρομορ ὁ βωλογράφορ, ὅπωρ δοθᾶι τοῖρ | θεαροῖρ
 τοῖρ ἐμ Μίλητον ἀποστελλομέ|νοιρ ποτὶ τὰν θυσίαν καὶ τὸν
 ἀγῶνα || τῶν Διδυμείων.

40

Northwest Greek κοινή

62. Thermum. About 270 B.C. Schwyzer 381. Ditt.Syll.421 A.

ΣΥΝΘΗΚΑ ΚΑΙ ΣΥΜΜΑΧΙΑ Αἰτωλοῖς καὶ Ἀκαρνανοῖς

Ἀγαθᾶι τύχαι. Συνθήκα Αἰτωλοῖς καὶ Ἀκαρνανοῖς ὁμόλογος.
 εἰρήναν | εἶμεν καὶ φιλίαν ποτ' ἀλλήλους, φίλους ἐόντας καὶ συμ-
 μάχους ἅμα|τα τὸμ πάντα χρόνον, ὅρια ἔχοντας τᾶς χώρας τὸν

62. Treaty of alliance between the Aetolians and Acarnanians. This is an example of the mixed dialect current at this time in various parts of North-
 west Greece, which we call the North-

west Greek κοινή. See 279. Note e.g. the retention of original *ā*, κα, ποτί, infin. in -μεν, 3 pl. imv. in -ντω, ξ in aor. (τερμαξάντω), but Att. *ei* for *ai*, *ou* beside *eo* (e.g. ἀντικαθίστανται but στραταγέοντος),

Ἀχελῷον ποταμὸν ἄχρι εἰς θάλασσαν. τὰ μὲν ποτ' ἀπὸ τοῦ Ἀχε-
 5 λῷου ποταμοῦ Αἰτωλῶν εἶμεν, τὰ δὲ || ποθ' ἐσπέραν Ἀκαρνάνων
 πλὰν τοῦ Πραντὸς καὶ τᾶς Δέμφιδος· ταύτας δὲ Ἀκαρνᾶνες
 οὐκ ἀντιποιοῦνται. ὑπὲρ δὲ τῶν τερμόνων τοῦ Πραντὸς, εἰ μέγ κα
 Στράτιοι καὶ Ἀγραῖοι συγχωρέωντι αὐτοὶ ποτ' αὐτούς, τοῦτο κύ-
 ριον ἔστω, εἰ δὲ μή, Ἀκαρνᾶνες καὶ Αἰτωλοὶ | τερμαζάντω τὰ μ
 Πραντίδα χώραν, αἰρεθέντας ἑκατέρων δέκα πλὰν Στρατίων καὶ
 Ἀγραίων· καθὼς δὲ κα τερμάζωντι, τέλειον ἔστω. εἶμεν δὲ καὶ
 10 ἐπιγαμίαν ποτ' ἀλλάλους καὶ γῆρας ἔγκτησιν τῷ τε Αἰτωλῷ ἐν
 Ἀκαρνάναι καὶ τῷ Ἀκαρνᾶνι ἐν Αἰτωλίας καὶ πολίταν εἶμεν τὸν
 Αἰτωλὸν ἐν Ἀκαρνάναι καὶ τὸν Ἀκαρνᾶνα ἐν Αἰτωλίας ἴσογ καὶ
 ὅμοιον. ἀναγραψάντω δὲ ταῦτα ἐν στάλαις χαλκείαις ἐπ' Ἀκτίω
 μὲν οἱ ἄρχοντες τῶν Ἀκαρνάνων, ἐν δὲ Θέρμῳ τοὶ ἄρχοντες τῶν
 Αἰτωλῶν, ἐν Ὀλυμπίαι δὲ καὶ ἐν Δελφοῖς καὶ ἐν Δω(δ)ῶναι κοι-
 νᾷ ἑκάτεροι. ἐπὶ ἀρχόντων ἐμ μὲν Αἰτωλίας στραταγέοντος Πολυ-
 15 κρίτου Καλλιέος τὸ δευτέρου, ἵππαρχέοντος Φίλωνος Πλευρωνίου,
 γραμματεύοντος Νεοπτολέμου Ναυπακτίου, | ἐπιλεκταρχέοντων
 Λαμέδωνος Καλυδωνίου, Ἀριστάρχου Ἐρταίου, Λέωνος Καφρέος,
 Καλλία Καλλιέος, Τιμολόχου Ποτειδανιέος, Παμφαίδα Φυσκέος,
 Σίμου | Φυταιέος, ταμιευόντων Κυδρίωνος Λυσιμαχέος, Δωριμάχου
 Τριχονίου, Ἀρίστηνος Δαιᾶνος, Ἀριστέα Ἰστωρίου, Ἀγήσωνος
 20 Δεξιέος, Τιμάνδρου Ἐριναῖος, || Ἀγρίου Σωσθενέος· ἐν δὲ Ἀκαρνα-
 νίαι στραταγῶν Βυνθάρου Οἰνιάδα, Ἐπι[λ]αίου Δηριέος, Ἀγήσωνος
 Στρατίου, Ἀλκέτα Φοιτιᾶνος, Ἀλκίνου Θυρρείου, Θέωνος Ἀνακτο-
 ριέος, Πολυκλέος Λευκαδίου, ἵππαρχέοντος Ἰππολάου Οἰνιάδα, |
 γραμματεύοντος Περικλέος Οἰνιάδα, ταμία Ἀγελάου Στρατικοῦ. |
 — Συμμαχία Αἰτωλοῖς καὶ Ἀκαρνάνοις ἅματα τὸμ πάντα χρόνον. ||
 25 εἴ τις κα ἐμβάλλῃ εἰς τὰν Αἰτωλίαν ἐπὶ πολέμῳ, βοαθοεῖν

εἰς beside ἐν with acc. (εἰς τὰν Αἰτωλίαν
 but ἐν Ἀκαρνάναι), ἱππεῦσι beside ἱπ-
 πέοις.

16. ἐπιλεκταρχέοντων: this is the
 first reference to ἐπιλεκτάρχαι as mili-
 tary officials in the Aetolian league.
 For the Achaean league, cf. ἐπιλεκτοί,

used of the citizen levies in contrast to
 the mercenaries, Polyb. 2.65, 5.91, 95,
 and ἐπιλεκτάρχης Plut. Arat. 32. — 24.
 ἅματα: probably connected with μάτην,
 Dor. μάταν, and so having the same
 force as the frequent ἀπλῶς καὶ ἀδό-
 λως. Cf. ἅμαται τέχναι SGDI. 1568.

τοὺς | Ἀκαρνᾶνας πεζοῖς μὲν χιλίοις, ἵππεύσι δὲ ἑκατόν, οὓς κα
 τοὶ ἄρχοντες πέμπωντι, ἐν ἡμέραις ἕξ. καὶ εἴ τις ἐν Ἀκαρνανίαν
 ἐμβάλλοι ἐπὶ πολέμῳ, | βοαθοεῖν Αἰτωλοὺς πεζοῖς μὲν χιλίοις,
 ἵππεσι δὲ ἑκατόν, ἐν ἡμέραις ἕξ, οὓς | κα τοὶ ἄρχοντες πέμπωντι.
 εἰ δὲ πλειόνων χρεῖαν ἔχοιεν ἄτεροι πότεροι, || βοαθοούντω τρισχι- 30
 λίοις ἑκάτεροι ἑκατέροις, ἐν ἡμέραις δέκα. τὰς δὲ βοαθοίας τῆς
 ἀποστελλομένας ἔστω τὸ τρίτον μέρος ὀπλῖται. πεμπόντω δὲ τὰμ
 βοάθοιαν | ἐγ μὲν Ἀκαρνανίας οἱ στραταγοὶ τῶν Ἀκαρνάνων καὶ
 οἱ σύνοδοι, ἐγ δὲ Αἰτωλίας | οἱ ἄρχοντες τῶν Αἰτωλῶν. σιταρ-
 χούντω δὲ τοὺς ἀποστελλομένους στρατιώτας ἑκάτεροι τοὺς αὐ-
 τῶν ἡμερᾶν τριάκοντα· εἰ δὲ πλείονα χρόνον ἔχοιεν τὰς βοαθοίας 35
 χρεῖαν οἱ μεταπεμψάμενοι τὰμ βοάθοιαν, διδόντω τὰς σιταρχίας
 ἔστε κα | ἐν οἶκον ἀποστείλωντι τοὺς στρατιώτας. σιταρχία δ' ἔστω
 τοῦ πλείονος χρόνου τῷ [μὲν ἵππεί στα]τῇρ Κορίνθιος τὰς ἡμέ-
 ρας ἑκάστας, τῷ [δὲ] τὰμ πανοπλίαν ἔχο[ντι], τῷ
 δὲ τὸ ἡμιθωράκιον ἐννέ' ὀβολοί, ψιλῷ ἑπτ' ὀβολοί. ἀγείσθων |
 [39-42 fragmentary].

Laconian

63. Olympia. VI cent. B.C. SGDI.4405. Inschr.v.Olympia 252. Roberts 261. Schwyzer 7. IG.V.i.1562.

[Δέξ]ο, φάν[αξ] Κρονίδα [Ζ]εῦ Ὀλύμπιε, καλὸν ἄ[γ]αλμα
 ἡλέφθ[ι θυ]μῶι τοῖ(λ) Λακεδαιμονίο[ις].

64. Delphi. Soon after 479 B.C. SGDI.4406. Ditt.Syll.31. Hicks 19. Michel 1118. Roberts 259. Schwyzer 11.

[Τ]ο[ίδε τὸν] | πόλεμον [ἐ]πολ[έ]μεον· | Λακ[εδ]α[ι]μόν[ιοι], ||
 Ἀθ[α]ν[α]ῖ[οι], | Κορίνθιοι, | Τεγεᾶτ[αι], | Σικυῶνιοι, | Αἰγινᾶται, || π

63. This is the inscription mentioned by Paus.5.24.3, who reproduces it, eliminating the dialectic peculiarities, as follows:

Δέξο, ἀναξ Κρονίδα Ζεῦ Ὀλύμπιε, καλὸν
 ἄγαλμα
 ἡλάφ θυμῷ τοῖς Λακεδαιμόνιοις.

64. The famous bronze serpent-column which once supported the gold

tripod set up at Delphi after the battle of Plataea. The tripod was destroyed by the Phocians in the Sacred War, but the column remained until it was carried by Constantine to Constantinople, where it still remains. According to Thucydides (1.132.3) and others, the Lacedaemonians, after erasing the boastful epigram of Pausanias, inscribed simply the names of the cities

10 Μεγαρεῖς, | Ἐπιδαύριοι, | Ἐρχομένιοι, | Φλειάσιοι, | Τροζάνιοι, ||
 15 Ἑρμιονεῖς, | Τιρύνθιοι, | Πλαταιεῖς, | Θεσπιεῖς, | Μυκανεῖς, || Κεῖιοι, |
 20 Μάλιοι, | Τένιοι, | Νάξιοι, | Ἐρετριεῖς, || Χαλκιδεῖς, | Στυρεῖς, | Φα-
 30 λεῖοι, | Ποτειδιᾶται, | Λευκάδιοι, || Φανακτοριεῖς, | Κύθνιοι, | Σίφνιοι, |
 Ἀμπρακιῶται, | Λεπρεᾶται.

65. Found at Tegea. V cent. B.C. IG.V.ii.159. SGDI.4598. Ditt.Syll.1213. Schwyzer 57. Comparetti, *Annuario* II, 246 ff. Buck, *Class.Phil.* XX, 133 ff.

- A Ξουθίαι τῷ Φιλαχαῖῳ διακάτ|αι μναῖ. αἱ κ' αὐτὸς ἡίκῃ, ἀνε-
 λέσθῳ· αἱ δέ κ' ἀποθάνῃ, τῶν τέκνων | ἔμεν, ἐπεὶ κα πέντε φέτεα ||
 5 ἡῆβῶντι· αἱ δέ κα μὲ γενεὰ λ[ε]|ίπεται, τῶν ἐπιδικατῶν ἔμεν· | διαγνῶ-
 μεν δὲ τὸς Τεγεάτα[ς] | κα(τ) τὸν θεθμόν.
- B Ξουθίαι παρκα(θ)θέκα τῷ Φιλαχα|ῖῳ τ(ζ)ετρακάται μναῖ ἀργυ-
 ρίῳ. εἰ μὲν κα ζόῃ, αὐτὸς ἀνελέσθῳ· αἱ δέ κ|α μὲ ζόῃ, τοὶ υἱοὶ ἀνε-
 5 λόσθῳ τοὶ γνέ|σσιοι, ἐπεὶ κα ἑβάσδυντι πέντε φέτε|α· εἰ δέ κα μὲ

which had taken part in the war and had set up the tripod. On the retention of *σ* in Φλειάσιοι, see 59.1. Note also [ε]πολ[ε]μεον, for which the true Laconian form would be ἐπολέμεον.

65. Statements of two deposits of money made by a certain Xuthias, son of Philachaeus, and the conditions for their future disbursement. The place of deposit was without doubt the temple of Athena Alea in Tegea, the Greek temples often being used for such purposes. But the dialect is not Arcadian, and must therefore represent that of a foreign depositor. The most natural assumption is that Xuthias was from the neighboring Laconia, and we are expressly informed (cf. *Athen.* 6.283) that the Spartans used to deposit money with the Arcadians to evade the law against holding private property. It has been suggested, partly on account of the names (Xuthias, Philachaeus), but mainly because of the retention of

intervocalic *σ* (γνέσσιοι, ἑβάσδυντι), that Xuthias was not a Spartan proper, but an Achaean perioecus. But there is no good evidence that the perioeci differed in speech from the Spartans at this time, and the retention of intervocalic *σ* and of antevocalic *ε* (φέτεα) is sufficiently explained by the fact that the document was intended for use outside of Laconia. See 59.1, 275.

A. For Xuthias the son of Philachaeus (are deposited) two hundred minae. If he comes in person, let him take it, but if he dies, it shall belong to his children five years after they reach the age of puberty. If no offspring survives, it shall belong to those designated by law as heirs. The Tegeans shall decide according to the law.

B. This was inscribed later than A, which was thereupon canceled, as shown by its mutilation. The Tegean engraver is responsible for the use of *ε* instead of *α*, the subj. ζόῃ (cf. 149)

ζῶντι, ταὶ θυγατέρες | ἀνελῶσθῶ ταὶ γνέσται· εἰ δέ κα μὲ | ζῶντι, τοὶ
νόθοι ἀνελῶσθῶ· εἰ δέ κα | μὲ νόθοι ζῶντι, τοὶ ᾿ς ᾿σ(σ)ισστα πόθικ||ες 10
ἀνελῶσθῶ· εἰ δέ κ' ἀνφι(λ)λέγοντ|(ι, τ)οὶ Τεγεᾶται διαγνόντῳ κα(τ)
τὸν θεθμόν.

66. Sparta. V cent. B.C. IG.V.1.213. SGDI.4416. Michel 946. Roberts 264. Schwyzer 12. Annual British School XIII, 174 ff.

Δαμόνῳ | ἀνέθεκε Ἀθαναία[ι] | Πολιάχῳ

νικάῃς | ταυτᾶ ἡτ' οὐδὲς || πέποκα τῶν νῦν. |

Τάδε ἐνίκαθε Δαμόνῳ | τῷ αὐτῷ τεθρίππῳ[ι] | αὐτὸς ἀνιοχίῳ· |
ἐν Γαῖαφῶχῳ τετράκι[ν] || καὶ Ἀθάναια τετ[ράκιν] | κέλευήνῳ τε 10
τ[ράκιν.] | καὶ Ποηοίδαῖα Δαμόνῳ[ν] | ἐνίκῃ Ἡέλει, καὶ ἡο κέλ[εξ |
ἡαμ]ᾶ, αὐτὸς ἀνιοχίῳ || ἐνῆβόῃς ἡίπποις | ἑπτάκιν ἐκ τᾶν αὐτῷ | 15
ἡίππῳ κέκ τῷ αὐτῷ [ἡίππῳ.] | καὶ Ποηοίδαῖα Δαμόνῳ | [ἐ]νίκῃ
Θευρίαι ὀκτά[κ]ιν || αὐτὸς ἀνιοχίῳ ἐνῆβόῃς ἡίπποις | ἐκ τᾶν 20
αὐτῷ ἡίππῳ | κέκ τῷ αὐτῷ ἡίππῳ. | κέν Ἀριοντίας ἐνίκῃ || Δαμόνῳ 25
ὀκτάκιν | αὐτὸς ἀνιοχίῳ | ἐνῆβόῃς ἡίπποις | ἐκ τᾶν αὐτῷ ἡίπ-
πῳ | κέκ τῷ αὐτῷ ἡίππῳ, καὶ || ἡο κέλεξ ἐνίκῃ ἡ[αμᾶ]. | καὶ Ἐλευ- 30
ήνῳ Δαμόνῳ | ἐνίκῃ αὐτὸς ἀνιοχίῳ | ἐνῆβόῃς ἡίπποις |

In contrast to ἀποθάνει of A, the omission of *h* in *υἱόι*, ἐβάσονται (cf. 58d); and his blunder in writing *τετρακάται* was perhaps due to the Arcadian pronunciation (cf. 68.3). It is also possible that in ll. 10–11 we should read, without correction, ἀνφι(λ)λέγονται, with Arc. -ται = -ται (139.1). But the passive with *μναῖ* understood as subject is less natural than the corrected reading usually adopted. For the reading ἀνφι(λ)λεγ-, rather than ἀνφιλεγ-, cf. the *λλ* attested in other dialects (69.3). For ἀνελῶσθῶ see 140.3b.

66. Record of the victories of Damonon and his son. The portion of the stone containing ll. 42–94 was only recently discovered.

3 ff. νικάῃς κτλ.: *Having won victo-*

ries in such a manner as never any one of those now living.—7. *With his own four-horse chariot*, αὐτῷ reflexive as in ll. 16, 17, etc.—9. *In the games of Poseidon*, with elliptical genitive as in *εἰν Ἀἰδαο* etc. So ἐν Ἀριοντίας l. 24. Γαῖαφῶχος = Hom. γαίφῶχος.—11, 31. κέλευήνῳ: καὶ Ἐλευσίῳ (20, 59.1), games in honor of the Eleusinian Demeter.—12, 18. Ποηοίδαῖα: Ποσειδώνῳ (49.1, 59.1, 61.5) celebrated at Helos in Laconia and Thuria in Messenia.—15 ff. *Seven times with colts (bred) from his own mares and his own stallion.*—ἐνῆβόῃς ἡίπποις: ἐνηβώσαις being in ἥβη, young mares.—19. Θευρίαι: the usual form of the name is Θουρία.—24. Ἀριοντία: the name of some goddess or heroine otherwise unknown.—

35 τετράκιν. || τάδε ἐνίκαθε Ἐνυμα[κρατίδας] πρατ[οπ]αῖδων · δο[λι-
 χὸν | Λιθέ]λια καὶ κέλεξ μι[ᾱς | ἀμέρ]ας ἡα[μᾶ] ἐν[ίκων. | - - - ||
 40 - - - - | - - - -] | δολιχὸν καὶ ἡο κέλεξ μιᾱς | ἀμέρας ἡαμᾶ ἐνίκων. |
 45 καὶ Παρπαρόνια ἐνικέ || Ἐνυμακρατίδας παῖδας | στάδιον καὶ δίαυ-
 λον | καὶ δολιχὸν καὶ ἡο κέ[λεξ] | μιᾱς ἀμέρας ἡαμᾶ | ἐνικέ. καὶ
 50 Δαμόνων || ἐνικέ παῖς ἰὸν ἐν | Γαιαφόχῳ στάδιον καὶ | [δί]αυλον. |
 55 [κ]αὶ Δαμόνων ἐνικέ | παῖς ἰὸν Λιθέλια || στάδιον καὶ δίαυλον. |
 καὶ Δαμόνων ἐνικέ | παῖς ἰὸν Μαλεάτεια | στάδιον καὶ δίαυλον. |
 60 καὶ Δαμόνων ἐνικέ || παῖς ἰὸν Λιθέλια | στάδιον καὶ δίαυλον. | καὶ
 65 Δαμόνων ἐνικέ | παῖς ἰὸν Παρπαρόνια | στάδιον καὶ δίαυλον, || καὶ
 Ἀθάναια στάδιον. | ἡυπὸ δὲ Ἐχεμένε ἔφορον | τάδε ἐνικέ Δαμό-
 70 νων, | Ἀθάναια ἐνῆεβόηαις | ἡίπποις αὐτὸς ἀνιοχίῳ || καὶ ἡο κέλεξ
 μιᾱς | ἀμέρας ἡαμᾶ ἐνικέ, καὶ | ἡο ἡυιὸς στάδιον ἡαμᾶ | ἐνικέ. ἡυπὸ
 75 δὲ | Εὐπιππον ἔφορον τάδε || ἐνικέ Δαμόνων, Ἀθάναια | ἐνῆεβόηαις
 ἡίπποις | αὐτὸς ἀνιοχίῳ καὶ | ἡο κέλεξ μιᾱς ἀμέρας | ἡαμᾶ ἐνικέ,
 80 καὶ ἡο ἡυιὸς || στάδιον ἡαμᾶ ἐνικέ. | ἡυπὸ δὲ Ἀριστῆ ἔφορον | τάδε
 ἐνικέ Δαμόνων, | ἐν Γαιαφόχῳ ἐνῆεβόηαις | [ἡ]ίπποις αὐτὸς ἀνιοχίῳ ||
 85 [κ]αὶ ἡο κέλεξ μιᾱς ἀμέρας | [ἡ]αμᾶ ἐνικέ, καὶ ἡο ἡυιὸς | στάδιον
 90 καὶ δίαυλον καὶ | δολιχὸν μιᾱς ἀμέρας | ἐνίκων πάντες ἡαμᾶ. || ἡυπὸ
 δὲ Ἐχεμένε ἔφορον | τάδε ἐνικέ Δαμόνων, | ἐν Γαιαφόχῳ ἐνῆεβό-
 ῃαις | ἡίπποις αὐτὸς ἀνιοχίῳ, | [κ]αὶ ἡο ἡυιὸς στάδιον κ[αὶ] - - -

67. Taenarum. V/IV cent. B.C. IG.V.i.1232. SGDI.4591. Roberts 265c.
 Schwyzer 52,4). Transitional alphabet. Η = *h* and once *η*.

5 Ἀνέθεκε | τοῖ Πόχοιδᾶνι | Νίκων | Νικαφορίδα || καὶ Λύηππον |
 10 καὶ Νικαρχίδα | καὶ ταῦτάς πάντα. | ἔφορος | Εὐδαμίδας. || ἐπά-
 κοε | Μενεχαρίδας | Ἀνδρομέδης.

35 ff. Victories won by Ἐνυμακρατίδας
 (cf. l. 45), evidently Damonon's son (cf.
 ll. 72, 79, etc.). The name (cf. Ὀνομάκρι-
 τος) points to an ἔνυμα = δνυμα, δνομα,
 with an inherited *e*-grade in the first
 syllable, which is seen in some of the
 cognate forms of other languages, e.g.
 Old Prussian *emmens*, but was hitherto
 unknown in Greek. Probably the *o* of

the usual form is due to assimilation
 to the vowel of the second syllable. —
 44, 63. Παρπαρόνια: Πάρπαρος is the
 name of a mountain in Argolis where
 games were held. — 49 ff. Victories won
 by Damonon as a boy. — 54, 60. Λιθέ-
 λια: games in honor of Apollo Lithe-
 sius. — 57. Μαλεάτεια: games in honor
 of Apollo Maleates. Cf. Paus. 3.12.8.

68. Taenarum. V/IV cent. B.C. IG.V.i.1231. SGDI.4592. Roberts 265 d. Schwyzer 52,3). Transitional alphabet. H = h and η.

Ἀνέθηκε | Αἰσχρίων | Ἀπειρότας | τοῖ Πόχοιδᾶνι Ἡρακλήιδαν | 5
αὐτὸν καὶ | ταὐτῷ. ἔφορος | Χαγηχίστρατος. | ἐπάκῳ Πρυαῖος, || Ἐπι- 10
κύδη[ς].

69. Thalamae. IV cent. B.C. IG.V.i.1317. Schwyzer 54. Ionic alphabet, but H = h as well as η.

Νικοσθενίδας τῇ Παμφαί | γεροντεύων ἀνέσκηκε, | αὐτὸς τε καὶ
| ἡ τῷ πατρὸς πατήρ Νικοσθενίδας, προβειπ|άῃας τᾶ(ς) σιῷ 5
| ποτ' Ἀνδρίαν συ|νεφορεύοντα ἀνι[σ]τάμεν | Νικοσθενίδαν ἐ[ν] τῷ
| ἐ[ρ]ῶι, ἡδὲ καὶ σὺν καλῶι χρῆσται.

70. Sparta. II cent. A.D. IG.V.i.801. SGDI.4498.

- - - | ος καὶ Νεικηφόρος οἱ Νεικήφορου, | νεικάαντερ κασ|ση-
| ρατόριν μῶαν (καὶ) καιλ[ῆ]||αν, Ἀρτέμιδι Βωρθέα ἀνέθηκαν ἐπὶ 10

— 66 ff. Victories won by Damonon and his son at the same games.— 66, 73, 81, 90. *ὑπὸ* with acc. for usual *ἐπὶ* with gen., as El. *ὑπὸ* with gen. in no. 61.2.

67, 68. Manumissions of slaves in the form of dedications to Poseidon.

ἐπάκος, ἐπάκῳ: dual forms of *ἐπάκος* = *ἐπῆκος* witness. *ἐπάκῳ* is the contracted form, of which the uncontracted *ἐπακόω* occurs in another inscription of the same class. *ἐπάκος* is due to the analogy of consonant stems, to which nouns in -ος are not infrequently subject, e.g. Att. *χοῦς* (112.6), late *ροῦς* gen. sg. *ροῖς*, nom. pl. *ροῖς* (after *βοῦς*, *βοῖς*, *βόες*).

69. From the shrine of Pasiphae at Thalamae, an oracle often consulted by the Spartan officials. Cf. Cic. de divin. 1.48.96, Plut. Agis 9 and Cleom. 7. The name of the goddess was *Πασιφάα* (Att. *Πασιφάη*), whence the contracted *Πασιφᾶ*, like *Ἀθηᾶ*, and here, with Lac. *h* for intervocalic *σ*, *Παμφᾶ*. Since Nico-

sthenidas the dedicator was a member of the Council of Elders, his grandfather of the same name could not have been living at the time. He was carrying out an injunction previously laid upon the grandfather by the goddess, which for some reason had been unfulfilled.

4 ff. *προβειπάῃας* κτλ.: since the goddess had declared that Nicosthenidas should set up in the shrine a statue in honor of Andreas his fellow-ephor, and that he would then consult the oracle with success. The construction *ποτ' Ἀνδρίαν . . . ἀνιστάμεν* is unusual, but other possible interpretations are equally difficult in this respect. — *ἡδὲ* κτλ.: infin. clause depending on *προβειπάῃας*, *who would* = *and that he would*. For *χρησται* = *χρησθαι* see 35.1.

70-73. These belong to a series, now over 100 in number, of dedications to Artemis Orthia by the victors in certain juvenile contests. The object

πατρονόμου Μάρ(κου) Αὐρ(ηλίου) Σωσινείκου | τοῦ Νεικάρωνος,
φ[ιλ]οκαίσαρος καὶ φιλοπάτριδος.]

71. Sparta. II cent. A.D. IG.V.i.307. Schwyzer 34.

Κλέανδρος | ὁ καὶ Μῆνιρ | Καλλιστράτω | βουαγὸρ ἐπὶ || πατρο-
νόμῳ | Γοργίππῳ τῷ (Γοργίππῳ) | νικᾶαρ μῶαν Ἀρτέμιτι Βωρ-
σέα ἀνέσθηκε.

72. Sparta. II cent. A.D. IG.V.i.309. Schwyzer 35.

Ἀγαθῇ τύ]χῃ. | Φίλητος | Φιλήτῳ | ἐπὶ πατρο||νόμῳ Γορ|γίππῳ
τῷ (Γοργίππῳ) | νεικᾶαρ κελῶαν | Ἀρτέμιτι Βωρσέα | ἀνέσθηκε.

73. Sparta. II cent. A.D. IG.V.i.289. Schwyzer 31.

Εὐδόκιμος (Εὐδοκίμῳ) κε|λοία καὶ Εὐδόκιμος Δαμοκράτεος | ὁ
καὶ Ἀριστείδας κασ||σηρατοριοὶ νεικᾶαν|τερ ἐπὶ Ἀλκάστῳ βουα-
γοὶ | μκιχιδδομένων Φωρθέα.

dedicated, the prize itself, was an iron sickle, which was let into a socket, with which each of the stone slabs is provided, some with two (as nos. 70, 73), or even three. Of the contests, one is called *κασσηρατόριν*, *καθηρατόριν*, *καθηρατόριον*, etc., i.e. *καταθηρατόριον*, not an actual chase of wild beasts, but some athletic game called *the hunt*. The *μῶα*, i.e. *μούσα*, was of course a musical contest. The word which is variously spelled *καλ[ή]αν*, *κελῶαν*, *κελῆα*, *κελοῖαν*, *κελέαν*, probably from the root seen in *κέλαδος*, *κελαδέω*, also denotes a musical contest. That the contests were between boys is shown by the use of *παιδικόν* in many of the dedications, e.g. *νεικᾶαρ τὸ παιδικόν μῶα* *winning the boys' contest in music* (*μῶα* dat. sg.), and by the appearance of the *βουαγὸρ* *leader of the βούαι*, the bands in which the Spartan boys were trained, or *βουαγὸρ μκιχιδδομένων*, *leader of boys in their tenth year*. According to a gloss

to Herodotus, the Spartan boy in the third year of his training was called *μκιζόμενος*. This is from Dor. *μικκός* = *μικρός*, while *μκιχιδδομένος* is from a diminutive in *-ιχος* (original or for *-ικος*? Cf. *παιδιχόν* beside *παιδικόν*).

A few of the dedications are in the *κοινή*, and a few show Doric forms without the specific Laconian coloring, e.g. *νικᾶσας*. But most of them, like those given here, represent an artificial revival of the local dialect, that is, artificial as regards its use in inscriptions, but probably reflecting, though only crudely and with great inconsistency in spelling (e.g. in the use of *σ* = *θ*), the form of speech which still survived as a patois among the Laconian peasants. Some of the peculiarities in spelling are not characteristic of Laconian especially, but of the late period, e.g. *ει* = *ῑ* in *νεικᾶαντερ* etc., *ω* for *ο* in *Βωρθέα*, final *α* for *αι* in *Βωρθέα* etc.

Heracleon

74. The Heracleon Tables. End of IV cent. B.C. IG.XIV.645. SGDI. 4629. Inscr.Jurid.I,p.194 ff. Schwyzer 62. Ionic alphabet, but with ς , and $\vdash = h$. Only Table I is given.

I

Ἐφορος Ἀρίσταρχος Ηηρακλείδα· μῆς | Ἀπελλαῖος· ἡ πό-
 λης καὶ τοὶ ὀρισταί, | $\overline{\text{φε}}$ τρίπους Φιλώνυμος Ζωπυρίσκω, | $\overline{\text{πε}}$ καρ-
 κεῖον Ἀπολλώνιος Ηηρακλήτῳ, || $\overline{\text{αι}}$ πέλτα Δάξιμος Πύρρῳ, $\overline{\text{κν}}$ δ
 θρίναξ | Φιλώτας Ηιστιεῖω, $\overline{\text{με}}$ ἐπιστύλιον | Ηηρακλείδας Ζωπύρῳ,
 Διονύσωι. |

Ἀνέγραψαν τοὶ ὀρισταὶ τοὶ ἡαιρεθέντες ἐπὶ τῷ χώρῳ τῷ
 ἡιάρῳ τῷ Διονύσωι, | Φιλώνυμος Ζωπυρίσκῳ, Ἀπολλώνιος
 Ηηρακλήτῳ, Δάξιμος Πύρρῳ, Φιλώτας Ηιστιεῖω, || Ηηρακλείδας 10
 Ζωπύρῳ, καθὰ [ὥρ]ιξαν καὶ ἐτέρμαξαν καὶ συνεμέτρησαν καὶ
 ἐμέριξαν τῶν Ηηρακλείων διακνόντων ἐν κατακλήτῳ ἀλλίαι.

Συνεμετρήσαμεν δὲ ἀρχάμενοι ἀπὸ τῷ ἀντόμῳ τῷ ὑπὲρ Πανδο-
 σίας ἄγοντος τῷ διατάμνοντος τῷ τε ἡιάρῳ χώρῳ καὶ τὰν φιδίαν
 γὰν ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τῷ τε τῷ Διονύσωι χώρῳ καὶ |
 τὸν Κωνέας ὁ Δίωνος ἐπαμώχη. κατετάμομεν δὲ μερίδας τέτο-
 ρας· || τὰν μὲν πράταν μερίδα ἀπὸ τῷ ἀντόμῳ τῷ παρὰ τὰ Ηηρώι- 15
 δεια ἄγοντος, | εὖρος ποτὶ τὰν τριακοντάπεδον τὰν διὰ τῶν ἡιάρων
 χώρων ἄγωσαν, | μάκος δὲ ἄνωθα ἀπὸ τὰν ἀποροᾶν ἄχρι ἐς ποτα-
 μὸν τὸν Ἀκιριν, καὶ | ἐγένοντο μετριώμεναι ἐν ταύταις ταῖς μερίδα
 ἐρρηγείας μὲν δι|ακάται μία σχοῖνοι, σκίρῳ δὲ καὶ ἀρρήκτῳ καὶ

74. The lands which were the prop-
 erty of the temples of Dionysus and
 Athena Polias having been encroached
 upon by private parties, with a conse-
 quent diminution of their revenue, two
 commissions were appointed to define
 and mark their boundaries, survey
 them, and divide them into lots. Ta-
 ble I contains the report of the commis-
 sion dealing with the lands of Dionysus
 (ll. 1-94), a statement of the regula-
 tions under which the lands were of-
 fered for rental (ll. 95-179), and a list

of those who took leases, with their
 sureties and the amount of the rental
 (ll. 179-187). Table II, which is not
 given here, contains a report of the com-
 mission on the lands of Athena Polias.

1-7. The groups of letters $\varsigma\epsilon$, $\pi\epsilon$,
 etc., and the names of objects which
 served as emblems $\tau\rho\acute{\iota}\pi\upsilon\varsigma$, $\kappa\alpha\rho\upsilon\kappa\epsilon\acute{\iota}\omicron\nu$,
 etc., are used as symbols to denote the
 tribe and family of the person named.
 — 11. $\delta\iota\alpha\kappa\nu\acute{\omicron}\nu\tau\omega\nu$: $\delta\iota\alpha\gamma\nu\acute{\omicron}\nu\tau\omega\nu$ II.9. 66.
 — 18 ff. $\epsilon\rho\rho\eta\gamma\epsilon\acute{\iota}\alpha\varsigma$ κτλ.: 201 σχοῖνοι of
 arable land, 646 $\frac{1}{2}$ of brushwood, barren,

20 δρυμῶ φεξακάται || τετρώκοντα φέξ σχοῖνοι ηἡμίσχοινον· τὰν δὲ
 δευτέραν μερίδα, εὖρος ἀπὸ | τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον
 τὸν πρᾶτον, μᾶκος δὲ ἀπὸ τᾶν | ἀποροᾶν ἄχρι ἐς ποταμόν, καὶ ἐγέ-
 νοντο μετριώμεναι ἐν ταύται τᾷ μερείαι ἐρρηγείας μὲν διακάται
 ἑβδεμήκοντα τρεῖς σχοῖνοι, σκίρω δὲ | καὶ ἀρρήκτω καὶ δρυμῶ
 25 πεντακάται σχοῖνοι· || τὰν δὲ τρίταν μερίδα, εὖρος ἀπὸ τῷ ἀντόμῳ
 τῷ πρᾶτῳ τῷ παρ τὰν τρι|ακοντάπεδον ἄγοντος ἐπὶ τὸν ἄντομον
 τὸν δεύτερον ἀπὸ τᾶς τρι|ακονταπέδω, μᾶκος ἀπὸ τᾶν ἀποροᾶν ἄχρι
 ἐς ποταμόν, καὶ ἐγέ|νοντο μετριώμεναι ἐν ταύται τᾷ μερείαι ἐρρη-
 γείας μὲν τριακάται | δέκα δύο σχοῖνοι ηἡμίσχοινον, σκίρω δὲ καὶ
 30 ἀρρήκτω καὶ δρυμῶ πεντα|κάται τριάκοντα ἑπτὰ ηἡμίσχοινον·
 τὰν δὲ τετάρταν μερίδα, εὖρος ἀπὸ | τῷ ἀντόμῳ τῷ δευτέρῳ ἀπὸ
 τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν | ὀρίζοντα τὰν τε ἡιὰν
 καὶ τὰν φιδίαν γᾶν, μᾶκος δὲ ἀπὸ τᾶν ἀποροᾶν | ἄχρι ἐς ποταμόν,
 καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾷ μερείαι ἐρρη|γείας μὲν τρια-
 35 κάται ἡοκτὼ σχοῖνοι ηἡμίσχοινον, σκίρω δὲ καὶ ἀρρήκτω || καὶ
 δρυμῶ πεντακάται τετρώκοντα μία ηἡμίσχοινον. |

Κεφαλὰ πάσας ἐρρηγείας χίλιαι ἑνευήκοντα πέντε σχοῖνοι,
 σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ δισχίλια διακάται φίκατι
 πέντε· | τὰν δὲ νᾶσον τὰν ποτιγεγεννημέναν ἐς τὰν ἄρρηκτον γᾶν
 συνεμε|τρήσαμεν. ἀπὸ ταύτας τᾶς γᾶς ἀπολώλη ἐρρηγείας μὲν
 40 τριακάται || τρεῖς σχοῖνοι ηἡμίσχοινον, σκίρω δὲ καὶ ἀρρήκτω καὶ
 δρυμῶ τετρα|κόσαι τριάκοντα πέντε σχοῖνοι, ἐμ μὲν τᾷ πρᾶται
 μερείαι τᾷ | παρ τὰ Ἡρώδεια ἐρρηγείας μὲν ἑβδεμήκοντα φέξ
 σχοῖνοι, σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ ἑκατὸν ἡογδοήκοντα
 πέντε σχοῖνοι, ἐν δὲ τᾷ τετάρται μερείαι τᾷ παρ τὰ Φιντία ἐρρη-
 45 γείας μὲν || διακάται φίκατι ἑπτὰ σχοῖνοι ηἡμίσχοινον, σκίρω δὲ
 καὶ ἀρρή|κτω καὶ δρυμῶ διακάται πεντήκοντα σχοῖνοι. Κεφαλὰ
 πᾶ|σας γᾶς ἡᾶς κατεσώσαμεν τῷ Διονύσῳ ἑπτακάται τριά-
 κοντα ἡοκτὼ σχοῖνοι ηἡμίσχοινον· ταύταν τὰν γᾶν κατεσώσα|μεν
 50 ἐγδικαζάμενοι δίκας τριακοσταίας τοῖς τὰν ἡιὰν γᾶν φιδίαν

and wooded, land. — 39. ἀπολώλη: had
 been lost, i.e. by private encroachment.
 This land the commissioners restored to
 Dionysus, bringing suits against those

who had appropriated it to private
 use (ll. 47 ff.). — 49. δίκας τριακοστα-
 ας: suits which had to be tried within
 thirty days. Cf. no. 55.42 and the Attic

ποιόντασιν. *ἡαύτα ἐμισθώθη [ἡα γὰ] κατὰ βίω | [ἡόσσα]ν ἡ[α] |*
μέσ κατεσώισαμες τριακατίων μεδίμνων τὸ ρέτος ἡέκαστον, | ἡα δὲ
πάσα γὰ ἡα τῷ Διονύσω τετρακατίων δέκα μεδίμνων κἀδιδιχος τὸ
ρέτος ἡέκαστον.

Ἐστάσαμες δὲ καὶ ὅρως ἐπὶ μὲν τᾶς | πλευριάδος ἄνω, ἡένα μὲν
 ἐπὶ τῷ ἀντόμῳ τῷ παρ Πανδοσίαν || τῷ παρ τὰ *Ἡηρώιδεια* τῷ ὀρί- 55
 ζοντος τάν τε *ἡιαρὰν γὰν* καὶ τὰν *φιδίαν* | ἀνχωρίζαντες ἀπὸ τᾶν
 ἀποροᾶν ἐς τὰν *φιδίαν γὰν*, ἥως μὴ καταλυμακωθῆς ἀδηλωθείη
 καθὼς τοὶ ἔμπροσθα ὅροι, ἄλλον δὲ ἐπὶ τῷ ἀντόμῳ τῷ παρ τὰ
Φιντία ἄγοντος ἐστάσαμες παρ τὰν *βυβλίαν* καὶ | τὰν *διώρυγα*
 ἀνχωρίζαντες ἡωσαύτως ἐς τὰν *φιδίαν γὰν* (ταν). ἄλλως δὲ ἀντό- 60
 ρως τούτοις ἐστάσαμες ἐπὶ τᾶς ἀμαξιτῷ τᾶς διὰ τῷ *χαράδεος* ἀγώ-
 σας τᾶς παρ τὸν *δρυμόν*, τὰς μὲν *στάλας* ἐς τὰν *ἡιαρὰν* | *γὰν*, τὼς
 δὲ ἀντόρως ἐς τὰν *φιδίαν γὰν*, καταλιπόντες *φικατίπεδον* | ἀντομον.
 ἐστάσαμες δὲ καὶ μεσσόρως, δύο μὲν ἐπὶ τᾶς *ἡοδῷ* τᾶς | ἀγώσας ἔκ
 τε πόλιος καὶ ἐκ Πανδοσίας διὰ τῶν *ἡιαρῶν* χώρων, δύο || δὲ ἐν ταῖς 65
ἡακροσκιρίαις · τούτως πάντας ἀν εὐθυωρείαν *ἡομολόγως* ἀλλά-
 λους, τὼς μὲν ἐς τὸ *ἡιαρὸν* πλάγος τῷ ἀντόμῳ ἐπιγεγραμμένως
 “*ἡιαρὼς Διονύσω* χώρων,” τὼς δὲ ἐν τῇ *φιδίᾳ* γὰι ἐπιγεγραμμένως
 “*ἀντόρως*.” ἡωσαύτως δὲ καὶ ἐπὶ τῷ ἀντόμῳ τῷ | παρ τὰ *Φιντία*
 ἄγοντος ἐστάσαμες μεσσόρως, δύο μὲν ἐπὶ || τᾶς *ἡοδῷ* τᾶς ἐκ πόλιος 70
 καὶ ἐκ Πανδοσίας ἀγώσας διὰ τῶν | *ἡιαρῶν* χώρων, δύο δὲ ἐπὶ τᾶν
ἡακροσκιριᾶν παρ τὰς *τυρείας* · | τούτως πάντας *ἡομολόγως* ἀν
 εὐθυωρείαν τοῖς ἐπὶ τᾶς *ἡοδῷ* | τᾶς διὰ τῷ *χαράδεος* ἀγώσας παρ
 τὸν *δρυμόν*, τὼς μὲν ἐς τὸ *ἡιαρὸν* | πλάγος ἐπιγεγραμμένως “*ἡιαρὼς*
Διονύσω χώρων,” τὼς δὲ ἐς τὰν *φιδίαν γὰν* ἐπιγεγραμμένως “*ἀντό-* 75
ρως,” ἀπέχοντας ἀπ’ ἀλλάλων ἥως ἤμεν *φικατίπεδον* ἀντομον. ἐπὶ
 δὲ τᾶς *τριακονταπέδῳ* τᾶς διὰ τῶν *ἡιαρῶν* χώρων ἀγώσας ἐπὶ μὲν
 τᾶς *πλευριάδος* ἄνω δύο ἀπέχοντας ἀπ’ ἀλλάλων *τριάκοντα* πό-
 δας, ἄλλως δὲ ἀντόρως τούτοις ἐπάξαμες παρ | τὰν *ἡοδὸν* τὰν παρ
 τὸν *δρυμόν* ἄγωσαν δύο ἀπέχοντας ἀπ’ ἀλλάλων || *τριάκοντα* πό- 80
 δας · ἐν δὲ μέσσωι τῷι χώρῳ ἐπὶ τᾶς *τριακονταπέδῳ* τέτορας

δικαὶ ἔμμηνοι. — 56. Setting it (the bound-
 ary) back from the springs onto the pri-

vate land, so that it should not be covered
 over with stones (which were washed

ἀπέχοντας ἀπ' ἀλλάλων ἡαὶ μὲν τριάκοντα πόδας, ἡαὶ δὲ ρίκα|τι·
 ἐπὶ δὲ τῷ ἀντόμῳ τῷ παρ τὰν τριακοντάπεδον δύο ἀπέχοντας
 ἀπ' ἀλ|λάλων ρίκατι πόδας καὶ ἄλλως ἐπὶ τῷ δευτέρῳ ἀντόμῳ
 ἀπέχοντας | ἀπ' ἀλλάλων ρίκατι πόδας· τούτως πάντας ἀνεπιγρό-
 85 φως ὀρίζοντας || τὰς μερείας τὰς ποτ' ἀλλάλως τοῖς μεμισθωμένοις
 τῶς ἡιαρῶς χώρως. τῶς δὲ πάντας χώρως τῶς τῷ Διονύσῳ τερμά-
 ζοντι τοί τε ἄντομοι | ἡό τε παρ τὰ Ἡηρώϊδεια ἄγων καὶ ἡο παρ
 τὰ Φιντία ἀπὸ τὰν ἀποροᾶν ἄνω|θα ἄχρι ἐς ποταμὸν τὸν Ἄκιριν.
 ἀριθμὸς ὄρων τῶν ἐστάσαμεν τῶν μὲν | ἐπὶ τῷ ἀντόμῳ τῷ παρ τὰ
 90 Ἡηρώϊδεια ἑπτὰ σὺν τῷ ἐπὶ τῆς πλευριάδος, || ἐπὶ δὲ τῆς τρια-
 κονταπέδῳ ἡοκτῶ σὺν τῷ τετρώζι|ρωι, ἐπὶ δὲ τῷ ἀντόμῳ | τῷ τε
 παρ τὰν τριακοντάπεδον καὶ τῷ ἐχομένῳ δύο ἐφ' ἑκατέρῳ, ἐπὶ δὲ
 τῷ | παρ τὰ Φιντία ἑπτὰ σὺν τῷ παρ τὰν βυβλῖναν μασχάλαν
 καὶ παρ τὰν δι|ώρυγα. |

Συνθήκα Διονύσῳ χώρων. ||

95 Ἐπὶ ἐφόρῳ Ἀριστίωνος, μηνὸς Ἀπελλαίῳ, ἡα πόλις καὶ τοὶ
 πολιανόμοι, ᾠσ βότρυς Τίμαρχος Νίκωνος, ρε ἄνθεμον Ἀπολλώ-
 νιος Ἀπολλωνίῳ, καὶ τοὶ ὀρισταὶ ρε τρίπους Φιλώνυμος Ζωπυρί-
 σκῳ, πε καρυκεῖον Ἀπολλώνιος Ἡηρακλήτῳ, αἰ πέλτα Δάξιμος
 Πύρρῳ, | κν θρίναξ Φιλώτας Ἡιστιεῖῳ, με ἐπιστύλιον Ἡηρακλεί-
 δας Ζωπύρῳ, μισθῶντι τῶς ἡι|αρῶς χώρως τῶς τῷ Διονύσῳ ἔχοντας
 100 ἡως ἔχοντι κατὰ βίῳ, καθὰ τοὶ Ἡηρακλείοι διέ||γνον. τοὶ δὲ μισθω-
 σάμενοι καρπεύσονται τὸν αἰεὶ χρόνον, ἡας κα πρῳγγύως ποτά-
 γων|τι καὶ τὸ μίσθωμα ἀποδιδῶντι παρ φέτος αἰεὶ Πανάμῳ μηνὸς
 προτερεῖαι· καὶ κ' ἔμπροσθα | ἀποδίνωντι, ἀπάξοντι ἐς τὸν δαμό-
 σιον ῥογὸν καὶ παρμετρήσονται τοῖς σιταγέρταις τοῖς | ἐπὶ τῶν
 φετέων τῷ δαμοσίῳ χοῖ μεστῶς τῶς χοῦς κριθᾶς κοθαράς δοκί-
 μας, ἡοίας κα ἡα γᾶ | φέρει· ποτάξοντι δὲ πρῳγγύως τοῖς πολιανό-
 105 μοις τοῖς αἰεὶ ἐπὶ τῶν φετέων ἔντασιν παρ || πενταῆετηρίδα, ἡῶς
 κα ἐθέλοντες τοὶ πολιανόμοι δέκωνται. καὶ αἱ τινί κα ἄλλῳι |

down by the current) and made invis-
 ible, like the former boundaries. — 102.
 ἀποδίνωντι: thresh. But some correct
 to ἀποδιδῶντι. — 104. φέρει: for φέρη.

89. So usually, but also ἐπιβῆι, κόπτηι,
 θραύηι ll. 138–139, and ἀμμισθωθῆ l. 111.
 — 105 ff. καὶ αἱ τινί κα ἄλλῳι κτλ.: if
 they assign to another the land which they

παρδῶντι τὰν γᾶν, ἥν κα αὐτοὶ μεμισθώσωνται, ἢ ἀρτύσωντι ἢ ἀπο-
δῶνται τὰν ἐπικαρπίαν, ἂν αὐτὰ τὰ παρῆξονται πρωγγύως ἡοι
παρλαβόντες ἢ ἡοῖς κ' ἀρτύσει ἢ ἡοι πριάμενοι τὰν ἐπικαρπίαν,
ἂν ἡὰ καὶ ἡο ἐξ ἀρχᾶς μεμισθωμένος. ἡόστις δέ κα μὴ ποτάγει
πρωγγύως ἢ μὴ τὸ μίσθωμα ἀποδιδῶι κατ τὰ γεγραμμένα, τό τε
μίσθωμα διπλεῖ ἀποτεισεῖ τὸ ἐπὶ τῷ ρέ||τεος καὶ τὸ ἀμπώλημα 110
τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς αἰ ἐπὶ τῷ ρέτεος,
ἡόσσωι κα | μείονος ἀμμισθωθῇ παρ πέντε ρέτη τὰ πρᾶτα, ἡότι κα
τελέθει ψαφισθὲν ἡάμα πᾶν τῷ πράτῳ | μισθώματι, καὶ τὰ ἐν
τᾷ γᾷ πεφυτευμένα καὶ οἰκοδομημένα πάντα τᾷ πόλιος ἔσσονται.

Ἐργάζον|ται δέ κατ τάδε· ἡο μὲν τὸν πρᾶτον χῶρον μισθωσά-
μενος τὸν παρ τὸν ἄντομον τὸν ἡνπὲρ Πανδοσί|ας ἄγοντα τὸν παρ
τὰ Ἠηρώιδα ἄχρι τᾷς τριακονταπέδῳ ἀμπέλων μὲν φυτευσεῖ μὴ
μείον ἢ δέκα || σχοίνως, ἐλαιᾶν δέ φυτὰ ἐμβαλεῖ ἐς τὰν σχοῖνον 115
ἡεκάσταν μὴ μείον ἢ τέτορα ἐς τὰν | δυνατὰν γᾶν ἐλαίας ἔχεν· αἰ
δέ κα μὴ φᾶντι τοῖ μεμισθωμένοι δυνατὰν ἡμεν ἐλαίας ἔ|χεν, τοῖ
πολιανόμοι τοῖ αἰ ἐπὶ τῶν ρετέων ἔντες καὶ αἰ τινάς κα ἄλλως
τοῖ πολιανόμοι ποθέ|λωνται ἀπὸ τῷ δάμῳ, ὁμόσαντες δοκιμάξοντι
καὶ ἀνανγελίου ἐν ἀλλῇ θασάμενοι τὰν | γᾶν πὸτ τὰν τῶν ἐπι-
χωρίων. ἐπιμελήσονται δέ καὶ τῶν ἡνπαρχόντων δενδρέων· αἰ δέ
τινά κα || γῆραι ἢ ἀνέμῳ ἐκπέτωντι, αὐτοὶ ἡέξοντι. ταῦτα δέ πάντα 120

have leased, or devise it by will, or sell the harvest rights, those who take it over or those to whom it has been willed, or those who purchase the harvest rights, shall furnish sureties in the same manner as the one who leased it in the beginning. — 108. ἡόστις δέ κα μὴ ποτάγει κτλ.: 'whoever fails to fulfill his obligations shall pay not only double the rental for the year, but also, all together with the first rental, whatever rebate, namely the decrease allowed in releasing for the first five years, is determined by decree.' To insure leasing the land again it was generally necessary to offer it at a rental less than that

originally fixed. The ἀμπώλημα is the re-bargaining, hence concretely the amount involved in it, the rebate. Cf. also ll. 155 ff. *be surety for the rentals, fines, rebates, and judgments.* ἡάμα l. 111 seems from its position to go with πᾶν as well as with τῷ πράτῳ μισθώματι. For the whole situation, cf. from a Delian inscription, B.C.H. XIV, 482 ἀνεμισθώσαμεν δέ καὶ τῆς Χαριτείας τὸ μέρος, ὃ ἐμισθωτο Μησιμάχος, οὐ καθιστάντος τοὺς ἐγγύους Μησιμάχου, - - - τὸ δέ λοιπὸν, ὅσωι ἔλαττον ἡῦρεν ἢ γῆ ἀναμισθωθείσα, ὀφείλει Μησιμάχος κτλ. — 120. ἐκπέτωντι: ἔπετον, aor. of πίπτω, occurs also in Pindar and Alcaeus and

πεφυτευμένα παρῆξοντι καὶ ἐνδε|διωκότα, ὅσσα ἐν τῇ συνθήκῃ
 γεγράψαται, ἐν τῷ πέμπτῳ καὶ δεκάτῳ φέτει ἀπὸ τῷ ποτεχεῖ
 φέ|τεος ἢ Ἀριστίων ἐφορεύει· αἱ δὲ κα μὴ πεφυτεύκωντι κατ τὰ
 γεγραμμένα, κατεδικάσθεν παρ μὲν τὰν | ἐλαίαν δέκα νόμῳ ἀργυ-
 ρίῳ παρ τὸ φυτὸν ἑκάστον, παρ δὲ τὰς ἀμπέλους δύο μνᾶς ἀρ-
 γυρίῳ παρ τὰν | σχοῖνον ἑκάσταν. τὼς δὲ πολιανόμῳ τὼς ἐπὶ τῷ
 125 φέτεος ποθελομένῳ μετ' αὐτοσαντῶν ἀπὸ τῷ || δάμῳ μὴ μείον ἢ
 δέκα ἄνδρας ἀμφίστασθαι, ἢ κα πεφυτεύκωντι πάντα κατ τὰν συν-
 θήκαν, | καὶ τὼς πεφυτευκότας ἀγγράψαι ἐς δόγμα· ἀνγράφεν δὲ
 ὅσσα κα πεφυτεύκωντι· ἂν αὐτὰ δὲ τὰ | καὶ εἴ τινὲς κα μὴ πεφυ-
 τεύκωντι κατ τὰν συνθήκαν, ἀνγραφάντω καὶ ἐπελάσθω τὰ ἐπιζά-
 μι|α τὰ γεγραμμένα πὸτ τῷ ἄλλῳ μισθώματι. αἱ δὲ τίς κα ἐπιβῆι
 ἢ νέμει ἢ φέρει τι τῶν ἐν τῇ ἱαρᾷ | γαῖῃ ἢ τῶν δενδρέων τι κόπτηι
 130 ἢ θραύῃ ἢ πριῶι ἢ ἄλλο τι σίνηται, ὁ μεμισθωμένος ἐγδικαξῇ|ται
 ὡς πολίστων καὶ ὅτι κα λάβει αὐτὸς ἑξεῖ.

Τὰς δὲ τράφῳς τὰς διὰ τῶν χώρων ῥέώσας καὶ | τὼς ῥόῳς οὐ
 κατασκάψοντι οὐδὲ διασκάψοντι τῷ ὕδατι οὐδὲ ἐφέρξοντι τὸ ὕ-
 δωρ οὐδ' ἀφέρξου|τι· ἀνκοθαρίοντι δὲ ἡοσσάκεις κα δέωνται τὰ παρ
 τὰ αὐτῶν χωρία ῥέοντα· οὐδὲ τὰς ἡοδῶς τὰς ἀπο|δεδειγμένας ἀρά-
 σοντι οὐδὲ συνῆρξοντι οὐδὲ κωλύσονται πορεύεσθαι· ὅτι δὲ κα
 τούτων τι ποιῶντι παρ τὰν συνθήκαν, τοὶ πολιανόμοι τοὶ ἀὲς ἐπὶ τῷ
 135 φέτεος ἐπικαταβα(λί)οντι καὶ ζαμιώσονται, || ἄχρι ἡῶ κα ἀφομοιώ-
 σονται κατ τὰν συνθήκαν. οὐ κοψεῖ δὲ τῶν δενδρέων οὐδὲ θραυσεῖ
 οὐδὲ πριωσεῖ | οὐδὲ ἡῆς οὐδὲ ἡέν οὐδὲ ἄλλος τήνῳ. οὐδὲ γαιῶνας
 θησεῖ παρ τὼς ἡνπάρχοντας οὐδὲ σαρμευσεῖ, | αἱ μὴ ὅσσα κα ἐν

is probably the form of all dialects ex-
 cept Attic-Ionic, where *ἔπτεσον* shows
 a change of *τ* to *σ* which does not fall
 under the usual conditions (61) and is
 not certainly explained. — 122. *κατεδι-
 κάσθεν*: have been condemned, i.e. are
 hereby condemned in advance. Cf.
προκαδεδικάσθω l. 171. — 128. *ἐπιβῆι*:
trespasses, from *ἐπιβάω* = *ἐπιβαίνω*. —
 130 ff. *τὰς δὲ τράφῳς κτλ.*: the ditches

and canals which run through the lands
 they shall not dig deeper nor make a
 breach in for the water, nor shall they
 dam in or dam off the water. — *ἐφέρ-
 ξοντι, ἀφέρξοντι, συνῆρξοντι*: these be-
 long with Ion. *ἀπέργω* (Hom. also *ἀπο-
 ἐργω*), *συνέργω*, etc. from *φέργω*, while
 Att. *ἀπείργω* etc. are from **ἐφέργω*
 with prothetic *ε*. The spiritus asper is
 found mainly, as here, with the forms

αὐταὶ τᾷ γαῖ ἡαὶ μεμίσθωται οἰκοδόμηται· οὐδὲ τοφιῶνας ἐν τᾷ
 ἡαρᾷ γαῖ ποιησεῖ | οὐδὲ ἄλλον ἐασεῖ· αἱ δὲ μή, ἡυπόλογος ἐσση-
 ται ἥως τὰν ἡαρὰν γὰν ἀδικίων. οἰκοδομησῆται δὲ καὶ οἰκίαν ἐν
 τοῖς χώροις τούτοις, βοῶνα, μυχόν, ἀχύριον, τὸν μὲν βοῶνα τὸ μὲν
 μᾶκος ρίκατι καὶ δυῶν ποδῶν, τὸ δὲ εὖρος ἡοκτῶ καὶ δέκα ποδῶν, 140
 τὸν δὲ ἀχύριον μὴ μείον τὸ μὲν μᾶκος ἡοκτῶ καὶ δέκα ποδῶν, | τὸ
 δὲ εὖρος πέντε καὶ δέκα ποδῶν, τὸν δὲ μυχὸν πέντε καὶ δέκα πο-
 δῶν παντᾷ. ταῦτα δὲ παρέξοντι οἰκοδομημένα καὶ στεγόμενα καὶ
 τεθυρωμένα ἐν τοῖς χρόνοις ἐν ἡοῖς καὶ τὰ δένδρεα δεῖ πεφυτευκῆ-
 μεν· αἱ | δὲ μή, κατεδικάσθεν παρ μὲν τὸν βοῶνα ρέξ μνᾶς ἀργυ-
 ρίω, παρ δὲ τὸν ἀχύριον τέτορας μνᾶς ἀργυρίω, | παρ δὲ τὸν μυχὸν
 τρὶς μνᾶς ἀργυρίω. τῶν δὲ ξύλων τῶν ἐν τοῖς δρυμοῖς οὐδὲ τῶν ἐν
 τοῖς σκίροις οὐ πωλήσονται οὐδὲ κόψονται οὐδὲ ἐμπρήσονται οὐδὲ 145
 ἄλλον ἐάσονται· αἱ δὲ μή, ἡυπολόγοι ἔσσονται κατ τὰς ῥήτρας | καὶ
 κατ τὰν συνθήκαν. ἐς δὲ τὰ ἐποίκια χρήσονται ξύλοις ἐς τὰν οἰκο-
 δομὰν ἡοῖς κα δῆλονται, καὶ ἐς τὰς | ἀμπέλως· τῶν δὲ ξηρῶν κό-
 ψονται ἡόσσα αὐτοῖς ποτ' οἰκίαν ἐς χρεῖαν· τοῖς δὲ σκίροις καὶ τοῖς
 δρυμοῖς χρήσονται τοὶ μισθωσάμενοι ἂν τὰν αὐτῶ μερίδα ἡέκαστος.
 ἡόσαι δὲ κα τὰν ἀμπέλων ἢ τῶν δενδρέων ἀπογερᾶσονται, ἀποκα-
 ταστάσονται τοὶ καρπιζόμενοι ἥως ἡμεν τὸν ἴσον ἀριθμὸν ἀεί.

Οὐχ ὑπογράφονται || δὲ τὼς χώρος τούτως ἡοι μισθωσάμενοι 150
 οὐδὲ τίμαμα ἡοίσονται οὔτε τῶν χώρων οὔτε τὰς ἐπιοικοδομᾶς· αἱ
 δὲ μή, ἡυπόλογος ἐσσηται κατ τὰς ῥήτρας. αἱ δὲ τίς κα τῶν καρ-
 πιζομένων ἄτεκνος ἄφωνος ἀποθάνει, τὰς πόλιος πᾶσαν τὰν ἐπι-
 καρπίαν ἡμεν. αἱ δὲ χ' ὑπὸ πολέμῳ ἐγρηληθίωντι ἡώστε μὴ
 ἐξῆμεν | τὼς μεμισθωμένως καρπεύεσθαι, ἀνθεῶσθαι τὰν μίσθωσιν

in ξ, e.g. Att. καθεῖρξα beside κατείργω.
 — 137. οἰκοδόμηται: perf. subj. of the
 same type as Cret. πέπαται (151). For
 lack of reduplication, as also in οἰκοδο-
 μημένα ll. 112, 141, cf. οἰκῆμαι etc. in
 Ionic (Hdt.) and later Attic. — 146. ἐς
 δὲ τὰ ἐποίκια κτλ.: But they shall use
 what wood they wish for the construction
 of the farm buildings, i.e. the βοῶν,

μυχῶν, etc. — 149 ff. οὐχ ὑπογράφονται:
 the lessees shall not mortgage the lands
 or make a payment (perhaps pay a fine)
 out of either the lands or the buildings
 thereon. Note that when a mute is
 changed to an aspirate by a follow-
 ing h the latter is not written. So also
 αἱ δὲ χ' ὑπὸ l. 152.

καθά κα τοὶ Ἡρακλείοι διαγνῶντι, καὶ μὴ | ἤμεν ὑπολόγως μήτε
αὐτῶς μήτε τῶς πρωγγύως τῶν ἐν ταῖ συνθήκαι γεγραμμένων. τῶς
155 δὲ πρωγγύ|ως τῶς αἰὲ γενομένως πεπρωγγευκῆμεν τῶν τε μισθωμά-
των καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμ|πωλημάτων καὶ τῶν κατα-
δικῶν καὶ αὐτῶς καὶ τὰ χρήματα ἡά κα ἐπιμαρτυρήσωντι, καὶ μὴ
ἤμεν μήτε ἡάρ|νησιν μήτε παλινδικίαν μηδὲ κατ' ἄλλον μηδὲ ἑένα
τρόπον τῇ πόλι πράγματα παρέχεν μηδὲ τοῖς ὑ|πὲρ τῆς πόλιος
πρασσόντασι· αἱ δὲ μή, ἀτελὲς ἤμεν.

Δεύτερος. Ὁ δὲ τὸν δεύτερον μισθωσάμενος | καρπευσῆται
ἀπὸ τῆς τριακονταπέδω τῆς διὰ τῶν τετρώρων ἀγώσας ἐπὶ τὸν
160 ἄντομον τὸν πρῶτον ὡς||σος κ' εἰ καὶ πράξει πάντα κατ τὰν συνθή-
καν καὶ ὑπόλογος ἐσσηται καὶ αὐτὸς καὶ τοὶ πρωγγυοί, ὅτι κα |
μὴ πράξει κατ τὰν συνθήκαν.

Τρίτος. Ὁ δὲ τὸν τρίτον χῶρον μισθωσάμενος καρπευσῆται
ἀπὸ τῷ ἀντόμῳ τῷ ἀνώτερον τῆς τριακονταπέδω πὸτ τὸν ἄντομον
τὸν δεύτερον ἀπὸ τῆς τριακονταπέδω καὶ | πράξει πάντα κατ τὰν
συνθήκαν καὶ ὑπόλογος ἐσσηται καὶ αὐτὸς καὶ τοὶ πρωγγυοί, ὅτι
κα μὴ πράξει κατ τὰν συνθήκαν.

Τέταρτος. Ὁ δὲ τὸν τέταρτον χῶρον μισθωσάμενος πᾶρ τε
165 τῶν πολιανό|μων τῶν ἐπὶ Ἀριστίωνος ἐφόρῳ καὶ τῶν ὀριστῶν καὶ
πᾶρ τῶν πολιανόμων τῶν ἐπὶ Ἀριστάρχῳ τῷ Ἡρα|κλείδα ἐφόρῳ
ἡα ἄνθεμα Φιλωνύμῳ τῷ Φιλωνύμῳ, ἡα ἔμβολος Ἡρακλείδα τῷ
Τιμοκράτιος καρπευ|σῆται ἀπὸ τῷ ἀντόμῳ τῷ τρίτῳ ἀπὸ τῆς τρια-
κονταπέδω ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τῶς τε τῷ Διο|νύσω χῶ-
ρως καὶ τὰ Φιντίας ὁ Κρατίνῳ παμωχεῖ. ὁ δὲ ἀνηελόμενος
ἐργαξῆται τὰ μὲν ἄλλα κατ τὰν | συνθήκαν, καθὼς καὶ τῶς λοιπῶς
γέγραπται, τὰς δὲ ἀμπέλως τὰς ὑπαρχώσας ἐργαξῆται ὡς βέλ-
170 τι||στα· ὡςσαι δὲ κα τὰν ἀμπέλων ἀπογηράσκωντι, ποτιφυτευσεῖ
ἥσπε αἰὲ ὑπάρχεν τὸν ἴσον ἀριθμὸν τῶν | σχοίνων τὸν νῦν ὑπάρ-
χοντα, φίκατι τέτορας σχοίνως· αἱ δὲ μή, προκαδδεδικάσθω δύο
μνᾶς ἀργυρίῳ | πᾶρ τὰν σχοῖνον ἑκάσταν. τὰς δὲ ἐλαίας καὶ τὰς
συκίας καὶ τὰ ἄλλα δένδρεα τὰ ἡμέρα τὰ ὑπάρχον|τα πάντα ἐν
τῇ μερίδι ταῦται περισκαψεῖ καὶ ποτισκαψεῖ καὶ περικοψεῖ τὰ
δεόμενα, καὶ αἱ τινά κα γῆραι ἢ | ἀνέμῳ ἐκπέτνωντι, ἀποκαταστασεῖ

μὴ μείω τὸν ἀριθμὸν τῶν ὑπαρχόντων· ποτιφυτευσεῖ δὲ καὶ ἐλαίας || ἐν τῇ ψιλᾷ ἁπολόγως ποιῶν τοῖς ὑπαρχόντασσι δυν- 175
δρέοις καὶ τὸν ἀριθμὸν τὸν ἴσον καθῶς καὶ ἐν τῇ | ἄλλαι συνθή-
και γέγραπται. ὅτι δὲ κα μὴ πράξει ὁ ἀνελόμενος κατ τὰν
συνθήκαν ἢ μὴ ἐν τοῖς χρόνοις τοῖς γεγραμμένοις, ὑπόλογος ἐσση-
ται τοῖς πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἐπὶ τῷ φέτεος | κα-
θῶς καὶ ἐν τῇ ἄλλαι συνθήκαι γέγραπται. αἱ δὲ κα τοὶ πολιανόμοι
τοὶ αἰ ἐπὶ τῶν φετέων ἔντες μὴ πράξωντι πάντα κατ τὰν συνθή-
καν, αὐτοὶ ὑπολόγοι ἔσσονται κατ τὰν συνθήκαν.

Ἐπὶ τούτοις ἐμισθώσαντο τὰν μὲν πρῶταν μίσθωσιν ἀπὸ τῶν 180
τῷ Ηῤῥώϊδα μὲ κιβώτιον Βορμίων Φιλῶτα πεντήκοντα ἑπτὰ
μεδίμνων κάδδιχος· πρῶγγυος τῷ σώματος μὲ κιβώτιον Ἀρκὰς
Φιλῶτα. τὰν δὲ δευτέραν μίσθωσιν ἡα | ἔμβολος Δάμαρχος Φιλω-
νύμω τετρώκοντα μεδίμνων· πρῶγγυος τῷ σώματος Θεόδωρος
Θεοδώρω. τὰν δὲ τρίταν μίσθωσιν φε γυῖον Πεισίας Λεοντίσκω
τριάκοντα πέντε μεδίμνων· πρῶγγυος | τῷ σώματος κν σφαιρωτή-
ρες Ἀριστόδαμος τὰν δὲ τετάρταν μίσθωσιν αλ λωτήριον ||
Φίλιππος Φιλίππω διακατίων ἑβδεμήκοντα ἡοκτῶ μεδίμνων· 185
πρῶγγυος τῷ σώματος πε καρυκεῖον | Ἀπολλώνιος Ηῤῥακλήτω. |

Γραμματεὺς φε γυῖον Ἀριστόδαμος Συμμάχω· γαμέτρας Χαι-
ρέας Δάμωνος Νεαπολίτας.

Argolic

75. Mycenae. Probably VI cent. B.C. IG.IV.492. Schwyzer 97.

Φρασιαρίδας Μυκανέαθεν παρ' Ἀθαναίας ἐς πόλιος | ἱκέτας
ἔγεντο || ἐπ' Ἀντία καὶ Πυρφία. "εἶεν δὲ Ἀντί|ας καὶ Κίθιος 5
καῖσχρον."

75. *Phrasiaridas of Mycene was sent by Athena to the suppliants of the city in the magistracy (or priesthood) of Antias and Pyrrhias. Let Antias and Cithius and Aeschron be (judges?).* Certain citizens had sent to the shrine of Athena petitioning aid, and Phrasiaridas returned to them with the reply of the

goddess. As the nature of the request is unknown, the meaning of the reply is obscure. — ἐς πόλιος ἱκέτας: ἐς with acc. of persons, as in Homer etc. Taken otherwise in IG., but cf. I.F.XXV, 261. — ἔγεντο: unthem. form = ἐγένετο, used by poets, and here a formulaic expression.

76. Mycenae. Early V cent. B.C. IG.IV.493. Schwyzer 98.

Αἱ μὲ δαμιοργία εἴῃ, τὸς ἱερομνάμονας τὸς ἐς Περσεῖ τοῖς γο-
νεῦσι κριτέρας ἔμεν κα(τ) τὰ φεφρέμενα.

77. Argive Heraeum. Early V cent. B.C. IG.IV.517. Michel 861. Schwyzer 96. The Argive Heraeum I, 197 ff.

[H]α στάλα καὶ ἡο τελαμῶ(ν) | [ι]ὰρὰ τᾶς Ηῆρας τᾶς Ἀργε[ι]ας.
5 ἱερομνάμονες τοῖδε· | Πυρφαλίῳν Δυμᾶνς ἀφρέτενε, || Ἀλκαμένῃς
Ηυλλεύς, | Ἀριστόδαμος Ηυρνάθιος, | Ἀμφίκριτος Πανφύλ[λ]ας.

76. If there is no body of *demiurgi*, the *hieromnemones* (appointed) to (the heroum) of Perseus shall judge between the parents according to what has been decreed. This is only the conclusion of an inscription which must have been on the stone which once rested upon the base containing this line. Pausanias reports a heroum of Perseus on the road from Mycenae to Argos. It is probable that boys were employed in the cult and that disputes arose among the parents with regard to their appointment. For τοῖς the stone has τοσσι.

77. On the face of the stone, just below the inscription, is a rectangular cutting, with dowel holes, evidently intended for the reception of a tablet. This was the στάλα, while the τελαμῶ (probably only an error for τελαμῶν), properly *support*, *pedestal*, refers to the whole stone in which the στάλα was set, and which would itself be called a στήλη in Attic. In several inscriptions from the region of the Euxine τελαμῶν is actually used as the equivalent of στήλη, e.g. ἀναγράψαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος (SGDI.3078, Mesembria). This use is doubtless of Megarian origin, and is closely allied to that seen here at Argos, though with complete loss of the original notion of

support. For the collocation of στάλα and τελαμῶ here, cf. ἀνδρίας καὶ τὸ σφέλας, no. 7.

The *hieromnemones* consist of a representative of each of four tribes, of which the Δυμᾶνες, whose representative presides, the Ὑλλεῖς, and the Πάμφυλοι, are the three tribes common to all Doric states, while the Τρηνάθιοι are attested only for Argolis. Cf. Steph. Byz. s.v. Δυμᾶνες· φυλὴ Δωριέων. ἦσαν δὲ τρεῖς, Ὑλλεῖς καὶ Πάμφυλοι καὶ Δυμᾶνες ἐξ Ἡρακλέους. καὶ προσετέθη ἡ Τρηνθία, ὡς Ἐφορος α'.

78. An act of indemnity for the management of the treasury of Athena, probably with reference to some specific irregularity which had occurred. Without such an act, persons who proposed or put to vote a proposition to use sacred funds for public purposes were liable to punishment. Cf. Thuc. 2.24, 8.15, Ditt.Syll.91, Hicks 49.45 ff.

In the matter of the treasures of Athena, if any magistrate calls to account the council under the presidency of Ariston or the body of ἀρτυῖναι or any treasurer, or if any one entertains or brings suit on account of the submission (to the assembly) of the proposals or on account of the action of the assembly, he shall be banished and his property be confiscated to the treasury of Athena.

78. Argos. VI or early V cent. B.C. IG.IV.554. Michel 583. Schwyzer 78.

[Θ]ῆσαυρῶν [τῶν] τᾶς Ἀθαναίας αἱ τις <τις> | [ἔ] τὰ]ν βῶλαν
τ[ὰν] ἀνφ' Ἀρίστωνα ἔ τὸν(ς) συναρτύνοντας | [ἔ] ἄ]λλον τινὰ τα-
μίαν εὐθύνοι τέλος ἔχων ἔ δικάσ[ζοι] ἔ δικάσζοιτο τῶν γρασμά-
τῶν ἕνεκα τᾶς καταθέσιος ἔ τᾶς ἀλιάσσιος, τρέτῳ καὶ δαμευέσσθῳ
ἐνς | Ἀθαναίαν. ἡ δὲ βῶλὰ ποτελάτῳ ἡαντιτυχόνσα· αἱ | δέ κα
μέ, αὐτοὶ ἐνόχοι ἐντῷ ἐνς Ἀθαναίαν.

79. Olympia. VI or early V cent. B.C. SGDI.3271. Inschr.v.Olympia 631. Roberts 81. Schwyzer 80,3.

Ἀτότος ἐποίεε Ἀργεῖος | κἀργειάδας Ἡαγελαίδα τἀργεῖῳ.

80. Olympia. Early V cent. B.C. SGDI.3263. Inschr.v.Olympia 250. Michel 1087. Roberts 75. Schwyzer 80,1.

Τὰ(ρ)γ[εῖ]οι ἀνέθεν τῷ Διφί τῶν Ὀρτυθόθεν.

81. Cimolos. IV cent. B.C. IG.XII.iii.1259. SGDI.3277. Hicks 150. Michel 14. Schwyzer 85. Ditt.Syll.261.

Θεός. | Ἐκρινε ὁ δᾶμος ὁ τῶν | Ἀργείων κατὰ τὸ δόκημα τοῦ συνε-
δρίου τῶν || Ἑλλάνων, ὁμολογησάντων Μα[λ]ίων καὶ | Κιμωλίων 5

The council which is in office shall enforce (the confiscation), otherwise they (the members of the council) shall themselves be liable to Athena.

1. Until the existence of a *τιστις* (cf. *L. quisquis*) is corroborated, it is better to assume simple dittography. — 2. *συναρτύνοντας*: the *ἀρτύναι* as a body of Argive officials are mentioned by Thuc.5.47.11. — 3. *ἄλλον*: besides, else. Goodwin 966.2. — 4. *τέλος ἔχων*: cf. *El. ὁρ μέγιστον τέλος ἔχει*, no. 57. — 4 ff. *τῶν γρασμάτων ἕνεκα καταθέσιος κτλ.*: on account of the deposition of written proposals, i.e. the formal introduction of a measure before the assembly, or the (consequent) act of the assembly. This refers to some measure sanctioning the irregular use of the treasure. Those responsible for the introduction or passage of such a measure are to be

immune from prosecution. For the order of words cf. Thuc.1.57 *τῆς Ποτιδαίας ἕνεκα ἀποστάσεως*. For *γράφμα* = *γράμμα*, see 164.4.

79. *Atotus made this, an Argive and an Argead, son of Hagelaidas the Argive*. Apparently the father of Atotus was of the Macedonian Argeadae but had moved to Argos, and his son proudly joined both titles to his own name. See Roberts l.c. Quite otherwise Dittenberger (*Inschr.v.Olympia*) and others, who take *Ἀργειάδας* as the name of another sculptor. For the crisis in this and the following inscription, see 94.1.

80. Inscribed on a helmet. *The Argives dedicated to Zeus from the spoils of Corinth*. It is not known to what war this refers.

81. Decision of the Argives in a dispute between Melos and Cimolos.

10 ἐμμενέν | αἱ κα δικάσσαιεν τοὶ | Ἀργεῖοι π[ε]ρὶ τᾶν || [ν]άσων,
 Κιμωλίων | ἤμεν Πολύαιγαν, Ἐτηρείαν, Λιβείαν. ἐδί|κασσαν νικῆν
 15 Κιμωλί|[ο]υς. ἀρήτευε Λέων || [β]ωλᾶς σευτέρας Ποσίδα|ον · γρο-
 [φ]εὺς βωλᾶς Πέριλ|λος Πεδίον.

82. Argos. III cent. B.C. Schwyzer 89.

Θεός. Προμάντιες ἀνέθεν | Ἀπόλλωνι Ἀρισ[τ]εὺς Σφυρή|δας,
 5 Φιλοκράτης Νατελιά|δας, γροφέ[ες] Αἰσχύλος Ἀραχνα|δας, Τρύ-
 γης Αἰθωνίδας, καὶ κα|τεσκεύασσαν καὶ [ῆ]σαντο [θείας] | ἐκ μαν-
 τῆας γᾶς ὀμφαλὸν καὶ τ[ὰ]|ν περισταῖν καὶ τὸ φάργμα καὶ τὸν |
 10 βωμὸν προ....ον ποτα.ω καὶ πέτ|τρινον ῥόον καὶ τὰν ἀ....ραν |
 ὑπὲρ αὐτοῦ, καὶ θηαυρὸν ἐν τῷ μαν|τήῳ κατεσκεύασσαν τοῖς πε-
 λα|νοῖς κλαικτόν, καὶ τὰν ὁδὸν ἡργάσ|σαντο ἅπανσαν καὶ ὀφρύαν
 15 πεδ' ἰα|ρὸν καὶ τὰν ἐπιπολὰν, καὶ τὸν βω|μὸν ἐν τάξιν πεδάγα-
 γον καὶ τ[ὸν]|ς κολοσσόν, καὶ τὰν ἐπιπολὰν ὠ[μά]|λιξαν, καὶ τοῖ-
 χον [π]έτρινον παρ τὸν | - - - ἔθεν καὶ τὰς θ[ύρα]ς τοῦ ναοῦ ||
 20 ὠχύρωαν, [καὶ] λο[π]ίδας καὶ ἐπιχύ[τ]αν ἀργυρέα ἔθεν καὶ θηαυ-
 ρὸν ευσε | [ll. 22-25 fragmentary].

83. Epidaurus. End of V cent. B.C. IG.IV.914. Ditt.Syll.998. Schwyzer 108. Ziehen, *Leges Sacrae* 54. Alphabet transitional (form of the letters mostly Ionic, but Θ = h, never η, no Ω, gen.sg. O and OV).

[Τῷ Ἀπόλλωνι θύεν βῶν ἔρσενα καὶ ἁμονάοις βῶν ἔρσενα ·
 5 ἐπὶ τῷ βῶμοῦ τῷ] | Ἀπόλλῶ[νος] τα[ῦτα] θ[ύεν κ]|αὶ καλαῖδα τᾷ
 Λατοῖ κα|ὶ τάρτάμιτι ἄλλαν, φερν|ὰν τῷ θιῷ κριθᾶν μέδι|μνον,

15. σευτέρας: δευτέρας. See 97.4.

82. From the temple of the Pythian Apollo mentioned by Paus.2.24.

2 ff. Σφυρήδας, Νατελιάδας, etc.: designation of the phratry or gens. — 6 ff. *Have had made and put in place, in accordance with the divine oracle, the Omphalus of the Earth, the colonnade, the enclosing wall, the altar . . . , a stone conduit, and the . . . above it; have had made in the oracle chamber a treasury, which can be locked, for the offerings; have constructed all the road,*

the ramp leading to the shrine, and the area; have rearranged the altars and the colossi, have leveled the area, built a stone wall by the . . . , strengthened the doors of the temple, and dedicated cups and a silver beaker. — 9. The restoration of the words following βωμὸν is uncertain.

83. Regulations for sacrifices in the Asclepieum. For the frequent doubling of consonants see 89.4, 101.2. For φερύσθω see 140.3 b. For other comments see the Glossary.

σπυρῶν ἡμίδιμνον, οἶνον ἡμίτειαν καὶ τὸ σκέλος τοῦ βοῶς 10
τοῦ πράτου, τὸ δ' ἄτερον σκέλος τοῖς ἱερομνύμονες | φερῶσθω· τοῦ
δευτέρου βοῶς τοῖς ἀοιδοῖς δόντῳ || τὸ σκέλος, τὸ δ' ἄτερον σκέλος 15
τοῖς φρουροῖς δόντῳ καὶ τένδοσθίδια. |

Τῷ Ἀσκληπιῷ θύεν βῶν ἔρσενα καὶ ἡμονάοις || βῶν ἔρσενα 20
καὶ ἡμονάοις βῶν θέλειαν· ἐπὶ τοῦ βῶμου τοῦ Ἀσκληπιοῦ θύεν
ταῦτα καὶ καλαῖδα. ἀνθέντῳ τῷ Ἀσκληπιῷ φερῶν κριθᾶν μέ- 25
διμνον, σπυρῶν ἡμίδιμνον, οἶνον ἡμίτειαν· σκέλος τῷ | πράτου
βοῶς παρθέντῳ τ[ῷ] θιῷ, τὸ δ' ἄτερον τοῖς ἱ[ε]ρομνύμονες φ[ε]ρῶ- 30
σθω· τ[ὸ]υ δευτέρῳ τοῖς ἀοιδοῖς δόντῳ, τὸ δ' ἄτερον τοῖς | φρου-
ροῖς δόντῳ καὶ τένδοσθίδια.]

84. Epidaurus. Late IV cent. B.C. IG.IV.951. SGDI.3339. Ditt.Syll.
1168. Michel 1069.

Θεός. Τύχα [ἀγ]αθά. | [Ἰά]ματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκλη-
πιοῦ. |

[Κλ]εὼ πένθ' ἔτη ἐκύησε. αὐτὰ πέντ' ἐνιαυτοὺς ἤδη κυοῦσα ποῖ
τὸν | [θε]ὸν ἰκέτις ἀφίκετο καὶ ἐνεκάθευδε ἐν τῷ ἀβάτῳ. ὥς δὲ
τάχισ[τα] ἐξῆλθε ἐξ αὐτοῦ καὶ ἐκ τοῦ ἱεροῦ ἐγένετο, κόρον ἔτεκε, 1
ὃς εὐ[θ]ὺς γενόμενος αὐτὸς ἀπὸ τῆς κράνας ἐλούτο καὶ ἅμα τῇ
ματρὶ | [π]εριῆρπε. τυχοῦσα δὲ τούτων ἐπὶ τὸ ἄνθεμα [ἐ]πεγρά-
ψατο· “οὐ μέγε[θος] πίνακος θαυμαστόν, ἀλλὰ τὸ θεῖον, πένθ' ἔτη
ὥς ἐκύησε ἐγ γασ[τρ]ὶ Κλεὼ βάρος, ἔστε | ἐγκατεκοιμάθη, καὶ μιν
ἔθηκε ὑγιή.” — Τριετὴς || [κό]ρα. Ἰθμονίκα Πελλανὶς ἀφίκετο εἰς 10
τὸ ἱερὸν ὑπὲρ γενεᾶς. ἐγ[κοι]μαθεῖσα δὲ ὄψιν εἶδε· ἐδόκει αἰτεῖ-
σθαι τὸν θεὸν κυῆσαι κό[ραν], τὸν δ' Ἀσκληπιὸν φάμεν ἔγκυον

84. One of several stelae found in the Asclepieum recording the cures effected. Cf. Paus. 2.27.3 *στῆλαι δὲ εἰστέκεσαν ἐντὸς τοῦ περιβόλου, τὸ μὲν ἀρχαῖον καὶ πλεονες, ἐπ' ἐμοῦ δὲ ἔξ λοιπαί. ταύταις ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστὶν ὀνόματα ἀκεσθέντων ὑπὸ τοῦ Ἀσκληπιοῦ, προσέτι δὲ καὶ νόσημα ὅτι ἕκαστος ἐνόσησε καὶ ὅπως ἰάθη· γέγραπται δὲ φωνῇ τῇ Δωρίδι.*

The dialect shows considerable At-

tic influence, e.g. usually *εἰ* rarely *αἰ*, contraction in *ἔτη*, *ποιησοῦντος*, etc., acc. pl. *ἀκρατεῖς* etc. Lengthened *ō* is always *ου*, and *ē* usually *ει*, but we find *χηρός* beside *χειρός*, and *ἀφήλετο* (25 a, b). — 3. *πενθ' ἔτη*: see 58 c. — 5. Cf. Paus. 2.27.1 *οὐδὲ ἀποθνήσκουσιν οὐδὲ τίκτους αἱ γυναῖκες σφισιν ἐντὸς τοῦ περιβόλου.* — 6. *περιῆρπε*: *ἔρπω* = *εἶμι*, see Glossary. — 7 ff. The words on the votive offering form a rude epigram, hence the

ἐσσεῖσθαι νιν καί, εἴ τι ἄλλο | α[ίτ]οῖτο, καὶ τοῦτό οἱ ἐπιτελεῖν,
 αὐτὰ δ' οὐθενὸς φάμεν ἔτι ποι[δ]εῖσθαι· ἔγκυος δὲ γενομένα ἐγ
 15 γαστρὶ ἐφόρει τρία ἔτη, ἔστε παρ[έ]βαλε ποῖ τὸν θεὸν ἰκέτις ὑπὲρ τοῦ
 τόκου. ἐγκατακοιμαθεῖσα | δὲ ὄψ[ι]ν εἶδε· ἐδόκει ἐπερωτῆν νιν τὸν
 θεόν, εἰ οὐ γένοιτο αὐταῖ | πάντ[α] ὅσσα αἰτήσαιο καὶ ἔγκυος εἶη,
 ὑπὲρ δὲ τόκου ποιθέμεν | νιν οὐθέν, καὶ ταῦτα πυνθανομένου αὐτοῦ,
 εἴ τινος καὶ ἄλλου δέ[οιτ]ο, λέγειν, ὥς ποιησοῦντος καὶ τοῦτο·
 20 ἐπεὶ δὲ νῦν ὑπὲρ τούτου || παρείη ποτ' αὐτὸν ἰκέτις, καὶ τοῦτό οἱ
 φάμεν ἐπιτελεῖν. μετὰ δὲ | τοῦτο σπουδαῖ ἐκ τοῦ ἀβάτου ἐξελ-
 θούσα, ὥς ἔξω τοῦ ἱαροῦ ἦς, ἔτεκε κό[ρ]αν.—'Ανὴρ τοὺς τὰς χηρὰς
 δακτύλους ἀκρατεῖς ἔχων πλὰν | ἐνὸς ἀ[φ]ίκετο ποῖ τὸν θεὸν ἰκέ-
 τας. θεωρῶν δὲ τοὺς ἐν τῷ ἱαρῷ | [π]ίνακας ἀπίσκει τοῖς ἰάμα-
 25 σιν καὶ ὑποδιέσυρε τὰ ἐπιγράμματα || [τ]α. ἐγκαθεύδων δὲ ὄψιν εἶδε·
 ἐδόκει ὑπὸ τῷ ναῷ ἀστραγαλίζον[τ]ος αὐτοῦ καὶ μέλλοντος βάλλ-
 λειν τῷ ἀστραγάλῳ ἐπιφανέντα | [τ]ὸν θεὸν ἐφαλέσθαι ἐπὶ τὰν
 χῆρα καὶ ἐκτεῖναί οὐ τοὺς δακτύλους, ὥς δ' ἀποβαίη, δοκεῖν συγ-
 κάμψας τὰν χῆρα καθ' ἓνα ἐκτείνειν | [τ]ῶν δακτύλων, ἐπεὶ δὲ
 30 πάντας ἐξευθύναι, ἐπερωτῆν νιν τὸν θεὸν || [ε]ἰ ἔτι ἀπιστησοῖ τοῖς
 ἐπιγράμμασι τοῖς ἐπὶ τῶν πινάκων τῶν | [κ]ατὰ τὸ [ί]ερόν, αὐτὸς
 δ' οὐ φάμεν· “ὅτι τοίνυν ἔμπροσθεν ἀπίσταις | [α]ὐτο[ί]ς ο[ὐκ]
 εὐοῦσιν ἀπίστοις, τὸ λοιπὸν ἔστω τοι” φάμεν “Ἀπιστος | ὁ[νομα].”
 ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε.—'Αμβροσία ἐξ 'Αθανᾶν | [ἀτε-
 ρό]πτ[ι]λλος. αὐτὰ ἰκέτ[ις] ἦλθε ποῖ τὸν θεόν. περιέρπουσα δὲ ||
 35 [κατὰ τ]ὸ [ία]ρὸν τῶν ἰαμάτων τινὰ διεγέλα ὥς ἀπίθανα καὶ ἀδύ-
 να[τα] ἐόν]τα χωλοὺς καὶ τυφλοὺς ὑγιεῖς γίνεσθαι ἐνύπνιον ἰδόν-
 [τας μό]νον. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς |
 [εἰπεῖν] ὅτ[ι] ὑγιῇ μὲν νιν ποιησοῖ, μισθὸν μάντοι νιν δεησοῖ ἀν[θέ-
 40 μεν ε]ἰς τὸ ἱαρὸν ὕν ἀργύρεον, ὑπόμναμα τὰς ἀμαθίας· εἶπαν || [τα
 δὲ ταῦτα] ἀνσχίσσαι οὐ τὸν ὀπτίλλον τὸν νοσοῦντα καὶ φάρμ[ακόν
 τι ἐγγέ]αι. ἀμέρας δὲ γενομένας [ύ]γιῆς ἐξῆλθε.— Παιὶς ἄφωνος. |
 [οὔτος ἀφίκ]ετο εἰς τὸ ἱαρὸν ὑ[πὲρ] φωνᾶς. ὥς δὲ προεθύσατο καὶ |
 [ἐπόησε τὰ] νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῷ θεῷ πυρφορῶν |

poetical μιν, for which elsewhere νιν.
 —27, 28. δακτύλλους: cf. 89.3. — 43 ff.
 Then the boy who acted as torch-bearer

for the god, looking at the boy's father,
 bade him promise that he (the boy),
 if he obtained what he was there for,

[ἐκέλετο, πο]ῖ τὸμ πατέρα τὸν τοῦ παιδὸς ποτιβλέψας, ὑποδέκεσ-||
 [σθαι αὐτὸν ἐ]νιαυτοῦ, τυχόντα ἐφ' ᾧ πάρεστι, ἀποθυσεῖν τὰ ἱα- 45
 τρα · | [ὁ δὲ παῖς ἐξ]απίνας “ὑποδέκομαι” ἔφα. ὁ δὲ πατήρ ἐκπλα-
 γεῖς πάλιν | [ἐκέλετο αὐτ]ὸν εἰπεῖν. ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου
 ὑγιῆς ἐγέ[νετο. — Πάνδαρ]ος Θεσσαλὸς στίγματα ἔχων ἐν τῷ
 μετώπῳ. οὗτος | [ἐγκαθεύδων ὄψ]ιν εἶδε · ἐδόκει αὐτοῦ τ[αι]νία
 καταδῆσαι τὰ στί[[γματα ὁ θεὸς κα]ὶ κέλεσθαι νιν, ἐπεὶ [κα ἔξω] 50
 γένηται τοῦ ἀβάτου, | [ἀφελόμενον τὰν] ταινίαν ἀνθέμ[εν εἰς τ]ὸν
 ναὸν. ἀμέρας δὲ γενο[μένας, ἐξανέστα] καὶ ἀφήλετο τὰ[ν ται]-
 νίαν καὶ τὸ μὲν πρόσωπον | [ἐκεκάθαρτο τῶ]ν στιγματ[ων, τ]ὰν δ[ὲ
 τ]αινίαν ἀνέθηκε εἰς τὸν να[ὸν ἔχουσιν τὰ γρ]άμματ[α] τὰ ἐκ τοῦ
 μετώπου. — Ἐχέδωρος τὰ Πανδα[[ρου στίγματα ἔλ]αβε ποῖ τοῖς 55
 ὑπάρχουσιν. οὗτος λαβὼν παρ [Πανδάρου χρήματα], ὥστ' ἀνθέ-
 μεν τῷ θεῷ εἰς Ἐπίδαυρον ὑπὲρ αὐ[τοῦ, | οὐκ] ἀπεδίδου ταῦτα.
 ἐγκαθεύδων δὲ ὄψιν εἶδε · ἐδόκει οἱ ὁ θε[ὸς] | ἐπιστὰς ἐπερωτῆν νιν,
 εἰ ἔχοι τινὰ χρήματα παρ Πανδάρου ἐ[ξ Ἀ]θηναῶν ἄνθεμα εἰς τὸ
 ἱαρόν, αὐτὸς δ' οὐ φάμεν λελαβῆκεν οὐθ[ὲν] || τοιοῦτον παρ αὐτοῦ, 60
 ἀλλ' αἶ κα ὑγιῇ νιν ποιήσαι, ἀνθησεῖν οἱ εἰκόνα γραψάμενος · μετὰ
 δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινίαν περιδῆσαι περὶ τὰ
 στίγματά οὐ καὶ κέλεσθαί νιν, ἐπεὶ κα ἐξ[έ]λθῃ ἐκ τοῦ ἀβάτου,
 ἀφελόμενον τὰν ταινίαν ἀπονίψασθαι τὸ | πρόσωπον ἀπὸ τῆς κράνας
 καὶ ἐγκατοπτρίξασθαι εἰς τὸ ὕδωρ. ἀ[μ]έρας δὲ γενομένας ἐξελθὼν 65
 ἐκ τοῦ ἀβάτου τὰν ταινίαν ἀφήλετο | τὰ γρά(μ)ματα οὐκ ἔχουσιν,
 ἐγκαθιδὼν δὲ εἰς τὸ ὕδωρ ἑώρῃ τὸ αὐτοῦ | πρόσωπον ποῖ τοῖς ἰδίοις
 στίγμασιν καὶ τὰ τοῦ Πανδάρου γρά(μ)ματα λελαβηκός. — Εὐφά-
 νης Ἐπιδάυριος παῖς. οὗτος λιθιῶν ἐνε[κά]θευδε · ἔδοξε δὲ αὐτῷ
 ὁ θεὸς ἐπιστὰς εἰπεῖν · “τί μοι δωσεῖς, αἶ τ[ύ]κα ὑγιῇ ποιήσω;” 70
 αὐτὸς δὲ φάμεν “δέκ' ἀστραγάλους,” τὸν δὲ θεὸν γελα[σαντα] φάμεν
 νιν παυσεῖν. ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε. — | Ἄνὴρ ἀφίκετο
 ποῖ τὸν θεὸν ἰκέτας ἀτερόπτιλος οὕτως, ὥστε τὰ | βλέφαρα μόνον
 ἔχειν, ἐνεῖμεν δ' ἐν αὐτοῖς μηθέν, ἀλλὰ κενεὰ εἴμεν ὅλως. ἔλεγον δὲ
 τινες τῶν ἐν τῷ ἱαρῷ τὰν εὐηθίαν αὐτοῦ τὸ || νομίζειν βλεψεῖσθαι 75
 ὅλως μηδεμίαν ὑπαρχὰν ἔχοντος ὀπτίλ[λου], ἀλλ' ἡ χώρα μόνον.

would within a year make the thank-
 offerings for his cure. — 60. ποιήσαι:

see 177. — 66. ἑώρῃ: see 280. — 75.
 When he had not even any rudiment of an

ἐγκαθ[εύδον]τι οὖν αὐτῷ ὄψις ἐφάνη· ἐδόκει τὸν θεὸν ἐψῆσαι τι
 φά[ρμακον, ἔπει]τα διαγαγόντα τὰ βλέφα[ρα] ἐγχεῖν εἰς αὐτά. ἀμέ-
 ρ[ας δὲ γενομέν]ας β(λ)έπων ἀμφοῖν ἐξῆλθε.— | Κώθων. σκευο-
 80 φόρος εἴ[ς τὸ] ἱαρ[ὸν ἀνιών], ἐπεὶ ἐγένετο περὶ τὸ δε||καστάδιον,
 κατέπ[ε]τε. [ὥς δ' ἀ]νέστα, ἀνῶιξε τὸν γυλιὸν κα[ὶ ἐ]πεσκόπει τὰ
 συντετριμμένα σ[κε]ύη. ὥς δ' εἶδε τὸν κώθωνα κατε[αγ]ότα, | ἐξ οὗ
 ὁ δεσπότης εἴθιστ[ο π]ίνειν, ἐλυπεῖτο καὶ συνετίθει [τὰ] ὀστρακα
 καθιζόμενος. ὁδοιπόρος οὖν τις ἰδὼν αὐτόν, “τί, ὦ ἄθλι,” ἔφα, “συν-
 85 τίθησι τὸν κώθωνα [μά]ταν; τοῦτον γὰρ οὐδέ κα ὁ ἐν Ἐπιδαύρῳ
 Ἀσκλαπιὸς ὑγιῇ ποιῆσαι δύναίτο.” ἀκούσας ταῦτα ὁ παῖς, συνθεῖς
 τὰ ὀστρακα εἰς τὸν γυλιόν, ἦρπε εἰς τὸ ἱερόν. ἐπεὶ δ' ἀφίκετο, ἀνῶι-
 ξε τὸν γυλιὸν καὶ ἐξῆρειν ὑγιῇ τὸν κώθωνα γεγεννημένον, καὶ τῷ
 δεσπότηι ἡρμάνευσε τὰ πραχθέντα καὶ λεχθέντα. ὥς δὲ ἄκουσ', ἀνέ-
 90 θηκε τῷ θεῷ τὸν κώθωνα.— || Αἰσχίνας ἐγκεκοιμισμένων ἤδη τῶν
 ἱκετῶν ἐπὶ δένδρεόν τι ἀμ|βὰς ὑπερέκυνπτε εἰς τὸ ἄβατον. καταπε-
 τῶν οὖν ἀπὸ τοῦ δένδρεος | περὶ σκόλοπας τινὰς τοὺς ὀπτίλλους
 ἀμφέπαισε. κακῶς δὲ δια|κείμενος καὶ τυφλὸς γεγεννημένος καθικε-
 95 τεύσας τὸν θεὸν ἐν|εκάθευδε· καὶ ὑγιῆς ἐγένετο.— || Εὐπίππος λόγ-
 χαν ἔτη ἐφόρησε ἔξ ἐν ταῖς γνάθῳ. ἐγκοιτασθέντος | δ' αὐτοῦ ἐξελὼν
 τὰν λόγχαν ὁ θεὸς εἰς τὰς χῆράς οἱ ἔδωκε. ἀμέρας | δὲ γενομένας
 ὑγιῆς ἐξῆρπε τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων.— | Ἀνὴρ Τρωναῖος
 δεμελέας. οὗτος ἐγκαθεύδων ἐνύπνιον εἶδε· | ἔδοξέ οἱ τὸν θεὸν τὰ
 100 στέρνα μαχαίραι ἀνσχίσσαντα τὰς δεμε|λέας ἐξελεῖν καὶ δόμεν οἱ ἐς
 τὰς χεῖρας καὶ συνράψαι τὰ στή|θη. ἀμέρας δὲ γενομένας ἐξῆλθε
 τὰ θηρία ἐν ταῖς χερσὶν ἔχων | καὶ ὑγιῆς ἐγένετο. κατέπ[ε]τε δ' αὐτὰ
 δολωθεὶς ὑπὸ ματρυνῆς ἐγ κυκᾶνι ἐμβεβλημένας ἐκπιών. — | Ἀνὴρ
 105 ἐν αἰδοίῳ λίθον. οὗτος ἐνύπνιον εἶδε· ἐδόκει παιδὶ καλῶι || συγγί-
 νεσθαι. ἐξονειρώσων δὲ τὸν λίθον ἐγβάλλει καὶ ἀνελόμενος ἐξῆλ-
 θεν ταῖς χερσὶν ἔχων.— | Ἑρμόδικος Λαμψακηνὸς ἀκρατὴς τοῦ
 σώματος. τοῦτον ἐγκαθεύδοντα ἰάσατο καὶ ἐκελήσατο ἐξελθόντα
 λίθον ἐνεγκεῖν εἰς τὸ | ἱαρὸν ὁπόσσον δύναίτο μέγισ[τ]ον. ὁ δὲ τὸμ

eye, but only the place for it, i.e. the empty eye-socket. — 102. αὐτά refers to θηρία, while with ἐμβεβλημένας we

must understand δεμελέας. Or read αὐτὰ(δ) δολωθεὶς (cf. 97.4).

πρὸ τοῦ ἀβάτου κείμενον ἦνικε.— | Νικάνωρ χωλός. τούτου καθη- 110
 μένου παῖς [τ]ις ὕπαρ τὸν σκίπωνα ἀρπάξας ἔφευγε. ὁ δὲ ἀστὰς
 ἐδίωκε καὶ ἐκ τούτου ὑγιῆς ἐγένετο.— | Ἀνὴρ δάκτυλον ἰάθη ὑπὸ
 ὄφιος. οὗτος τὸν τοῦ ποδὸς δάκτυλον ὑπὸ τοῦ ἀγρίου ἔλκεος δει-
 νῶς διακείμενος μεθ' ἡμέρας ὑπὸ τῶν θεραπόντων ἐξενειχθεὶς ἐπὶ 115
 ἐδράματός τινος καθίζε. ὕπνου δέ νιν λαβόντος ἐν τούτῳ δράκων
 ἐκ τοῦ ἀβάτου ἐξελθὼν τὸν δάκτυλον | ἰάσατο τῇ γλώσσῃ καὶ
 τοῦτο ποιήσας εἰς τὸ ἀβάτον ἀνεχώρησε | πάλιν. ἐξεγερθεὶς δέ, ὡς
 ἦς ὑγιῆς, ἔφα ὄψιν ἰδεῖν, δοκεῖν νεανίσκον εὐπρεπῆ τὰ μὲν μορφὰν
 ἐπὶ τὸν δάκτυλον ἐπιπῆν φάρμακον.— || Ἀλκέτας Ἀλικός. οὗτος 120
 τυφλὸς ἐὼν ἐνύπνιον εἶδε· ἐδόκει ὁ θεὸς ποτελθὼν τοῖς δακτύλοις
 διάγειν τὰ ὄμματα, καὶ ἰδεῖν τὰ δένδρη πρῶτον τὰ ἐν τῷ ἱερῷ.
 ἀμέρας δὲ γενομένης ὑγιῆς ἐξῆλθε.— Ἡραιεὺς Μυτιληναῖος. οὗτος
 οὐκ εἶχεν ἐν τῇ κεφαλῇ | τρίχας, ἐν δὲ τῷ γενεῖῳ παμπόλλας.
 αἰσχυρόμενος δὲ [ἄτε] καταγελάμενος ὑπ[ὸ] | τῶν ἄλλων ἐνεκά-
 θευδε. τὸν δὲ ὁ θεὸς κρίσας φαρμάκῳ τὰν κεφαλὰν ἐπόησε || τρί- 125
 χας ἔχειν.— Θύσων Ἑρμιονεὺς παῖς αἰδής. οὗ[τος] ὕπαρ ὑπὸ
 κυνὸς τῶν | κατὰ τὸ ἱερὸν θ[εραπ]ευόμενος τοὺς ὀπτίλλους ὑ[γιῆ]ς
 ἀπῆλθε.

Corinthian

85. Corinth. Early VI cent. B.C. IG.IV.358. SGDI.3114. Roberts 85.

Δρενία τόδε [σᾶμα], τὸν ὄλεσε πόντος ἀναί[δης].

86. Corinth. Early VI cent. B.C. IG.IV.211,217,329. SGDI.3119.

a. Σιμίον μ' ἀνέθεκε Ποτεδαφῶν[ι φάνακτι].

Ποτεδ[άν].

b. [Ποτ]εδαφῶνι φάνακτι.

c. Περαιόθεν ἡρόμες.

85. This and the following illustrate the Corinthian differentiation of $\text{E} =$ open ϵ or ϵ (η) and E (transcribed ϵ) = close ϵ corresponding to Attic spurious or genuine ϵ . See 88. The epitaph forms a single hexameter. Cf. nos. 87-90.

86. From a large collection of pottery fragments found near Corinth.

They are mostly votive offerings to Poseidon, and contain the name in both uncontracted and contracted forms, as Ποτεδαφῶνι and Ποτεδᾶνι, but in the nominative only the contracted Ποτεδᾶν. See 41.4. For Περαιόθεν (c), cf. Πείραιον Xen. Hellen. 4.5.1 ff. Probably E in the first syllable is an error.

87. Corcyra. Early VI cent. B.C. IG.IX.i.867. SGDI.3188. Roberts 98. Schwyzer 133,1.

Ηνιοῦ Τλασίαφο Μενεκράτεος τόδε σᾶμα,
 Οἶανθέος γενεάν· τόδε δ' αὐτοῖ δᾶμος ἐποίει·
 ἔς γὰρ πρόξενφος δάμον φίλος· ἀλλ' ἐνὶ πόντῳ
 ὄλετο, δαμόσιον δὲ καρὸν πένθεσαν ἅπαντες.]
 Πραξιμένῃς δ' αὐτοῖ γ[αία]ς ἀπὸ πατρίδος ἐνθὸν
 σὺν δάμ[ω]ι τόδε σᾶμα κασιγνέτοιο πονέθε.

88. Corcyra. Early VI cent. B.C. IG.IX.i.868. SGDI.3189. Roberts 99. Schwyzer 133,2.

Σᾶμα τόδε Ἀρνιαδά Χάροπος· τὸν δ' ὄλεσεν Ἀρεῖς
 βαρνάμενον παρὰ ναυσὶν ἐπ' Ἀράθθοιο ροφαῖσι
 πολλὸν ἀριστεύ(φ)οντα κατὰ στονόφε(σ)σαν ἀφυτάν.

89. Corcyra. VI cent. B.C. IG.IX.i.869. SGDI.3190. Roberts 100. Schwyzer 133,3.

Στάλα Ξενφάρεος τοῦ Μηείξιός εἰμ' ἐπὶ τύμῳι.

90. Northern Acarnania (exact provenance unknown). V cent. B.C. IG.IX.i.521. SGDI.3175. Roberts 106. Schwyzer 140.

Προκλείδας (τ)ό(δ)ε σᾶμα κεκλῆσεται ἐνγὺς ὁδοῖο,
 ἥος περὶ τᾶς αὐτοῦ γᾶς | θάνε βαρνάμενος.

87. Monument of Menecrates. This and the three following are examples of metrical inscriptions composed in the epic style and with retention of several epic words, i.e. ἐνί, κασιγνέτοιο, στονόφε(σ)σαν, ἀφυτάν = ἀντήν, and inflectional forms, e.g. gen. sg. in -οιο and -ᾶφο = -ᾶο (105.2a), dat. pl. in -αῖσι, augmentless verb forms.

4. The restoration is that suggested by Dittenberger, IG. l.c., but is of course uncertain. — 6. πονέθε: transitive sense as in Homer.

88. ροφαῖσι: cf. also Μηείξιός, no.

89. See 76 b. — 3. ἀριστεύ(φ)οντα: corrected from ἀριστεύοντα. See 32.

89. τύμῳι: τύμβω. But, since assimilation of μβ to μμ (cf. Germ. *Lamm*, Eng. *lamb* as pronounced) is not otherwise attested in Greek, this is probably formed with another suffix (τύμ-ο- beside τύμ-βο-; cf. Lat. *tumulus* with a *lo*-suffix).

90. Προκλείδας: gen. sg. masc. in -ας. 105.2b.

Megarian

91. Selinus. V cent. B.C. IG.XIV.268. SGDI.3046. Ditt.Syll.1122. Michel 1240. Roberts 117. Schwyzer 166.

[Δι]ὰ τὸς θεὸς τὸ[σ]δε νικῶντι τοὶ Σελινόν[τιοι· | δι]ὰ τὸν Δία νικῶμες καὶ διὰ τὸν Φόβον [καὶ] | δ[ιὰ] Ἡῤακλέα καὶ δι' Ἀπόλλωνα καὶ διὰ Π[οτ]ε[ιδά]να καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]-|| ν[ά]αν καὶ διὰ Μαλοφόρον καὶ διὰ Πασικ[ρά]τειαν καὶ δι[ὰ] τὸς 5 ἄλλος θεός, [δ]ιὰ δ[ε] Δία | μάλιστ[α]. φιλί[ας] δὲ γενομένας ἐν χρυσ[έ]ο[ι] ἐλά[σα]ντα[ς, τὰ δ'] ὀνόματα ταῦτα κολ[ά]ψαντ[ας ἐς] τὸ Ἀ[π]ολ[λ]ῶνιον καθθέμε[ν, τὸ Διὸς προ]γρά[ψα]ντες· τὸ δὲ χρυ- 10 σίον | ἐξέκ[οντα τ]αλάντων ἔμμεν.

92. Decision of the Megarians. Epidaurus. Between 242 and 234 B.C. IG.IV.926. SGDI.3025. Ditt.Syll.471. Michel 20. Schwyzer 157.

[Ἐ]πὶ στραταγ[οῦ τῶν Ἀ]χαιῶν Αἰγιαλεῦς, ἐν δ' Ἐπιδαύρῳ ἐπ' ἱারেῦς | [το]ῦ Ἀσκληπι[οῦ Δι]ονυσίου. κατὰ τὰδε ἐκρίναν τοὶ Μεγαρεῖς τοῖς | [Ἐπ]ιδaurίοις καὶ Κορινθίοις περὶ τῆς χώρας ἃς ἀμφέλλεγον καὶ | [περ]ὶ τοῦ Σελλανύο[υ] καὶ τοῦ Σπιραίου, κατὰ τὸν αἶνον τὸν τῶν Ἀ[χαι]ῶν δικαστήριον ἀποστέλλαντες ἄνδρας 5 ἑκατὸν πεντήκοντα | [ἕνα]· καὶ ἐπελθόντων ἐπ' αὐτὰν τὰν χώραν

91. The Selinuntians promise golden statues to the gods who shall help them to victory. Instead of an express condition, there is an enumeration of the gods who usually assist them, the implication being that they will continue to do so.

1. *Through the help of the following gods do the Selinuntians win victory. Through Zeus we conquer, etc.*—2. Φόβον: Ares.—5. Μαλοφόρον: Demeter. Cf. Paus.1.44.3 ἱερὸν Δήμητρος Μαλοφόρον.—Πασικράτεια: Persephone. Cf. Δέσποινα.—7 ff. *And when there is peace, making statues in gold and engraving these names, we shall set them up in the temple of Apollo, writing the name of*

Zeus first.—προγράψαντες: nominative carelessly used for accusative.

92. Decision of the Megarians, appointed by the Achaean league to arbitrate in a territorial dispute between Epidaurus and Corinth. The date must fall in the period between 243 B.C., when the Corinthians joined the Achaean league, and 223 B.C. when the Megarians abandoned it for the Boeotian league, and is still further limited by the name of the strategus.

1. Αἰγιαλεῦς, ἱαρεῦς: gen. sg. in -εῦς from -έος. 111.3.—For the psilosis in ἐπ' ἱαρεῦς, see 58 b.—3. ἀμφέλλεγον: see 89.3.—4. Σπιραίου: name of a harbor and promontory north of Epidaurus,

τῶν δικαστᾶν καὶ κρινάν[των] Ἐπιδαυρίων εἶμεν τὰν χώραν, ἀντι-
 λεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμονισμῶι, πάλιν ἀπέστειλαν
 τοὶ Μεγαρεῖς τοὺς τερμον[ιξ]οῦ[ν]τας ἐκ τῶν αὐτῶν δικαστᾶν
 10 ἄνδρας τριάκοντα καὶ ἓνα κα[τὰ τ]ὸν αἶνον τὸν τῶν Ἀχαιῶν, οὗτοι
 δὲ ἐπελθόντες ἐπὶ τὰν χώραν | ἑτερμόνιξαν κατὰ τάδε· ἀπὸ τᾶς
 κορυφᾶς τοῦ Κορδυλείου ἐπὶ | [τ]ὰν κορυφὰν τοῦ Ἀλιείου· ἀπὸ τοῦ
 Ἀλιείου ἐπὶ τὰν κορυφὰν τοῦ | [Κ]εραυνίου· ἀπὸ τοῦ Κεραυνίου
 ἐπὶ τὰν κορυφὰν τοῦ Κορνιάτα· | ἀπὸ τᾶς κορυφᾶς τοῦ Κορνιάτα
 15 ἐπὶ τὰν ὁδὸν ἐπὶ τὸν ῥάχιν τὸν τοῦ || Κορνιάτα· ἀπὸ τοῦ ῥάχιος
 τοῦ Κορνιάτα ἐπὶ τὸν ῥάχιν τὸν ἐπὶ ταί[ς] Ἀνεύαις ὑπὲρ τὰν Σκολ-
 λείαν· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τὰν Σκολ[λε]ίαν ὑπὸ τᾶς Ἀνεύας
 ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς ὁδοῦ τᾶς ἀμα[ξι]τοῦ [τᾶς κα]ταγού-
 σας ἐπὶ τὸ Σπίαιον· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς [ὁδοῦ] τᾶς
 20 ἀμαξιτοῦ ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Φάγας· ἀπὸ || τοῦ κορυφοῦ
 τοῦ ἐπὶ τοῦ Φάγας ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Αἰγι[πύ]ρα[ς]· ἀπὸ
 τοῦ κορυφοῦ τοῦ ἐπὶ τᾶς Αἰγιπύρας ἐπὶ τὸν κορυφὸν | τὸν τ[οῦ]
 Ἀρα]ίας· ἀπὸ τοῦ Ἀραίας ἐπὶ τὸν κορυφὸν τὸν ὑπὸ τᾷ Πέτρ[αι]·
 ἀπ[ὸ τοῦ] ὑπὸ τᾷ Πέτραι ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Σχοινοῦν-
 τος· ἀ[πὸ τ]οῦ κορυφοῦ τοῦ ὑπὲρ τοῦ Σχοινοῦντος ἐπὶ τὸν κορυ-
 25 φὸν || τὸν κ[ατὰ τ]ὰν Εὐόργαν· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς
 Εὐόργας [ἐπὶ] | τὸν ῥάχιν τὸν ὑπὲρ τᾶς Συκουσίας· ἀπὸ τοῦ ῥά-
 χιος τοῦ ὑπὲρ τᾶς | Συ[κουσί]ας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς
 Πελλερίτιος· ἀπὸ τοῦ | κορυφοῦ τοῦ ὑπὲρ τᾶς Πελλερίτιος ἐπὶ
 τὸν κορυφὸν τὸν τοῦ Π[αν]ίου· ἀπὸ τοῦ Πανίου ἐπὶ τὸν ῥάχιν τὸν
 30 ὑπὲρ τοῦ Ὀλ[κού]· ἀπὸ τοῦ ῥά[χιο]ς τ[οῦ] ὑπὲρ τοῦ Ὀλκού ἐπὶ
 τὸν ῥάχιν τὸν (ὑπὲρ) τοῦ Ἀπ[ολλ]ωνίου· ἀπὸ | τ[οῦ] ῥάχιος τοῦ
 ὑπὲρ τοῦ Ἀπολλωνίου ἐπὶ τὸ Ἀπολλωνίον. δικασ[ταί τ]οὶ κρί-
 ναντες τοῖδε. [There follow, ll. 32–96, the names of the arbitrators
 and of those appointed to lay out the boundaries for them.]

referred to by Thuc. 8.10.3 (correcting Πειραιὸν to Σπ[εί]ραιον) and Pliny, Nat. Hist. 4.18 (Spiraeum). — 19. Φάγας: gen. sg. masc. in -ās. 105.2 b. So Ἀραίας l. 22, but also the usual form in Κορνιάτα ll. 13 ff. The confusion caused by the iden-

tity with the feminine form is shown by τᾶς Αἰγιπύρας l. 21 beside τοῦ Αἰγιπύρας l. 20. — 32 ff. The list of names, arranged according to the three Doric tribes, contains the characteristic forms Θέδωρος, Θεοκρίτης, etc. See 42.5 d.

Rhodian

93. Camirus. VI cent. B.C. IG.XII.i.737. SGDI.4140. Schwyzer 272.

Σᾶμα τόζ' Ἰδα|μενεὺς ποίη|σα ἵνα κλέος | εἴη · ||

Ζεὺ(δ) δέ νιν ὅστις | πημαῖνοι λειό|λη θείη.

5

94. Camirus. VI cent. B.C. IG.XII.i.709. SGDI.4127. Schwyzer 273.

Εὐθυ[τ]ίδα | ἡμὶ λέσχα | τῷ Πραχσιόδῳ | τοῦφύλῳ || τοῦφυλῖδα.

95. Camirus. IV (or III) cent. B.C. IG.XII.i.694. SGDI.4118. Ditt. Syll.339. Michel 433. Schwyzer 281.

Ἔδοξε Καμιρεῦσι τὰς κτοίνας τὰς Καμιρέων τὰς | ἐν τῇ νάσῳ
καὶ τὰς ἐν τῇ ἀπείρῳ ἀναγράψαι πάσας | καὶ ἐχθέμεν ἐς τὸ ἱερὸν
τῆς Ἀθαναίας ἐστάλαι | λιθίνοι χωρὶς Χαλκῆς · ἐξήμεν δὲ καὶ
Χαλκήταις || ἀναγραφῆμεν, αἱ καὶ χρήζοντι. ἐλέσθαι δὲ ἄνδρας | 5
τρεῖς αὐτίκα μάλα, οἵτινες ἐπιμεληθησεῦντι ταύτας τὰς πράξεις
ὡς τάχιστα καὶ ἀποδωσειῦνται | τῷ χρήζοντι ἐλαχίστου παρα-
σχεῖν τὴν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ ἐγκολάψαι ἐν
τῇ στάλῃ καὶ στάσαι ἐν τῷ ἱερῷ τῆς Ἀθίνας καὶ περιβολι- 10
βῶσαι ὡς ἔχη ὡς ἰσχυρότατα καὶ κάλλιστα. τὰ δὲ τελευτάμενα ἐς
ταῦτα πάντα τὸν ταμίαν παρέχειν. | ἐγὼ δὲ ταυτῶν τῶν κτοινῶν ἀπο-
δεικνύειν τοὺς | κτοινάτας μαστρὸν ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ || ἐν 15
τῇ κτοίνῃ κατὰ τὸν νόμον τὸν τῶν Ῥοδίων · | τοῦτοι δὲ συνλεγέ-
σθων ἐν Καμίρῳ εἰς τὸ | ἱερὸν τῆς Ἀθαναίας, ὅκκα τοὶ ἱεροποιοὶ

93. τόζ': τόδε. 62.2. — Ζεὺ(δ) 84: Ζεὺς δέ. 97.4. — λειόλη: *accursed*. Cf. Hesych. λεώλης · τελείως ἐξώλης, and, for the first part of the compound, λείως in Archilochus.

94. λέσχα: *grave*. The original meaning of the word (from *λεχσκά, cf. λέχος) was *resting place*, whence either *grave* or the usual *place of recreation, club*. — The last words are to be read, with resolution of the crasis, τῷ Εὐφύλῳ, τῷ Εὐφυλῖδα.

95. 1 ff. The names of the κτοῖναι or demes of Camirus are to be inscribed,

both those on the island and those on the mainland. For the latter cf., from the *Periplus of Scylax*, Χώρα ἡ Ῥοδίων ἢ ἐν τῇ ἡπείρῳ. — The neighboring island of Χαλκῆ (see 42.2) was under the control of Camirus at this time, yet evidently sustained a relation to it different from that of the other demes. — 6. ἐπιμεληθησεῦντι: see 145. ἐπιμεληθήσομαι is used by late writers, but not in classical Attic. — 8 ff. ἀποδωσειῦνται κτλ.: *shall give out the contract to the one who is willing to furnish the stele at the lowest figure*.

παραγγ[έλ|λ]ωντι, καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δα|μο]-
τελῇ πάντα, αἶ τι - - - - -

96. Ialysus. IV (or III) cent. B.C. IG.XII.i.677. SGDI.4110. Ditt. Syll.338. Michel 434. Schwyzer 284.

Ἔδοξε τοῖς μαστροῖς καὶ Ἰαλυσίοις, | Στράτης Ἀλκιμέδοντος
εἶπε· | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τὰς Ἀλεκτρώνας εὐαγῆται
5 κα|τὰ τὰ πάτρια, ἐπιμεληθήμην | τοὺς ἱεροταμίας ὅπως στᾶλαι |
ἐργασθέωντι τρεῖς λίθου Λαρτ[ί]ου καὶ ἀναγραφῇ ἐς τὰς στάλας
10 τὸ τε ψάφισμα τόδε καὶ ἃ οὐχ ὅσιόν ἐντι ἐκ τῶν νόμων ἐσφέρειν
οὐδὲ ἐσοδοιπορεῖν ἐς τὸ τέμενος, καὶ τὰ ἐπιτίμια τῶ[ι] πράσ|σονται
15 παρὰ τὸν νόμον· θέμην δὲ | τὰς στάλας μίαν μὲν ἐπὶ τὰς ἐσά|δου
τὰς ἐκ πόλιος ποτιπορευομένοισι, μίαν δὲ ὑπὲρ τὸ ἰστιατόριον, |
ἄλλαν δὲ ἐπὶ τὰς καταβάσιος τᾶ[ς] | ἐξ Ἀχαίας πόλιος. |
20 Νόμος ἃ οὐχ ὅσιον ἐσίμην οὐδὲ || ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ
τέμενος τὰς Ἀλεκτρώνας. μὴ ἐσί|τω ἵππος, ὄνος, ἡμίονος, γῆνος |
25 μὴδὲ ἄλλο λόφουρον μὴθέν, μὴ|δὲ ἐσαγέτω ἐς τὸ τέμενος μὴ|θεῖς
τούτων μὴθέν, μὴδὲ ὑποδή|ματα ἐσφερέτω μὴδὲ ὕειον μὴ|θέν· ὅτι δὲ
κά τις παρὰ τὸν νόμον | ποιήσῃ, τό τε ἱερὸν καὶ τὸ τέμενος | καθαι-
30 ρέτω καὶ ἐπιρεζέτω, ἢ ἔνο|χος ἔστω τᾷ ἀσεβείῃ· εἰ δὲ κα | πρό-
βατα ἐσβάλῃ, ἀποτεισάτω ὑπὲρ ἐκάστου προβάτου ὀβολὸν | ὃ
35 ἐσβαλὼν· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεῦντα ὃ χρήμ|ζων ἐς
τοὺς μᾶστρους.

97. Rhodian (?) inscription from Abu-Symbel in Egypt. VII or VI cent. B.C. SGDI.5261. Ditt.Syll.1. Hicks 8. Roberts 130. Schwyzer 301. $\Theta = \eta$ in a, b, = h and η in c (and probably in i), = h in f ($E = \eta$).

a. Βασιλέος ἐλθόντος ἐς Ἐλεφαντίαν Ψα(μ)ματίχῳ | ταῦτα
ἔγραψαν, τοὶ σὺν Ψαμματίχῳ Θεοκλ(έ)ος | ἔπλεον. ἦλθον δὲ

96. 4. Ἀλεκτρώνας: a daughter of Helios and the nymph Rhodos, who was worshiped with divine honors by the Rhodians. Cf. Diod.5.56, where the name appears as Ἡλεκτρυνώη. —
7. λίθου Λαρτίου: also πέτρας Λαρτίας on another inscription, marble from Lartus, a place in the neighborhood of

Lindus.—10. ἐντι: pl. for sg.—18. Ἀχαί-
ας πόλιος: the name given to the acropolis of Ialysus. Cf. Ath.8.360 ἐν τῇ Ἰαλυσῷ πόλιν ἰσχυροτάτην τὴν Ἀχαίαν καλουμένην.

97. Inscribed on the legs of one of the colossal statues at Abu-Symbel by Greek mercenaries who had taken part

Κέρκιος κατύπερθε, υἱς ὁ ποταμὸς | ἀνίη. ἀ(λ)λογλῶ(σ)σῶς δ' ἦχε
Ποτασιμπτό, Αἰγυπτίῳς δὲ Ἄμασις. || ἔγραφε δ' ἀμέ Ἀρχὼν Ἀμοι- 5
βίχῳ καὶ Πέλερος Ὀυδάμῳ. b. Ἐλεσίβ[ιο]ς ὁ Τήιος.

c. Τήλεφός μ' ἔγραφε ἡο Ἰαλύσιο(ς) - -

d. Πύθων Ἀμοιβίχ[ῳ].

e. Πάβις ὁ Ξολοφόνιος - - σὺν Ψαμματ[ίχῳ].

f. Χαγέσερμο[ς].

g. Πασι(φ)ῶν ὁ Ἴππο - -

h. Κρίθις ἔγρα(φε)ν.

i. ἡομγυσοβ ἡόκα βασιλεῖς ἤελασε τὸν στρατὸν [τ]ὸ πρᾶτο[ν]
- - - ἡάμ]α Ψα(μ)ματίχῳ[ι - - -

98. Gela. VI cent. B.C. SGDI.4247. Schwyzer 302.

Πασιάδαφο τὸ | σᾶμα, Κράτεῖς ἐποίη.

99. Agrigentum. Second half III cent. B.C. (before 210). IG.XIV.952.
SGDI.4254. Michel 553. Schwyzer 307.

Ἐπὶ ἱεροθύτα | Νυμφοδώρου τοῦ Φίλωνος | παραπροστά(τα) τᾶς
βουλᾶς, | προεδρευούσας τᾶς φυλᾶς || τῶν Ἑλλέων, προαγοροῦντος | 5

in an expedition up the Nile under Psammetichus I (664-617 B.C.) or Psammetichus II (594-589 B.C.), probably the latter. These mercenaries were from Asia Minor and the adjacent islands (cf. Hdt. 2.154 τοῖσι δὲ Ἴωσι καὶ τοῖσι Καρσί τοῖσι συγκατεργασαμένοισι αὐτῷ ὁ Ψαμμήτιχος διδοῖ χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, --- οἱ δὲ Ἴωνες τε καὶ Κᾶρες τούτους τοὺς χώρους οἰκησαν χρόνον ἐπὶ πολλόν. - - - πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν). Among those whose names are inscribed below, there are two Ionians, from Teos and Colophon (b and e), and one Rhodian, from Ialysus (c); f is also Doric, and h Ionic (on account of the ν movable). The main part of the inscription (a), as well as i, is clearly in Doric and may well have been written by one of the Rhodian mercenaries, though there is nothing to prove this.

a 8. Κέρκιος: stands for the Egyptian *Kerti*, which is applied to the stretch of water between the first cataract and Elephantine. — υἱς ὁ ποταμὸς ἀνίη: as far as the river let them go up. For υἱς see 132.4. — 5. Ἀμοιβίχῳ, Ὀυδάμῳ: ὁ Ἀμοιβίχων, ὁ Εὐδάμων. 94.1,7.

i. No complete restoration is possible. — ἤελασε: ἤλασε aor. of ἐλαύνω. The peculiar spelling ΘΕ is perhaps due to a confusion between the two systems of writing known to those who wrote these inscriptions, 1) Θ = η, 2) Θ = h, and Ε = η. Similarly αεμ, i.e. ἡμί, in a Thera inscription.

98. Beginning of a hexameter. For Πασιάδαφο see 105.2 a.

99. Proxeny decree of Agrigentum in honor of Demetrius of Syracuse. In view of l. 11 and of the fact that this inscription was found at Rome, being evidently the copy given to Demetrius

Διοκλέος τοῦ Διοκλέος, | γραμματεύοντος Ἀδρανίωνος Ἀλεξάνδρου, | ἀλλίσμα ἕκτας διμήνου, Καρνείου ἐξήκο[ντ]ος παντᾶι, | ὑπὲρ προξενίας Δημητρίω Διοδότου Συρακοσίωι. ||

- 10 Ἔδοξε τᾷ ἀλλίαι καθὰ καὶ τᾷ συ(ν)κλήτῳ ρί. ἐπειδὴ ἀνάγ|γελλον οἱ πρεσβέες οἱ ἐς Ῥώμαν πορευθέντες, Πασίων | Πασίωνος Κόττητος καὶ Θεόδωρος Θεοδώρου Ξηνιάδα, | Δημήτριον Διοδότου Συρακόσιον πολλὰς καὶ μεγάλας χρείας | παρειαχῆσθαι τῷ ἀμῶι
15 δάμῳ καὶ μεγάλων ἀγαθῶν παραίτιον || γηγόνειν, τοῖς δὲ Ἀκραγαντίνοις πάτριόν ἐστι καὶ ἐκ προγόνων | παραδεδομένον τιμῇ τοὺς ἀγαθοὺς ἄνδρας καὶ προῖσταμένους τοῦ ἀμοῦ δάμου ταῖς καταξίαις τιμαῖς. | δεδόχθαι ἐπὶ ἀγαθῇ τύχῃ καὶ σωτηρίᾳ τοῦ δάμου τῶν Ἀκραγαντίνων. | εἶμιν πρόξενον καὶ εὐεργέταν Δημήτριον Διοδό-
20 του Συρακόσιον, ὅπως) πᾶσι φανερόν ἢ ὅτι ὁ δᾶμος τῶν Ἀκραγαντίνων ἐπίσταται χάριτας ἀπονέμειν καταξίας τοῖς εὐεργετεῖν προαιρουμένοις αὐτόν. τὸ δὲ δόγμα τόδε κολάψαντας ἐς χαλκῶ-
ματα δύο τὸ μὲν ἐν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ | ἄλλο
25 ἀποδόμειν Δημητρίω Διοδότου Συρακοσίωι ὑπόμναμα τᾶς ποτὶ τὸν δᾶμον εὐνοίας. τοὺς δὲ ταμίας | ἐξοδιάξαι ἐς τὰ προγεγραμμένα ὅσον καὶ χρεία ἦ, καὶ φέρειν τὰν ἔξοδον διὰ τῶν ἀπολόγων. | ὁμογνώμονες τοῦ συνεδρίου πάντες.

100. Rhegium. II cent. B.C. IG.XIV.612. SGDI.4258. Ditt.Syll.715. Michel 555. Schwyzer 310.

Ἐπὶ πρυτάνιος Νικάνδρου τοῦ Νικοδάμου, βουλᾶς προστατέοντος Σωσιπόλιος τοῦ Δαματρίου, χίωι Ἰππίου δυοδεκάται, ἔδοξε

(l. 24), it appears that he was resident in Rome, and his services probably consisted in some dealings with the Roman senate in behalf of Agrigentum.

8. ἀλλίσμα κτλ.: decree of the ἀλλία in the sixth period of two months, at the very end of the month Καρνείος. — 10. συ(ν)κλήτῳ: the council, for which βουλά is employed in l. 3. The significance of the following numeral is not clear. — 14. παρειαχῆσθαι: εἰσχηκα, εἰσχημαι, for ἔσχηκα, ἔσχημαι, with ei

after the analogy of εἰληφα etc. (78 b), occur in several κοινή inscriptions. — 15. γηγόνειν: see 147.2.

100. Rhegium was a Chalcidian colony, and in the few early inscriptions the Ionic element predominates. But after its destruction by Dionysius of Syracuse in 387 B.C. and its subsequent restoration, there were continual changes in its population. Some of its new inhabitants must have been furnished by Gela or Agrigentum, if

τᾷ ἀλία | καθάπερ τᾷ ἐσκλήτῳ καὶ τᾷ βουλᾷ· ἐπεὶ ὁ στρατα-
 γὸς τῶν Ῥωμαίων Γναῖος Αὐφίδιος Τίτου υἱὸς εὖνους ὑπάρχει τᾷ
 ἀμᾷ πόλει, ἄξιός φαινόμενος | τᾷς αὐτοῦ καλοκάγαθίας, δεδόχθαι
 Γναῖον Αὐφίδιον Τίτου υἱὸν στραταγὸν Ῥωμαίων στεφανῶσαι ἐν
 τῷ ἀγῶνι τοῖς πρώτοις Ἀθανίοις ἐλαίας στεφάνῳ καὶ πρόξενον
 καὶ εὐεργέταν ποιῆσαι τοῦ δάμ(ο)υ τῶν Ῥηγίνων καὶ ἐγγόνους αὐ-
 τοῦ, εὐνοίας ἔνεκεν ἃς ἔχων διατελεῖ εἰς τὸν δᾶμον τῶν Ῥηγί|νων. 5
 τὰν δὲ βουλὰν τὸ ἀλίσμα κολαψαμέναν εἰς χαλκῶματα δισσὰ
 τὸ μὲν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ ἀποστεῖλαι Γναίῳ
 Αὐφιδίῳ.

Coan

101-103. Cos. Late IV or early III cent. B.C. SGDI.3636-3638. Ditt.
 Syll.1027-1028. Michel 716-718. Paton-Hicks, Inscr. of Cos 37-39.
 Schwyzer 251.

101. [The first six lines and most of the seventh are so badly muti-
 lated that only a small part can be restored.] ἐς δὲ [τ]|ὰν [ἀγο-
 ρ]|ὰν ἐλάντω Πάμφυλοι πρᾶτοι, ἐν ἀγορᾷ δὲ σ[υ]μμί[σγ|ον]τι, ὁ δὲ
 ἱερεὺς κα[θ]|ήσθω [πὰρ] τ[ὰν] τράπεζαν ἔχων τὰ[ν || στο]λ[ὰ]ν τὰν 10
 ἱεράν, τοὶ δὲ ἱερ[ο]ποιοὶ ἐκατ]έρω τᾷς τραπέζας. Π[άμ|φυλοι] δὲ
 ἐπελάντω βού[ς] τρεῖς τοῦ]ς [κ]αλλί[σ]τους, αἱ μ[έγ]κα | το]ύτω

we may judge by the language of this inscription, which is not merely Doric, but contains the Rhodian infin. -μεῖν and the word ἀλίσμα, otherwise known only from inscriptions of Gela and Agrigentum. The Rhodian influence in Sicilian Doric seems to have been considerable. Cf. ἀγορασθήμεν at Tauromenium, SGDI.5228.13.

1. χίωι: unexplained and probably an error of some kind. — 2. ἐσκλήτῳ: refers to a small select body, probably mediating between the council and the assembly. Cf. Hesych. ἐσκλητοί· ἡ τῶν ἐξόχων συνάθροισις ἐν Συρακούσαις.

101-103. Portions of a sacrificial calendar, in which were enumerated

the rites and ceremonies appropriate to each day of the year.

101. Selection of the ox and other preparations for the sacrifice to Zeus Polieus, which occurs on the following day, the twentieth of the month Batromius (cf. l. 47, and no. 102.11).

8-19. After the tribes had each selected nine oxen in a manner prescribed in the preceding lines (apparently one from each ἐνάτα or ninth part of the tribe), they were to drive them to the agora, the Pamphyli having the precedence, and there unite them in one herd. When the priest and the ἱεροποιοί had taken their places at a table, the Pamphyli drove up to it the three

κριθῆι τις· αἱ [δὲ μή, Ὑλλεῖς τρ]εῖς ἐλάντω, αἱ μέγ [κα τ|ο]ύτωγ
κριθῆι τις· αἱ δὲ [μή, Δυμᾶνες τρε]ῖς τοὺς [λ]οιπούς, α[ἰ μέ]γ κα
10 τούτωγ κριθῆι τις· α[ἰ δὲ μή, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ]||ὰν
καὶ ἐπελάντω κατὰ τα[ύτά, αἱ μέ]γ κα τούτωγ κριθῆι τ[ις· | α]ἰ
δὲ μή, τρίτον ἐπελάντω καὶ ἀτ[έρους]· αἱ δὲ κα τούτωγ κρι[θῆι] |
μηδεῖς, ἐπικρίνονται βοῦν ἐκ χι[λιασ]τύος ἐκάστας· ἐλά[σα]ντες
δὲ τούτους συμμίσγον[τι τοῖς] ἄλλοις· καὶ εὐθὺ[ς κρίν]οντι καὶ
20 εὐχονται καὶ ἀποκαρύ[σσον]τι. ἔπειτα ἐπελάντ[ω αὖ]||τις κατὰ
ταῦτά. θύεται δέ, αἱ μέγ κα ὑποκ[ύψ]ει, τῇ Ἰστίαι· θύ[ει | δὲ γ]ε-
ρεαφόρος βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύει ἱερὰ ἐξ [ἡ]μι-
έκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποι[οῖ | δ]ὲ
[σ]κέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος. τὸν δὲ κριθέντα τ[ῶι] |
25 Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δὲ κα ἐν τῇ ἀγορᾷ ἔω[υ]τι,
ἀγορεύει οὗ κα ἦι ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιο[ς· “Κ]ώι-
[ο]ις παρέχω τὸ[μ] βοῦν, Κῶιοι δὲ τιμὰν ἀποδόντω <το> τῇ
Ἰστίαι[ι].” | τιμώντω δὲ προστάται ὁμόσαντες παραχρῆμα· ἐπεὶ δὲ
κα τι[μαθῆ]ι, ἀναγορευέτω ὁ κάρυξ ὁπόσ[ου κα τιμαθῆ]ι· τουτῶ
δὲ ἐ[λ]άντ[ω παρ]ὰ τὰν Ἰστίαν τὰν Ταμίαν, καὶ ὁ [τοῦ Ζηνὸς
30 ἱ]ερεὺς στέ(π)τει καὶ [ἐκ]||σπένδει κύλικα οἴνου κεκραμένου [π]ρὸ
τοῦ [βοός]· ἔπειτα ἄγοντι τὸ[μ βο]ῦν καὶ τὸν καυτὸν καὶ [φ]θοῖας

finest oxen for selection. If none of these was chosen, the Hylleis drove up three more, then the Dymanes, then the Pamphyli again and so on in rotation until all twenty-seven oxen had been presented. If still no choice has been made, they select an additional ox from each χιλιαστὴς, the third part of a tribe, and unite these with the others. Then the choice is effected, followed by vows and a proclamation of the choice. — 19 ff. ἔπειτα κτλ.: the choice of the ox to be sacrificed to Zeus Polieus having been disposed of, a similar procedure is to be repeated for the choice of an ox to be sacrificed to Histia; and, as this sacrifice takes place imme-

diately, it is described at this point, before the narration returns, in l. 23, to the ox chosen for Zeus. — ὑποκ[ύψ]ει: *submit tamely*. Aor. subj. 150. — γερεαφόρος βασιλέων: γερεαφόρος, the title of a priestly official, occurs only here, and, in the form γερεφόρος, in the small island of Pserimos, between Cos and Calymna. The βασιλεῖς were here, as elsewhere, a body of officials in charge of religious matters. — ἐπιθύει ἱερὰ κτλ.: *offers in addition the sacrificial cakes* (prepared) *from a half-έκτεῖς*. Cf. ἄρτοι δύο ἐξ ἡμέκτου l. 48. — 29. στέπτει: corrected from στέγει. στέπτω = στέφω, as ἐρέπτω = ἐρέφω. — 31. καυτὸν: a whole burnt-offering, in this case, a pig.

ἐπτά καὶ μέλι καὶ στέμμα· ἐξάγ[οντ|ε]ς δὲ καρύσσονται εὐφάμειαν,
 κην[εῖ δὲ . . .]ίσαντες τὸμ βοῦν κα[|θαίρ]ονται θαλλῶι καὶ [κλ]αδί·
 τοὶ δὲ [βασιλῆς κ]αρπῶντι τὸμ μέγ χοῖ[ρ|ον] καὶ τὰ σπλάγχνα
 ἐπὶ τοῦ βωμοῦ ἐπι[σπένδ]οντες μελίκρατον, ἔ[ντε|ρα δ]ὲ [ἐ]κπλύ- 35
 ναντες παρὰ τὸ[μ βωμὸν καρπ]ῶντι· ἐπεὶ δέ κα καρπω[θῆι, | να]-
 π[οίας] ἐπισπενδέτω μελίκ[ρατον, κάρυξ δ]ὲ καρυσσέτω ἐορτάζ[εν |
 Ζηνὸς Π]ο[λιῆ]ο[ς] ἐνιαύτια ὥραια ἐ[ορτάν· ἱερεὺς] δὲ τοῖς ἐντέ-
 ροις ἐπιθυέ[τω | θ]ύῃ καὶ [τοὺς] φθοῖας καὶ σπονδὰ[ν ἄοινο]ν καὶ
 κεκραμέναν καὶ στέ[μμα. μετ]ὰ τοῦτο δὲ ἰόντω παρ τοὺς ἱεροποι-
 [οὺς ἐς] τὸ οἶκημα τὸ δαμόσιον ἰά[ρε|ῦ]ς καὶ κάρυκες, ἱεροποιοὶ δὲ 40
 ξενιζό[ντω τὸν ἱ]ερῇ καὶ τὸς κάρυκας τ[αύτ|α]ν τὰν νύκτα· ἐπεὶ
 δέ κα σπονδὰς ποιήσ[ο]νται, αἰρέσθω ὁ ἱαρεὺς[ς] | .ι.η τῶν ἱερο-
 ποιῶν βοὸς τοῦ θυομένου τῶι Ζηνὶ τῶι Πολιῇ, καὶ προ[αγορ|ευ]-
 έτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[νδρὸ]ς ἀντὶ νυκτός· τοὶ δὲ κάρυ[κες |
 αἶρ]είσθω σφαγῇ τοῦ βοὸς ὃγ κα χρήζωντι ἡντῶν, καὶ προαγορευ-
 έ[τω || τῶι αὐ]λητῇ τῶι αἰρεθέντι κατὰ ταῦτά. τῇ αὐτῇ ἀμέραι 45
 Διονύσῳ [Σκ|υλλίτ]αι χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀπο-
 φορά· θύει δὲ ἱερεὺς κ[αὶ ἱε|ρ]ὰ παρέχει· γέρη φέρει δέρμα, σκέλος.
 Ἰκάδι βοῦς ὁ κριθεὶς θύεται Ζηνὶ [Πο|λιῆ]ι καὶ ἔνδορα ἐνδέρε-
 ται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμῖεκτον, ἄρτο[ι δ|ύ]ο ἐξ ἡμῖεκτου,
 ὁ ἄτερος τυ[ρ]ώδης, καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἱε[ρ|εὺς] τοῦ- 50
 τοις οἴνου κρατῆρας τρεῖς· γέρη τοῦ βοὸς τῶι ἱερῇ δέρμα κ[αὶ
 σκ|έ]λος· ἱερὰ ἱαρεὺς παρέχει [τ]ε καὶ ἥπατος ἥμισυ καὶ κοιλίας
 ἥμ[ισυ,] | θυαφόρῳ δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [δίδ]οται
 ἀκρίσχιον, [ν]ώτου δίκρεας, ὑπώμια, αἱματίου ὀβελὸς τρικώλιος,
 Νεστορίδαι[ς] | ν[ώτ]ου δίκρεας, ἱατροῖς κρέας, αὐλητῇ κρέας, χαλ-
 κέων καὶ κερα[μέ|ω]ν ἑκατέροις τὸ κεφάλαιο[ν, τὰ δὲ ἄλλα κρέα 55
 τᾶς πόλιος. ταῦτα δὲ πάντα] | ἀπ[οφέ]ρεται ἐκτὸς το[ῦ τεμένους].

Cf. no. 102.12 χοῖρος προκαυτεύεται. — 43.
 ἀντὶ νυκτός: during the night. 136.8.
 — 44. αἰρεῖσθω: 3 pl. 140.1. — προα-
 γορευέτω: sc. ὁ ἱαρεὺς. — 46. ἀποφορά:
 here in literal sense, carrying off. Cf.
 ll. 55–56, and no. 102.10 τούτων οὐκ ἐκ-
 φορά ἐκ τοῦ ναοῦ. — 48. ἔνδορα ἐνδέρε-

ται: the ἔνδορα are wrapped in the skin.
 The reference is to certain parts of the
 victim which after slaughter are
 wrapped up in the skin and made a
 special offering. Cf. Hesych. ἔνδορα·
 τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς πο-
 σίν. — 49. τυρώδης: cheese-shaped, that

τᾶι] αὐτᾶι ἀμέραι Ἀθαναίαι Πο[λιά]δι οἷς κυεῖσα· θύει δὲ ἱε[ρεὺς καὶ] ἱερὰ παρέχει· γέρη λαμβάνει δ[έρμ]α καὶ σκέλος.

Ἐνάται Με[λάν]ια Διονύσῳ Σκυλλίται χοῖρος [καὶ ἔρ]ιφος· τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη
60 [λα]μβάνει δέρμα καὶ σκέλος.

Ἐβδόμαι ἀνομέν[ου] ἔς Ἀλκήιδας Δ[άμα]τρι οἷς τέλεως καὶ τελέα κυεῖσα· τούτων οὐκ ἀποφορά· κύλικες [καί]ναϊ δύο δίδονται· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη δὲ οὔατα.

Ἐκχτα[ι | Διονύσῳ] Σκυλλίτα[ι χοῖρος καὶ ἔριφος]. τοῦ χοίρου οὐκ ἀποφορά· θύει | ἱε[ρε]ὺς κ[αὶ ἱερὰ παρέχει - - - - -]

102. [θύει ἱαρεὺς | καὶ ἱερὰ παρέ]χει· γέρη λαμβάνει δέρμα καὶ σκέλη. τ[ᾶι αὐτ]ᾶι ἀμέραι Ῥεαί οἷς κυεῖσα καὶ ἱερά, ὅσα περ τοῦ Πεδαγειν[ί]ου γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱαρεὺς
1 καὶ ἱερὰ παρέχε[ι· γ]έρη λαμβάνει δέρμα.

Δεκάται Ἡραι Ἀργεῖαι Ἐλείαι Βασιλείαι δάμ[α]λις κριτά, κρινέσθω δὲ μὴ ἐλάσσονος ἐωνημένα πεν[τ]ήκοντα δραχμῶν· θύει ἱαρεὺς καὶ ἱερὰ παρέχει· γέρ[η] λαμβά[νει] | δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἔνδορα ἐνδέρεται, καὶ θύ[εται] | ἐπὶ τᾶι ἱστίαι ἐν
10 τῷ ναῷ τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμῖεκτου [σπ]υρῶν· τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ.

Ἐνδεκάται Ζηνὶ Μαχα[ν]ῇ βοὺς κρίνεται τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντ[ι] Καρνεῖαι, κα[θα]π[ερ] τοῦ Βατρομίου τῷ Ζηνὶ τῷ Πολιῇ κρίνεται, κα[ὶ] χο[ῖ]ρος προ[καυ]τεύεται καὶ προκαρύσσεται καθάπερ τῷ Πολιῇ.

Δυωδε[κ]άται Ζηνὶ Μαχανῇ οἷς τρεῖς τέλεω καὶ βοὺς ὁ κρι-
15 θεὶς τὸ || ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος οἷς [τ]ρεῖς τέλεω· ταῦτα θύει ἱαρεὺς ὁ τῶν δώδεκα θεῶν καὶ ἱερὰ πα[ρ]έχει· τούτοις προθύεται παρ τὸ γ κο[ιν]ὸν ἃ φέροντι Φυλεομ[α]χ[ί]δαι ἀλφίτων ἡμῖεκτον, οἶνου τετάρταν· γέρη δὲ Φυλεομ[α]-
20 χίδαις δίδονται τοῦ βοὸς ὀπλά, ταρσός, τῶν δὲ οἰῶν τὸ ὠμόν || ἐξ

is, as cheeses are now made in Cos, in the shape of a slender cylinder. — 60. ἀνομένου: φθίνοντος. — 61. κυεῖσα: κυεῖσα in no. 102.3 etc., from κυέουσα (cf.

λαλεῖσα etc. in other Coan inscriptions). The spelling eo is due to the co-existence of the spellings eo and eu in the case of original eo (e.g. gen. sg. -eos and -eus).

οὐ ἂ θεομοιρία τάμνεται καὶ τὸ στ]ῆθος · γέρη λαμβάνει ὁ ἰα|ρεὺς
 σκέλη καὶ δέρματα. τῇ αὐτῇ ἀμέραι Ἀθαναί[αι] Μαχα[νί]δι
 δάμαλις κριτὰ τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖα[ι, τ]|ὸ δὲ
 ἄτερον ἔτος οἷς τελέα · θύει ἰαρεὺς καὶ ἀπορραίνεται θαλ|άσσαι ·
 τούτων οὐκ ἀποφορά · [θύ]στρα δίδοται τῇ θεῷ ἐλαί[ο|υ] τέτορες 25
 κοτυλέαι, οἶνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ι|κες] καιναὶ
 τρεῖς · [τ]ο[ῖς] ο[ῖς] τὰμ πόλιν ὠνεῖσθαι δάμ[αλιν] | - - - -
 - - - - - [δρ]αχμ...υ...τα....

103. Τε[τράδι ἐξ] εἰκάδος | [τοῖς ἥρω]σιν οἱ[ες τρεῖς] (οἱε) τέ-
 λεωι [θύ]ονται κατὰ φυλ[άς, ὅ] μὲν τῶν Ἑλλέων παρὰ τὸ Ἡρα-
 κλείου, ὁ δὲ τῶν Δυμάων παρὰ τὰ Ἀναξίλεια, ὁ δὲ τῶν Παμφυλέων
 ἐν Σιτέαι || παρὰ τὸ Δαμάτριον · [ἐπὶ] τούτων ἐκάστωι ἱερά, οὐλο- 5
 μέτ[ριο]ν, ἡμίεκτον ἐκατέρων, καὶ κύλικες καιναὶ τρεῖς ἐ[κ]άστωι
 καὶ πίναξ ἐκάστωι · ταῦτα παρέχοντι τοῖ ἰα[ρῆς] καὶ θύοντι.

Τρίται ἀνομένου Ἡρακλεῖ ἐς Κο[νίσ]αλον βοῦς · τοῦτον θύει ὁ ἰα- 10
 ρεύς, τῷ δὲ | [θεῷ ἰ]ερά δίδοται κριθᾶν τρία ἡμέδιμνα καὶ σπυ-
 [ρ]ῶν τρεῖς τεταρτῆς καὶ μέλιτος τέτορες κοτυλέαι καὶ τυροὶ οἶοι
 δωδέκα καὶ ἵπνους καινὸς καὶ φρ[υγά]νων ἄχθος καὶ ξυλέων ἄχθος
 καὶ οἶνου τρία || ἡμίχρα.

15

Theran

104. Thera. VII cent. B.C. IG.XII.iii.762. SGDI.4808. Roberts 2.
 Schwyzer 215, 1).

- a. Ῥεκσάνωρ ἀρκηγάτας, Προκλῆς, Κλεαγόρας,
 Περαιεύς.
- b. Ἀγλων, Περίλας, Μάληρος.
- c. Λεοντίδας.
- d. Ὀρθοκλῆς.

103. 17. πὰρ τὸν κοινόν: sc. βωμόν.

104-106. Nos. 104 and 105 are epi-
 taphs, while no. 106 belongs to a series
 of inscriptions cut in the solid rock and
 mostly of obscene content. They be-

long to the oldest period of the alpha-
 bet, when there were no signs for φ
 and χ, which were indicated by π and
 κ or ρ, in consequence of which even
 θ was sometimes indicated by θπ (as in

105. Thera. VII cent. B.C. IG.XII.iii.753. SGDI.4809. Roberts 1 n.

Πρακσίλαι με Θα(ρ)ρύμαρμος ἐπόλῃ.

106. Thera. VIII(?) cent. B.C. IG.XII.iii.586. SGDI.4787.

a. Πηιδι(π)πίδας ὤιπθε. b. Τιμαγόρας καὶ Ἐνπέρης καὶ ἐγὼιπῆ[ομες]. c. Ἐνπυλος τάδε — πόρνος. d. Ἐνπεδοκλῆς ἐνερόπτετο τάδε. e. Ὡρκέτο μὰ τὸν Ἀπό(λ)λῳ.

107. Thera. IV or early V cent. B.C. IG.XII.iii.Suppl.1324. Schwyzer 219.

Ἀγλῶτέλης πρᾶτισ|τος Ἀγορᾶν ἡκάδι |
Κα[ρ]νῆια θεὸν δει|πν[ι]ξεν ἡὺνιπαντίδα ||
καὶ Λακαρτῶς.

108. Thera. IV cent. B.C. IG.XII.iii.452. SGDI.4772. Ziehen, Leges Sacrae 127. Schwyzer 220.

Ἀρταμιτίῳ τετάρται | πεδ' ἱκάδα θυσέοντι | ἱαρόν, Ἀγορήϊοις δὲ |
[δ]εῖπνογ καὶ ἱα[ρ]ὰ πρὸ τῷ σαμηιῷ.

109. Thera. IV cent. B.C. IG.XVI.iii.436. SGDI.4765. Ditt.Syll.1032. Michel 715. Schwyzer 221. Ziehen, Leges Sacrae 128.

5 Οὔροι γὰς | Θεῶν Ματρὶ. | Θεὸς ἀγαθᾶι τύχαι ἀγαθοῦ δ|αίμονος
θυσία | Ἀρχίνου· τῷ ἔτ|ει τῷ πρατίστ|ωι θύσονται βοῦν καὶ πυ-
10 ρῶν ἐγ || μεδίμνου καὶ | κριθᾶν ἐγ δύο μεδίμνων καὶ οἶνο|ν μετρητὰν

no. 105). Even at this early time *φ* was completely lost, cf. Κλεαγόρας, Ὀρ-
θοκλῆς, Λεοντίδας, ἐπόλῃ. Θ = ω.

107. Agloteles, son of Enipantidas and Lacarto, was the first to honor with a Carnean banquet the god (Apollo Carneus) on the twentieth of the month in which the Ἀγοραί were celebrated (cf. Ἀγορήϊοις no. 108). But the words from πρᾶτιστος to δειπνίξεν are variously interpreted. The inscription, up to the last two words, is metrical (two iambic trimeters), hence δειπνίξεν without augment and with the Att.-Ion. *ν* movable. For ἡκάδι see 58 c, 116.

108. On the twenty-fourth of the

month Artemisius they shall offer a sacrifice, and at the Agoreia (name of a festival) a banquet and sacrifices in front of the image.

109. 1 f. Boundaries of the land for the Mother of the Gods. This was, doubtless, land dedicated to her service by Archimus, who also promises a sacrifice. — 6 ff. In the very first year (as well as thereafter) they shall offer an ox, a medimnus of wheat, etc. — θύσονται: instead of θυσέοντι (cf. no. 108), but with retention of the Doric ending, while φέρουσιν l. 15 is completely Attic, likewise Ἀρτεμισίου (cf. Ἀρταμιτίου no. 108). — ἐγ μεδίμνον. See 136.2.

καὶ ἄλλα | ἐπάργματα ὧν αἱ ὄρραι φέρουσιν, μηνὸς Ἀρτεμίου 15
πέμπται ἰσταμένον καὶ μηνὸς Ἑτακινθίου πέμπται ἰσταμένον.

Cretan

110. Gortyna. V cent. B.C. SGDI.4991. Hicks 85 (only I). Inscr. Jurid. I, pp. 352 ff. Michel 1333. Schwyzer 179. Comparetti, Mon. Antichi III, pp. 93 ff. Merriam, Am. J. Arch. 1885, 324 ff., 1886, 24 ff.

Θιοί. | Ὅς κ' ἐλευθέρῳ ἔδῳλῳ μέλλει ἀνπιμῶλέν, πρὸ δίκας μὲ 1
ἄγειν. αἱ δ' ἐκ' ἄγει, καταδικασάτῳ τῷ ἐλευθέρῳ δέκα στατῆρας,

110. The famous Gortynian Law-Code. Although conveniently so designated, it is not of course a complete code of laws, but a series of regulations on various subjects, complete in itself, as shown by the *θιοί* at the beginning and the unused space at the end of the last column. The state of the alphabet (there are no signs for *φ* and *χ*, which are not distinguished from *π* and *κ*. See 4.1), the forms of the letters, and the direction of the writing (*βουστροφηδόν*), are such as are usually characteristic of the sixth century B.C., but the general style of the writing, precise and regular, points to a later date. It is now generally believed that the development of the alphabet was slower in Crete than elsewhere, and that the Code is of the fifth century B.C., probably about the middle of it. There are also other inscriptions from Gortyna containing regulations of a similar character but on different subjects, one series of seven columns being known sometimes as the Second Code (SGDI. 4998).

Although a sign for *η* is lacking in the Law-Code, the *Ε* had already been used with this value in an earlier period, and *Η* is regularly so used in the inscriptions of the "North Wall," which

are not much later than the Law-Code. The proper transcription of *Ε* in the Law-Code is in certain classes of forms uncertain, since there is evidence of both *ε* and *η* from inscriptions which contain a sign for *η*. Such are the infinitives of contract verbs in *-ΕΝ* (*-έν* or *-ῆν*?), and the infinitives in *-ΜΕΝ* (*-μεν* or *-μῆν*?). The earlier inscriptions with *Ε* have *ένρουκέν*, *ῆμεν*, while the later ones with *Η* have *μῶλην*, *ῆμην*. The transcription followed in our text is that which accords with the former. But see 25 a, App. The prohibitive *ΜΕ* has been transcribed uniformly *μέ*, although the inscriptions which have *Η* often have *μέ* beside *μή* before words beginning with a vowel (93). The same inscriptions show that aor. subj. *λαγάσει* etc. should be so transcribed, not *λαγάσει* etc. See 150.

I.1-II.2. Disputes over the ownership of a slave or one alleged to be a slave.

I.1 ff. *Whoever is about to bring suit in relation to a free man or a slave, shall not make seizure before the trial. If he makes the seizure, (the judge) shall condemn him to a fine of ten staters in the case of a free man, five in case of a slave, because he seizes him, and shall decree that he release him within three*

5 τὸ δόλῳ πέντ|ε, ὅτι ἄγει, καὶ δικακσάτῳ λαγάσαι | ἐν ταῖς τρισὶ ἀμέ-
 ραις. αἱ [δέ] κα | μὲ [λαγ]άσει, καταδικαδδέτῳ τῷ μὲν | ἐλευθέρῳ
 10 στατῆρα, τὸ δόλῳ [δα]ρκν|ὰν τῆς ἀμέρας φεκάστας, πρίν κα λα|γά-
 σει· τὸ δὲ κρόνῳ τὸν δι[κ]αστ|ὰν ὁμνύντα κρίνεν. αἱ δ' ἀννίτοιτο | μὲ
 ἄγεν, τὸν δικαστὰν ὁμνύντ|α κρ[ί]νεν, αἱ μὲ ἀποπῶνιοι μαίτυς. | αἱ
 15 δέ κα μολῇι ὁ μὲν ἐλεύθε[ρ]ον, || ὁ δ[έ] δ[ὲ] ὄλον, κάρτονας ἔμεν | [ὅτε-
 ρο]ί κ' ἐλεύθερον ἀποπῶνιῶν|τι. αἱ δέ κ' ἀνπὶ δόλοι μολιῶντι | πῶνι-
 20 οντες φὸν φεκάτερος ἔμεν, αἱ μὲν κα μαίτυς ἀποπῶνῇι, κ' | ἀτὰ τὸν
 μαίτυρα δικάδδεν, αἱ | δέ κ' ἔ ἀνποτέροις ἀποπῶνιῶντι | ἔ μεδατέ-
 ροι, τὸν δικαστὰν ὁμνύντα κρίνεν. ἔ δέ κα νικαθῇι ὁ | ἔκῳν, [τ]ὸμ
 25 μὲν ἐλεύθερον λαγ|άσαι τῶν πέ[ν]τ' ἀμερῶν, τὸν δὲ δόλ[ον] ἐς κῆ-
 ραν ἀποδόμεν. αἱ δέ | κα μὲ λαγάσει ἔ μὲ ἀποδοῖ, δικακ|σάτῳ
 30 νικὲν τῷ μὲν ἐλευθέρῳ | πεντέκοντα στατῆραν καὶ σ|τατῆρα τῆς

days. But if he does not release him, (the judge) shall condemn him to a fine of a stater in the case of a free man, a drachma in the case of a slave, for each day until he releases him; and as to the time, the judge shall decide under oath. — For the use of the genitive in τῷ ἐλευθέρῳ, τῷ δόλῳ, see 171. Similarly τῷ πεντέκονταστατέρῳ II.88. Observe the clear distinction in use, here and elsewhere, between δικάδδεν and κρίνεν. The former is used where the judge pronounces formal judgment according to the law and the evidence, the latter where he acts directly as arbiter. Cf. especially XI.26 ff. — 11 ff. But if one denies making a seizure, the judge shall decide under oath, unless a witness testifies. If one party contends that a man is a free man, the other that he is a slave, those who testify that he is a free man shall be preferred. If they contend about a slave, each declaring that he is his, if a witness testifies, (the judge) shall declare judgment according to the witness, but if they testify for both or for neither, the judge shall decide under oath. When

the one in possession has been defeated, he shall release the free man within five days, and he shall surrender the slave. If he does not release (the free man) or surrender (the slave), (the judge) shall decree that (the plaintiff) have judgment (νικὲν = Att. νικᾷν) against him, in the case of the free man for fifty staters and a stater for each day until he releases him, in the case of the slave ten staters and a drachma for each day until he surrenders him. But at the end of a year after the judge has pronounced judgment, one may exact three times the amount (i.e. three times the original fines, instead of the accumulated fines for delay) or less, but not more. As to the time the judge shall decide under oath. — The purpose of this last provision seems to be to prevent the accumulation of fines out of all proportion to the value of the slave. Some take τρίτρα as a third (i.e. of the accumulated fines). The word occurs in another Cretan inscription (SGDI.5000 I), where its meaning is equally disputed. — 25. τῶν πέντ' ἀμερῶν: gen. of time. 170. —

ἀμέρας φεκάστας, πρίν κα λαγάσει, τῷ δὲ δόλῳ | δέκα στατῆρας
καὶ δαρκνὰν | τὰς ἀμέρας φεκάστας, πρίν κ' ἀποδοῖ ἐς κῆρας. ἔ δὲ
κα καταδικάκει ὁ δικαστάς, ἐνιαυτοῖ πῶράδδεθθαι τὰ τρίτρα ἔ 35
μεῖον, | πλῖον δὲ μέ· τῷ δὲ κρόνῳ τὸν δικαστὰν ὁμνύντα κρίνεν. αἱ
δέ | κα ναεύει ὁ δόλος ὁ κα νικαθῆμ, καλῖον ἀντὶ μαιτύρων δυὼν 40
δ/ρομέων ἐλευθέρων ἀποδεικσάτῳ ἐπὶ τῷ ναοῖ ὅπῃ κα ναεύει ἔ αὐ-
τὸς ἔ ἄ(λ)λος πρὸ τούτῳ· αἱ δέ | κα μὲ καλῆι ἔ μὲ δείκσει, κατι-
σ[[τάτ]ῳ τὰ ἐ[γρα](μ)μένα. αἱ δέ κα μῆδ' | αὐτὸν ἀποδοῖ ἐν τῷ ἐνι- 45
αυτοῖ, | τὰς ἀπλόους τ[ι]μὰς ἐπικατ(α)στασεῖ. αἱ δέ κ' ἀποθάνει
μῶλιομένας τὰδ δί[κα]ς, τὰν ἀπλῶον τιμὰν κατ(α)στασεῖ. αἱ δέ 50
κα κοσ[μ]ίῳν ἄγει ἔ κοσμίουτο[ς] ἄλλος, ἔ κ' ἀποστᾶι, μῶλέν, καὶ κ|α
νικαθῆι, κατιστάμεν ἀπ' [ἄ]ς | [ἀμέρα]ς ἄγαγε τὰ ἐγρα(μ)μένα. || [τὸ]ν 55
δὲ νενικαμένο[ν] κα[ὶ] τὸν κα||τακείμενον ἄγοντι ἄπατον | ἔμεν. II

Αἱ κα τὸν ἐλεύθερον ἔ | τὰν ἐλευθέραν κάρτει οἵπῃ, ἐκατὸν
στατῆρας καταστασεῖ· αἱ δέ κ' ἀπεταίρῳ, δέκα· αἱ δέ κ' ὁ δόλος 5
τὸν ἐλεύθερον ἔ τὰν ἐλευθέραν, διπλεῖ καταστασεῖ· αἱ δέ κ' ἐλεύ-
θερος φοικέα ἔ φοικέαν, πέντε | δαρκνὰς· αἱ δέ κα φ[ο]ικεὺς φοικέα ||

35. ἐνιαυτοῖ: not year, but anniversary. See Glossary. — 38 ff. If the slave on whose account one is defeated takes refuge in a temple, (the defeated party), summoning (the successful party) in the presence of two witnesses of age and free, shall point out (the slave) at the temple where he takes refuge, either himself or another for him; but if he does not make the summons or point him out, he shall pay what is written. If he does not even (referring back to ll. 34 ff.) surrender him (the slave) at the end of a year, he shall pay the simple fines in addition (to what is stated in ll. 34 ff.). If (the slave) dies while the suit is being tried, he shall pay the simple fine (i.e. without any additional fines for delay). If a member of the κόσμος (see Glossary) makes a seizure, or another (seizes the

slave) of a member of the κόσμος, the case shall be tried after he (the official) has gone out of office, and, if defeated he shall pay what is written from the time when he made the seizure. But there shall be no penalty for seizing one condemned for debt or one who has mortgaged his person. — The penalties fixed in ll. 47–50 and their relation to the provision in l. 36 are variously understood. Many take τιμὰς and τιμάν as referring to the value of the slave.

II.2–45. Rape and adultery.

II.2 ff. If one commits rape upon a free man or woman, he shall pay one hundred staters; but if upon (the son or daughter) of an ἀπείραιος, ten. The ἀπείραιος, one who was not a member of a εἵρα (εἵρα) or society made up of citizens, occupied a social position

10 ἔ̃ φοικέαν, π[έν]τε στατῆραν. | ἐνδοθιδίαν δόλαν αἱ κάρτει δαμ|ά-
 σαιτο, δύο στατῆραν κατασ|τασεῖ· αἱ δέ κα δεδαμν[α]μέναν
 15 πε|δ' ἀμέραν, [ὀ]δελόν, αἱ δέ κ' ἐν νυτ|τί, δὺ' ὀδελόν· ὀρκιῶτέραν
 δ' ἔ̃μεν τὰν δόλαν. αἷ κα τὰν ἐλευθέραν ἐπιπῆρῆται οἷπεν ἀκεύου-
 20 τος καδεστᾶ, δέκα στατῆραν καταστασεῖ, αἱ ἀποπῶνι|| μαιῖτυς.
 αἷ κα τὰν ἐλευθέραν | μοικίῶν αἰλεθεῖ ἐν πατρὸς ἔ̃ ἐν ἀ|δελπιῶ ἔ̃ ἐν
 τῷ ἀνδρός, ἑκατὸν | στατῆραν καταστασεῖ· αἱ δέ κ' ἐν ᾗ(λ)λῶ,
 25 πεντέκοντα· αἱ δέ κα τὰν || τῷ ἀπεταίρῳ, δέκα· αἱ δέ κ' ὁ δῶλος
 [τὰ]||ν ἐλευθέραν, διπλεῖ καταστασεῖ· αἱ δέ κα δῶλος δῶλῳ, πέν|τε.
 30 προφειπάτῳ δὲ ἀντὶ μαιτῦρῶν τριῶν τοῖς καδεσταῖ||ς τῷ ἐναιλεθέντος
 ἀλλύεθ|θαι ἐν ταῖς πέντ' ἀμέραις· | τῷ δὲ δῶλῳ τῷ πάσται ἀντὶ |
 35 μαιτῦρῶν δυῶν. αἱ δέ κα μ|ὲ ἀλλύσεται, ἐπὶ τοῖς ἐλόμ|σι ἔ̃μεν κρῆθ-
 θαι ὅπαι κα λείδοντι. αἱ δέ κα πῶνῃ δολῶ|σαθθαι, ὁμόσαι τὸν ἐλόντα
 40 τῷ πεντέκονταστατῆρῳ καὶ πλίονος πέντον αὖ|τὸν φιν αὐτῷι φέκα-
 στον ἐπ|αριόμενον, τῷ δ' ἀπεταίρῳ | τρίτον αὐτόν, τῷ δὲ φοικέ|ος τὸν
 45 πάσταν ἄτερον αὐτῶν μοικίοντ' ἐλέν, δολῶσαθ|θαι δὲ μέ.

Αἷ κ' ἀνὲρ [κα]ἰ [γυ]||νὰ διακρ[ί]νον[τ]αι, τὰ φὰ αὐτᾶς ἔ̃κεν, ἄτι
 ἔ̃κονσ' ἔ̃ιε π|ὰρ τὸν ἄνδρα, καὶ τῷ καρπῷ τ|ὰν ἐμίναν, αἷ κ' ἔ̃ι ἐς

midway between the *ἐλεύθερος* and the *φοικῆς*. Possibly the *ξῆνοι* are meant. — 11 ff. If one violates a household slave by force, he shall pay two staters, but if one that has already been violated, by day one obol, but if in the night two obols; and the slave shall have the preference in the oath. — 16 ff. If one attempts to have intercourse with a free woman who is under the guardianship of a relative (that is, with a young maiden), he shall pay ten staters if a witness testifies. — 28 ff. One shall announce before three witnesses to the relatives of the one caught (literally caught in, i.e. in the house of the father etc.) that he must be ransomed within five days; but to the master of a slave before two witnesses. But if he is not ransomed, it shall be in the power of the captors to do with

him as they wish. — 36 ff. If one declares that he has been the victim of a plot, then the one who caught him shall swear, in a case involving a fine of fifty staters or more, with four others (literally himself as a fifth), each calling down curses upon himself (if he testifies falsely), but in the case of an *ἀπέταρος* with two others, in a case of a *σερφ* the master and one other, that he took him in adultery and did not lay a plot.

II.45–III.44. Rights of the wife in the case of divorce or death of husband.

II.45 ff. If a man and wife are divorced, (the wife) shall have her own property with which she came to her husband, and the half of the produce, if there is any from her own property, and the half of whatever she has woven within (the house), whatever there is, and five

τῶν φῶν αὐτᾶς κρεμάτων, κῶτι | κ' ἐνυπάνει τὰν [ἐμίνα]ν ἄτι | κ' ἐί, 50
καὶ πέντε στατῆρας, αἱ κ' ὁ ἀνὲρ αἷτιος ἐί τᾶς κῆ[ρ]εύσιος · α[ἱ]
δὲ πῶνιοι ὁ ἀνὲρ [αἷτιος μὲ ἐ]μεν, τὸν δικαστὰν ||| ὁμνύντα κρίνεν. 55
αἱ δὲ τι ἄλλο πέροι τῶ ἀνδρός, πέντε στατῆρας καταστασεῖ κῶτι | III
κα πέρει αὐτόν, κῶτι κα παρῆλεῖ ἀποδότῳ αὐτόν. ὃν δὲ κ' | ἐκσαν- 5
νέσεται δικάσαι τὰν γυναῖκ' ἀπομόσαι τὰν Ἀρτεμιν παρ Ἀμυ-
κλαῖον παρ τὰν | Τοκσίαν. ὅτι δὲ τίς κ' ἀπομοσάνσαι παρέλεῖ, 10
πέντε στατῆρας καταστασεῖ καὶ τὸ κρέος αὐτόν. αἱ δὲ κ' ἀλλότ-
τριος συνε(σ)σάδδῃ, δέκα στατῆρας καταστασεῖ, τῶ δὲ κρέμος 15
διπλεῖ ὅτι κ' ὁ δικαστὰς | ὁμόσει συνεσάκσαι. | αἱ ἀνὲρ ἀποθάνοι
τέκνα κατ'αλιπὸν, αἱ κα λῆι ἀ γυναῖ, τὰ φὰ | αὐτᾶς ἔκονσαν ὀπυέθ-
θαμ κατὶ κ' ὁ ἀνὲρ δῶι κατὰ τὰ ἐγγραμμένα ἀντὶ μαιτύρων τριῶν 20
δρομέων ἐλευθέρων · αἱ | δὲ τι τῶν τέκνων πέροι, ἐνδίκον ἐμεν. αἱ δὲ
κα ἄτεκνον || καταλίπει, τὰ τε φὰ αὐτᾶς ἔκεν κῶτι κ' ἐν[υ]πάνει 25
[τ]ὰν ἐμ[ί]ναν κα[ὶ τ]ὸ καρπ[ὸ] τῶ ἐνδ[ο]θεν πεδὰ τῶν ἐπιβαλλόν-
τ[ων] μοίρα[ν] λακὲ[ν] καὶ τί κ' ὁ ἀνὲρ δῶι αἱ ἐγγρατται · αἱ δὲ τι 30
ἄλλο πέροι, ἐνδίκον ἐμεν. αἱ δὲ γυναῖ ἄτεκνος ἀποθάνοι, τὰ τε φὰ |
αὐτᾶς τοῖς ἐπιβάλλονσι ἀποδόμεν κῶτι ἐνύπανε τὰν ἐμίναν καὶ τῶ 35
καρπῶ, αἱ κ' ἐί ἐς | τῶν φῶν αὐτᾶς, τὰν ἐμίναν. κόμιστρα αἱ κα λῆι

stater, if the husband is the cause of the divorce. But if the husband declares he is not the cause, the judge shall decide under oath. But if she carries off anything else belonging to the husband, she shall pay five staters, and whatever she carries off and whatever she purloins this she shall return. But as regards matters which she denies, (the judge) shall decree that she take the oath of denial by Artemis, (proceeding?) to the Amycleium to the archer-goddess. If any one takes anything away from her after she has taken the oath of denial, he shall pay five staters and the thing itself. If a stranger helps her carry things off, he shall pay ten staters and double the amount which the judge swears he helped carry off. — 49. τὰν

ἐμίναν: see 101.1. — 50. κῶτι: here and III.26, 34 = καὶ ὅτι, i.e. καὶ οὕτως, gen. by attraction. — III.14–15. κρέος: χρήσις from χρήσις, gen. sg. with διπλεῖ. — 17 ff. If a man dies leaving children, if the wife wishes, she may marry again holding her own property and whatever her husband may have given her, according to what is written, in the presence of three witnesses of age and free. But if she takes anything belonging to the children, it shall be a matter for trial. — 27 ff. And of the produce in the house she shall share with the lawful heirs. — τῶν ἐπιβαλλόντων: ὁ ἐπιβάλλων, the heir at law, a short expression for ὁ ἐπιβάλλει (τὰ χρήματα); cf. V.21–22 οἱ κ' ἐπιβάλλει. — 37 ff. If man or wife wishes to make gifts, (it is permitted),

40 δόμεν | ἀνὲρ ἔ γυνά, ἔ ρῆμα ἔ δυόδεκα στατῆρας ἔ δυόδεκα στατῆ-
 ρὼν κρέος, πλίον δὲ μέ. αἱ κα φοικέος φοικέα κριθῇ δῶ | ἔ ἀποθα-
 νόντος, τὰ ρὰ αὐτᾶς ἔκεν· ἄλλο δ' αἱ τι πέροι, ἔνδικον ἔμεν.

45 Αἱ τέκοι γυνὰ κ[ε]ρ[ρ]ε[ύ]ονσα, ἐπελεύσαι τῷ ἀνδρὶ ἐπὶ στέγαν
 ἀντὶ μαιτῦρὼν τριῶν. αἱ δὲ μὲ δέκσαιτο, ἐπὶ τῇ ματρὶ ἔμεν τὸ
 50 τέκνον ἔ τράπεν ἔ ἀποθέμεν· ὀρκιμώτεροδ δ' ἔμεν τὸς καδεστᾶς
 καὶ τὸς μαίτυρας, αἱ | ἐπελεύσαν. αἱ δὲ φοικέα τέκοι κῆρεύονσα,
 55 ἐπελεύσαι | τῷ πάσαι τῷ ἀνδρός, ὃς ἄπυι, ἀντὶ μαιτῦρὼν [δυ]ῶν. ||
 IV αἱ δὲ κα μὲ δέκσεται, ἐπὶ τῷ | πάσαι ἔμεν τὸ τέκνον τῷ τᾶς φοι-
 6 κέας. αἱ δὲ τῷ αὐτῷ αὐτὶν ὀπυίοιτο πρὸ τῷ ἐνιαυτῷ, τὸ παιδίον
 ἐπὶ τῷ πάσαι | ἔμεν τῷ τῷ φοικέος. κῶρκιῶτερον ἔμεν τὸν ἐπελεύ-
 10 σαντα καὶ τὸς μαίτυρας. γυνὰ κῆρεύονσ' αἱ ἀποβάλοι || παιδίον
 πρὶν ἐπελεύσαι κα[τ]ὰ τὰ ἐγραμμένα, ἐλευθέρῳ μὲν καταστασεῖ
 πεντέκοντα | στατῆρας, δολῶ πέντε καὶ ρίκατι, αἱ κα νικαθῇ. ὅι
 15 δὲ κα μ' || εἴ[ε] τι(ς) στέγα ὅπυι ἐπελευσεῖ, ἔ αὐτὸν μὲ ὀρεῖ, αἱ (αι)
 ἀποθιέει τὸ παιδίον, ἄπατον ἔμεν. | αἱ κύσαιτο καὶ τέκοι φοικέα μὲ
 20 ὀπυιομένα, ἐπὶ τῷ τ[ὸ] || πατρὸς πάσαι ἔμεν τὸ τέκνον· αἱ δ' ὁ
 πατὴρ μὲ δόοι, ἐπὶ τοῖς τῶν ἀδελπιῶν πάσαις ἔμεν.

25 Τὸν πατέρα τῶν | τέκνων καὶ τῶν κρεμάτων κ[αρ]τερὸν ἔμεν τᾶδ
 δαίσιος | καὶ τὰν ματέρα τῶν ρῶν αὐτᾶς κρεμάτων. ἄς κα δόδοντι, |

either clothing or twelve staters or some-
 thing of the value of twelve staters, but
 not more. — κόμιστρα: perhaps a tech-
 nical term for certain kinds of gifts.

III.44–IV.23. Disposition of chil-
 dren born after divorce.

III.44 ff. If a divorced wife bears a
 child, she shall bring it to her husband
 at his house in the presence of three wit-
 nesses. If he does not receive it, the child
 shall be in the power of the mother either
 to bring up or to expose; and the relatives
 and witnesses shall have preference in
 the oath, as to whether they brought it.

— στέγαν: this is the regular word for
 house in this inscription, φοικία being
 household (V.26) and φοικος not occur-
 ring.—IV.14 ff. If the man has no house
 to which she shall bring (the child), or she
 does not see him, if she exposes the child,
 there shall be no penalty. — ὅι δὲ κα
 μ' εἴ[ε] κτλ.: this conforms to the read-
 ing of the stone, though the elision of
 the ε of μ' is difficult (or read μ' εἴ[ε]
 with aphaeresis?). For κα with the op-
 tative see 177.

IV.23–VI.2. Partition of property
 among children and heirs-at-law.

μὲ ἐπάνανκον ἔμεν δατέθθαι· αἱ δὲ τις ἀταθείῃ, ἀποδῶταθθαι 30
 τοῖ ἀταμένῳ αἱ ἔγρατται. ἔ δὲ κ' ἀποθάνει τι(ς), | στέγανς μὲν
 τὰς ἐν πόλιν καὶ τι κ' ἐν ταῖ(ς) στέγαις ἐνέει, αἷς κα μὲ φοικεὺς ἐνφοι-
 κέει ἐπ' ἡ κόραι φοικίῳν, καὶ τὰ πρόβατα καὶ καρτα[ί]ποδα, ἃ κα μὲ 35
 φοικέος ἔει, | ἐπὶ τοῖς νιάσι ἔμεν, τὰ δ' ἄλλα κρέματα πάντα δατέθ-
 θα καλῶς, καὶ λανκάνεν τὸς μὲν || νιῦνς ὁπόττοι κ' ἴδντι δύο μοίρανς 40
 φέκαστον, τὰ δ' ἔθνηγατέρανς ὁπότται κ' ἴδντι μίαν μοῖραν φεκά-
 σταν. δατέθ[θ]αι δὲ καὶ τὰ ματρ[ῶ]ια, ἔ || κ' ἀποθά[ν]ει, αἱπε[ρ] 45
 τὰ [πατρῶι'] | ἔ[γραττ]αι. αἱ δὲ κρέματα μὲ εἴῃ, στέγα δέ, λακέν
 τὰ θ[υ]γατέρας αἱ ἔγρατται. αἱ δὲ κα λῆι ὁ πατέρ δὸς ἴδν δόμεν
 τὰ || ὁπνιομέναι, δότῳ κατὰ τὰ ἐγραμμένα, πλίονα δὲ μὲ. | ὅτελαι δὲ 50
 πρόθθ' ἔδῳκε ἔ ἐπέσ|πενσε, ταῦτ' ἔκεν, ἄλλα δὲ μὲ || ἀπολαν[κά]- V
 νεν. γυνὰ ὁ[τ]εία κρέματα μὲ ἔκει ἔ [πα]τρὸς δόντος ἔ ἀ[δ]ελπιῶ
 ἔ ἐπισπέν|σαντος ἔ ἀπολα[κ]όνσα αἱ || ὅκ' ὁ Αἰθ[α]λεῦ(ς) σταρτὸς 5
 ἐκόσ|μιον οἱ σὺν Κύ[λ]λῳ, ταύτας μὲν ἀπολανκάνεν, ταῖδ' δὲ πρόθθα
 μὲ ἔ[ν]δικον ἔμεν.

*Ἐ κ' ἀπ[ο]θάνει ἀνὴρ ἔ γυνῆ, αἱ μὲν κ' ἔει τέκνα ἔ ἐς τέκνων 10
 τέκνα ἔ ἐς τούτων τέκνα, τούτος ἔκε[ν] τὰ κρέματα. αἱ δὲ κα μέτις
 ἔει τούτῳ, ἀ(α)δελπιοὶ δὲ τῷ ἀποθανόν|τος κέκς ἀδε[λ]πιῶν τέκνα 15
 ἔ ἐς τούτων τέκνα, τούτος ἔκεν τὰ κρέματα. αἱ δὲ κα | μέτις ἔει τού-
 τῶν, ἀδευπιαὶ δὲ τῷ ἀποθανόντος κέκς ταυτῶν τέκνα ἔ ἐς τῶν τέκνων 20
 τέκνα, τούτος ἔκεν τὰ κρέματα. αἱ δὲ κα μέτις ἔει τούτων, | οἷς
 κ' ἐπιβάλλει ὅπῳ κ' ἔει τὰ κρέματα, τούτος ἀναιλῆθθα||. αἱ δὲ μὲ 25

IV.29 ff. But if any one (of the children) should be condemned to pay a fine, the one who has been fined shall have his portion taken out and given him as is written. — 33 ff. αἷς κα κτλ.: which are not occupied by a serf residing in the country. — 44 ff. And the property of the mother shall be divided, when she dies, in the same way as is prescribed for the property of the father. — V.1 ff. Whatever woman has no property either by gift of father or brother or by promise or by inheritance, since the time

when Cyllus and his colleagues of the σταρτός (subdivision of the tribe) of the Aethalians composed the κόσμος, these women shall share in the inheritance, but those (whose claims are) of prior date shall have no recourse. — 22 ff. If there is none of these, those to whom it falls according to the source of the property shall receive it. But if there are no heirs-at-law, those of the household who compose the κλῆρος (i.e. the body of κλαρῶται or serfs attached to the estate) shall have the money. —

εἶεν ἐπιβάλλοντες, τὰς φοικίας οἴτινές κ' | ἴδοντι ὁ κλᾶρος, τούτους
ἔ|κεν τὰ κρέματα.

30 Αἱ δέ κ' οἱ | ἐπιβάλλοντες οἱ μὲν λεί|ῳντι δατέθθαι τὰ κρέματα,
οἱ δὲ μέ, δικάσαι τὸν δι|καστὰν ἐπὶ τοῖλ λείονσι δατέθθαι ἔ|μεν
35 τὰ κρέματα π|άντα, πρίν κα δάττονται. || αἱ δέ κα δικάσαντος τῷ
δικαστᾶ κάρτει ἐνσειεί|ει ἔ| ἄ|γει ἔ| πέρει, δέκα στατέραν|ς καταστα-
40 σεί| καὶ τῷ κρέ|ιος διπλεῖ. τνατῶν δὲ καὶ καρ|πῷ καὶ φέμας κἀνπι-
δέμας κ|ἐπιπολαῖον κρεμάτων, αἱ κα μ|ὲ λείῳντι δατέ|θθαι - - τὸν
45 δικαστ|ὰν ὁμνύντα κρίνα|ι πορτὶ τὰ μολιόμενα. [α]|ἰ [δ]|έ κα κρέ-
ματα δατιομένοι | μὲ συγγιγνόςκωντι ἀν|πὶ τὰν δαῖσιν, ὄνεν τὰ κρέ-
50 μ|ατα κῶς κα πλείστον διδ|ῶι ἀποδόμενοι τὰν τιμᾶν || δια[λ]ακόντων
τὰν ἐπαβο|λάν φέκαστος. δατιομέ|νοιδ δὲ κρέματα μαίτυρα|ν πα-
VI ρῆ|μεν δρομέαν|ς ἐλευθέρους τρίν|ς ἔ| πλίαν. ||| θυγατρὶ ἔ| διδοῖ, κατὰ
τὰ αὐ|τά.

Ἄς κ' ὁ πατέδ δόει, τῶν τῷ πατρός κρεμάτων παρ υἱέος | μὲ
π ὄνέθθαι μεδὲ καταθίθ|εθθαι· ἄτι δέ κ' αὐτὸς πάσεται|ει ἔ| ἀπολάκει
ἀποδιδόθθω, | αἱ κα λῆι. μεδὲ τὸν πατέρα τὰ τῶν τέκνων ἄτι κ' αὐ-
10 τοὶ πάσον|ται ἔ| ἀπολάκωντι. μεδὲ τὰ τ|ᾶς γυναικὸς τὸν ἄνδρα
ἀπο|δό(θ)θαι μεδ' ἐπισπένσαι, μεδ' | υἱὸν τὰ τᾶς ματρός. αἱ δέ τις
15 πρίαιτο ἔ| καταθείτο ἔ| ἐπισπένσαιτο, ἀλλᾶι δ' ἔγρατ|[τα]|ι, αἱ τάδε

28 ff. If some of the heirs-at-law wish to divide the property, and others not, the judge shall decree that all the property belong to those wishing to divide, until they divide it. If any one, after the decision of the judge, enters in by force or drives or carries off anything, he shall pay ten staters and double the value of the object. In the matter of live stock, produce, clothing, ornaments, and furniture, if they do not wish to make a division, the judge shall decide with reference to the pleadings. If, when dividing the property, they do not agree as to the division, they shall sell the property, and, disposing of it to whoever offers the most, they shall receive each his share

of the price.—34. δάττονται: aor. subj., cf. ἀποδάτταθαι. 32.—36. ἐνσειεί: ἐνσ-ειεί (ειμι) with strong grade of root in contrast to Att. εἶ. So εἶ in another Cretan inscription, and εἶω in Sophron.—39. τνατῶν: θνητῶν = ζῶων, as in Hdt.2.68.—VI.1. διδοῖ: subj. without κα. 174.

VI.2-46. Sale and mortgage of family property.

VI.2 ff. As long as the father lives, one shall not purchase any of the father's property from the son, nor take a mortgage on it. But whatever (the son) himself has acquired or inherited, he may dispose of, if he wishes.—14 f. ἀλλᾶι δ' ἔγρατται: and it is written

τὰ γράμματα ἔγ[ρατται, τὰ] μ[ἐ]ν | κρέματα ἐπὶ τῇ ματρὶ ἔμ[εν]
 κέπ[ι] τῇ γυναικί, ὃ δ' ἀποδόμενος ἔ καταθὲνς ἔ ἐπι||σπένσανς τῷ 20
 πριαμένῳ | ἔ καταθεμένῳ ἔ ἐπισπεν|σαμένῳ διπλεῖ καταστα|σεῖ
 καὶ τί κ' ἄλλ' ἄτας ἔει, τὸ ἀπ|λόον· τὸν δὲ πρόθθα μὲ ἔν||δικον ἔμεν. 25
 αἱ δὲ κ' ὁ ἀντίμ|ῶλος ἀπομῶλῃ ἀνπὶ τὸ κρέος ὃι κ' ἀνπιμῶλίοντι μ|
 ἔμεν τῆς ματ[ρ]ὸς ἔ τῆς γυναικός, μῶλὲν ὅπῃ κ' ἐπ||βάλλει, παρ 30
 τῷ δικαστῇ | ἔ ρεκάστῳ ἔγρατται. αἱ δὲ κ' ἀποθάνει μάτερ τέκνα
 καταλιπό|νσα, τὸν πατέρα καρτερὸν ἔμεν | τὸν ματρώϊον, ἀποδό(θ)θαι
 δὲ μὲ || μεδὲ καταθέμεν, αἱ κα μὲ τὰ τέκνα ἐπαινέσει δρομέες ἰόν- 35
 τες. | [α]ἱ δὲ τις ἀλλῇ πρίαιτο ἔ κατα|θειτο, τὰ μὲν κρέματα ἐπὶ
 τοῖς τέκνοις ἔμεν, τῷ δὲ πριαμ|ένῳ ἔ καταθεμένῳ τὸν ἀποδόμενον 40
 ἔ τὸν καταθέντα τὰν | διπλείαν καταστάσαι τῆς τιμᾶς, καὶ τί
 κ' ἄλλ' ἄτας ἔει, τὸ ἀπ|λόον. αἱ δὲ κ' ἄλλαν ὀπυῖει, τὰ τ|έκνα [τῷ]ν 45
 [μ]ατροῖον καρτερὸν ἔμεν.

Αἱ κ' ἐδ δυσ[μενίανς] περα[θεῖ κ]ἔκς ἀλλοπολίας ὑπ' ἀνάνκας
 ἐκόμενος κελο[μ]ένῳ τις λύσεται, ἐπὶ τῷ ἀλλυσαμένῳ ἔμεν, πρίν 50
 κ' ἀποδοῖ τὸ ἐπιβά|λλον· αἱ δὲ κα μὲ ὁμολογίοντι ἀμπὶ τὰν πλε-
 θύν ἔ μὲ [κ]ελομέ|[ν]ῳ αὐτῷ [λ]ύσασθαι, τὸν δικαστὰν ὁμνύντα
 κρίνεν πορτὶ τὰ || μῶλιόμενα. [τ]ῷ ἐλευθέρῳ τὸν | δε - - - . [αἱ 55
 κ' ὁ δῶλος] || ἐπὶ τὰν ἐλευθέραν ἐλθὼν ὀπυῖει, | ἐλεύθερ' ἔμεν τὰ VII

otherwise = otherwise than is written.
 Cf. I. 37 and VIII. 54. — αἱ τάδε τὰ
 γράμματα ἔγρατται: since the inscrip-
 tion of this law, contrasted with τὸν δὲ
 πρόθθα, I. 24, in matters of previous date.
 So in IX. 15 and XI. 19. — 25 ff. But if
 the opponent denies, with reference to
 the matter about which they are disput-
 ing, that it belongs to the mother or the
 wife, action shall be brought where it
 belongs, before the judge where it is pre-
 scribed for each case.

VI. 46–VII. 15. Repayment of ran-
 som. Children of mixed marriages.
 Responsibility for the acts of a slave.

VI. 46 ff. 'A ransomed person shall
 belong to the ransomers, until he pays

what is proper.' The general sense is
 clear, but the restoration and precise
 interpretation is uncertain. Perhaps,
 with the reading of the text, if one is
 sold into hostile hands and some one,
 forced (to do so) upon his demanding it,
 ransoms him from his exile. — 51 ff. But
 if they do not agree about the amount,
 or on the ground that he did not demand
 to be ransomed, etc. — 55 ff. Something
 is certainly missing between the end of
 VI and the beginning of VII, either
 overlooked by the stonecutter in copy-
 ing, or possibly added on the original
 substructure, which is not extant. —
 VII. 1 ff. In the case of marriage be-
 tween a male slave and a free woman,

τέκνα. αἱ δέ κ' | ἂ ἐλευθέρα ἐπὶ τὸν δόλον, δόλ' ἔμμεν τὰ τέκνα. αἱ
 π δέ κ' ἐς τὰς αὐτῶν ματρὸς ἐλεύθερα καὶ δόλα | τέκνα γένεται, ἔ
 κ' ἀποθάνει ἂ | μάτερ, αἱ κ' εἰ κρέματα, τὸνς ἐλευθέρους ἔκεν. αἱ
 10 δ' ἐλευθέροι | μὲ ἐκσεῖεν, τὸνς ἐπιβάλλου|ταυς ἀναιλῆ(θ)θαι. α[ἱ]
 κ' ἐκς ἀγορᾶς πρ[ι]άμενος δόλον μὲ περαιῶσει τὰν φεκσέκοντ' ἀμ-
 15 ρᾶν, αἱ τινά κα πρό(θ)θ' ἀδικέ|κεῖ ἔ ὕστερον, τοῖ πεπαμέν|οι ἔνδικον
 ἔμμεν.

Τὰ μ πα[τ]ροῖ[ο]κον ὀπυῖε(θ)θαι ἀδελπι|οῖ τοῦ πατρὸς τὸν ἰόντων
 τοῖ | πρειγ[ί]στοι. αἱ δέ κα πλῖες πατρῶιδκοι ἰόντι καδελπι[ο]ῖ
 20 τοῦ πα|τρός, [τ]οῖ ἐπιπρειγίστοῖ ὀπυῖε(θ)θαι. αἱ δέ κα μὲ ἰόντι
 ἀδελπιοῖ τοῦ πατρός, υἱέδ δέ ἐκς ἀδελ|πιῶν, ὀπυῖε(θ)θαι ἰοῖ τοῖ [ἔ]ς
 25 τοῦ πρειγίστο. αἱ δέ κα πλῖες ἰόντ|μ πατρῶιδκοι κυῖες ἐκς ἀδε|λ-
 πιῶν, ἄλλοι ὀπυῖε(θ)θαι τοῖ ἐπ| τοῖ ἐς [τ]οῦ πρειγ[ί]στο. μίαν
 δ' | ἔκεν πατρῶι[ο]κον τὸν ἐπιβάλ|λοντα, πλῖαδ δέ [μ]έ.

the status of the children depended on whether the slave went to live with the free woman, thus raising himself in a measure to her condition, or whether the woman went to live with the slave. — θ. ἐκσεῖεν: *elen éx autās*. — 10 ff. *If one having purchased a slave from the market-place has not repudiated the purchase within the sixty days, if the slave has wronged any one before or after, the one who has acquired him shall be liable.* The purchaser of a slave was allowed a certain time within which, upon discovering any faults, physical or otherwise, which had been concealed, he might repudiate the purchase. Not until the expiration of this period was the purchase binding, and the purchaser liable for the acts of the slave. For the use of *περαιῶω*, cf. also SGDI. 4998. VII αἱ κα μὴ περαιῶσει ἢ κα πρίεται ἐν ταῖς τριάκοντ' ἡμέραις. But some take the meaning in both passages to be *dispose of abroad*.

VII.15–IX.24. The heiress. Regulations for her marriage and the disposition of her property.

When, in default of sons, a daughter becomes the heiress (*πατρῶιδκος*, cf. *πατροῦχος παρθένος* Hdt. 6.57 with Stein's note, Att. *ἐπίκληρος*), the choice of a husband, who becomes the virtual head of the family, is determined by fixed rules. The person so determined, the groom-elect, is known as *ὁ ἐπιβάλλων ὀπυῖεν* (= *ὁ ἐπιβάλλει ὀπυῖεν* the one to whom it falls to marry) or simply *ὁ ἐπιβάλλων*.

VII.15 ff. *The heiress shall marry her father's brother, the oldest of those living. If there are several heiresses and father's brothers, they shall marry (the second) the next oldest (and so on in succession). If there are no father's brothers, but sons of the brothers, she shall marry that one (who is the son) of the oldest. If there are several heiresses and sons of brothers, they shall marry (the*

*Αδ δέ κ' ἄνδρος ἔῃ ὁ ἐπιβάλλον ὀπυίεν ἔ | ἅ πατροῖοκος, [σ]τέ- 30
 γαν μέν, αἱ | κ' ἔῃ, ἔκεν τὰν πατροῖοκον, τὰδ | δ' ἐπικαρπίας παν-
 τὸς τὰν ἐμίαν ἀπολανκάνεν τὸν ἐπιβ|άλλοντα ὀπυίεν. αἱ δέ 35
 κ' ἀπόδρομος ἰὸν ὁ ἐπιβάλλον ὀπυίεν ἐβίον ἐβίονσαν μὲ λῆι
 ὀπυίεν, ἐπὶ τῇ πατροῖοκῷ ἔμεν τὰ κρέματα πάντα καὶ τὸν κ|αρ- 40
 πόν, πρεῖν κ' ὀπυίει. αἱ δέ κα | δρομεὺς ἰὸν ὁ ἐπιβάλλον ἐβίονσαν
 λείονσαν ὀπυίε(θ)θαι μὲ λῆι ὀπυίεν, μὸλὲν τὸς | καδεστὰς τὸς τῆς
 πατροῖοκῷ, ὁ δὲ [δ]ικα[σ]τ[ὰς] δικ[ακσά]τῷ ὀπυίεν ἐν τοῖς δ[υ]οῖς 45
 μένσι. αἱ δέ κα μὲ ὀπυίει αἱ ἔγρα(τ)ται, τὰ κρέματα πάντ' ἔκον-
 σα|ν, αἱ κ' ἔῃ ἄλλος, τῷ ἐπιβάλλοντ|ι. αἱ δ' ἐπιβάλλον μὲ εἶε, τῆς | 50
 πυλᾶς τῶν αἰτιόντων ὀτιμί κα λῆι ὀπυίε(θ)θαι. αἱ δέ κα τῷ ἐπι-
 βάλλοντι ἐβίονσα μὲ λῆι ὀπυίε(θ)θαι ἔ ἄνδρος ἔῃ ὁ ἐπιβ|άλ[λ]ον 55
 [κα]λὶ μ[ὲ λ]ῆ[ι μέν]εν || ἅ πατροῖοκος, στέγαμ μέν, | αἱ κ' ἔῃ ἐν VIII
 πόλι, τὰμ πατροῖοκο|ν ἔκεν κᾶτι κ' ἐνῆι ἐν τῇ στέγ|αι, τῶν δ' ἄλλων
 τὰν ἐμίαν δ|μαλακόνσαν ἄλλοι ὀπυίε(θ)θαι τῆς πυλᾶς τῶν αἰτιόν- 5
 τῶν | ὀτιμί κα λῆι. ἀποδατῆ(θ)θαι δὲ τῶν κρεμάτων ἰοῖ. αἱ δέ μὲ |
 εἶεν ἐπιβάλλοντες τῇ (παι) π|ατροῖοκῷ αἱ [ἔ]γρατται, τὰ κρέματα 10
 πάντ' ἔκ[ον]σαν τῆς πυλᾶς ὀπυίε(θ)θ[α]ι ὀτιμί κα λῆι. | αἱ δέ τῆς
 πυλ[ᾶ]ς μέτις λείοι ὀ[π]υίεν, τὸς καδεστὰς || τὸς τῆς πατροῖοκῷ 15
 φείπαι κ|ατὰ [τὰν πυλ]ὰν ὅτι οὐ λ[ῆι ὀ]πυίεν τις; καὶ μέν τις
 [κ' ὀ]πυίει, ἐν ταῖς τριάκοντα ἔ κα φείπον|τι. αἱ δέ μ(ῆ), ἄλλοι
 ὀπυίε(θ)θαι ὀτι|μί κα νύναται. αἱ δέ κα πατρὸς δόντος ἔ ἀδελ- 20
 πιὸ πατροῖοκος γένεται, αἱ λείοντος ὀπυίεν οἱ ἔδοκαν μὲ λείοι
 ὀπυίε(θ)θαι, αἱ κ' ἐστετέκνῳται, δια|λακόνσαν τῶν κρεμάτων αἱ 25

second) the second (in order) after the son of the eldest (and so on). — 35 ff. If the groom-elect, being a minor, does not wish to marry (the heiress), though both are of marriageable age, all the property and the income shall belong to the heiress until he marries her. — 47 ff. If he does not marry her, as is written, she with all the property shall marry the next in succession, if there is another. But if there is no groom-elect, she may marry any one of the tribe she wishes, of those

who ask for her hand. — VIII. 7-8. But they shall give to him (the rejected groom-elect) his proper share of the property. — 20 ff. If one becomes an heiress after her father or brother has given her (in marriage), if she does not wish to remain married to the one to whom they gave her, although he is willing, then, in case she has borne children, she may, dividing the property as is written, marry another of the tribe. — 24. ἐστετέκνῳται: perf. subj. like πέπᾶται etc., 151.1.

ἔγγρατται [ἄλλ]οι ὀπυίε(θ)θ[αι τᾱ]ς [π]υ[λ]ᾱ[ς]. αἱ δὲ τέκνα μὲ
 εἴῃ, πάντ' | ἔκονσαν τῷ ἐπιβάλλον[τ]ι ὀπυίε(θ)θαι, αἱ κ' εἴ, αἱ δὲ μέ,
 30 αἱ ἔγγρατται. ἀνὲρ αἱ ἀποθάνοι πατρὸς|ὄκοι τέκνα καταλιπόν, αἱ
 κα [λ]εἴ, | ὀπυιέ(θ)θῶ τᾱς πυλᾱς ὅτιμί κα νύναται, ἀνάνκαι δὲ μέ.
 35 αἱ δὲ τέκνα μὲ καταλίποι ὁ ἀποθανόν, || ὀπυίε(θ)θαι τῷ ἐπιβάλ-
 λοντι αἱ ἔγγρατται. αἱ δ' ὁ ἐπιβάλλον τᾱν πατρὸς|ὄκον ὀπυίεν μὲ
 40 ἐπιδάμος εἴῃ, ἁ δὲ πατρὸς|ὄκος | ὀρίμα εἴῃ, τῷ ἐπιβάλλοντι ὀπυί-
 ε(θ)θαι αἱ ἔγγρατται.

Πατρὸς|ὄκον δ' ἔμεν, αἱ κα πατέρ μὲ εἴ ἔ ἀδελπιὸς ἐς τῷ αὐ[τῷ]
 πατρός. τῶν | δὲ κρεμάτῳ[ν κα]ρτερὸν ἔμεν τᾱς φεργα[σ]ία[ς τὸς]
 45 πάτρων, || [τ]ᾱς [δ' ἐπικαρ]πίας δια[λ]α[νκᾱ]νεν [τ]ᾱν ἐμίαν, ἁς
 κ' ἄ[ν]ορ[ο]ς εἴ. | αἱ δ' ἀν[ό]ροι ἰάτται μὲ εἴῃ ἐπιβάλλον, τᾱν πα-
 50 τρὸς|ὄκον καρτερὰν ἔμεν τῶν τε κρεμάτων κ' αἱ τῷ καρπῷ, κᾱς
 κ' ἄν[ο]ρος εἴ, τράπε(θ)θαι [π]ᾱρ τᾱι ματρί. αἱ δὲ μᾱτέρ μέ εἴῃ,
 πᾱρ τοῖς [μ]ᾱτρῶσι | τράπε(θ)θα[ι]. αἱ δὲ τις ὀπυίοι τᾱν πατρὸς|
 55 IX κον, ἀλλᾱ δ' [ἔγ]ρατται, || πεύθεν [πορ]τὶ κόσμ[ο]ν || τὸν ἐπιβά[λ]-
 λονταν.

Ἀνὲρ αἱ | κ' ἀποθανόν πατρὸς|ὄκον καταλίπει, ἔ αὐ[τῶν] ἔ πρὸ
 5 αὐτᾱς τῶν πάτρων ἔ τὸν μᾱτρῶν|ς καταθέμεν [ἔ ἀποδό(θ)θαι
 τῶν | κρεμάτων καὶ] δικαίαν ἔμεν τᾱν ὄνᾱν καὶ τᾱν κα[τάθεσιν]. αἱ |
 δ' ἀλλᾱ πρί]αιτό τις κρέματα ἔ | καταθεῖτο τῶν τᾱς πα[τρὸς|ὄκῳ,
 10 τ||ᾱ [μ]έν [κρ]έματα ἐπὶ τᾱι πατρὸς|ὄκοι ἔμεν, ὁ δ' ἀποδόμενος ἔ
 κατᾱθὲν τῷ πριαμένῳ ἔ καταθε|μένῳ, αἱ κα νικαθεῖ, διπλεῖ κα-
 15 ταστασεῖ καὶ τί κ' ἄλλ' ἄτας εἴ, τ||ὸ ἀπλόον ἐπικαταστασεῖ, αἱ
 [τά]δε τὰ γ[ράμμ]ατ[α] ἔγγρατται, τ||ὸ[ν δ] ἐ πρό(θ)θα μ[ε] ἔνδικον
 ἔμεν. | αἱ δ' ὁ ἀντίμῳλος ἀπομ[ῳ]λίοι ἀ[νπ]ὶ τὸ κρέος ὁ κ' ἀνπιμῳ-
 20 λί|οντι μὲ τᾱς πατρὸς|ὄκῳ [ἔμ]εν, | ὁ δ[ικ]αστὰς ὁμνὺς κρινέτῳ. αἱ |
 δὲ νικάσαι μὲ τᾱς πατρ[ὸς|ὄκῳ] ἔμ[ε]ν, μῳλὲν ὁπῆ κ' ἐπιβάλλει, ἔ |
 φεκάστῳ ἔγγρατται.

25 Αἱ ἀν[δ]εκσ||άμ[ε]νος ἔ νενικαμένο[ς] ἔ ἐνκ||οιῶταν ὀπέλῳν ἔ δια-
 βαλόμε|νος ἔ διαφειπάμενος ἀπο[θ]ᾱνοι ἔ τούτῳ ἄλλος, ἐπιμῳλ|ένν

IX.24-X.32. Various subjects.

IX.24 ff. If one dies who has gone
 surety or has lost a suil or owes money

given as security or has been guilty of
 fraud (?) or conspiracy (?), or another
 (stands in such relations) to him, one

ἰὸ πρὸ τῷ ἐνιαυτῷ · ὁ δὲ δικαστὰς δικαδδέτῳ πορτὶ τὰ [ἀ]ποπῶνιό- 30
 μενα · αἱ μὲν καὶ νίκας ἐπιμολῇ, ὁ δικαστὰς κὸ μνάμῳν, | αἱ καὶ δόει
 καὶ πολιτεύει, οἱ δὲ μαίτυρες οἱ ἐπιβάλλοντες, ἀνδοκῶδ (δ) ἐ κέν- 35
 κοιῶτᾶν καὶ διαβολᾶς καὶ διρέσιος μαίτυρες οἱ ἐπιβάλλοντες ἀπο-
 πῶνιόντων. ἔ δέ κ' ἀποφείποντι, δικαδδέτῳ ὁμόσαντα αὐτὸν καὶ
 τὸν μαίτυραν νικέν τὸ ἀπλόον. υἱὸς αἱ κ' ἀνδέκεται, ἄς κ' ὁ 40
 πατέ(δ) δόει, | αὐτὸν ἀτέ(θ)θαι καὶ τὰ κρέματα | ἅτι κα πέπαται.
 αἱ τίς κα πέρα | συναλ[λάκ]σει ἔ ἐς πέρ[α]ν ἐπιθέντι μὲ ἀποδιδῶι, 45
 αἱ μὲν κ' ἀποπῶνιόντι μαίτυρες ἐβλόντες τῷ ἐκατονστατέρῳ καὶ
 πλίονος τρέες, τῷ μέλονος μέττ' ἐς τὸ δεκαστάτερον δύο, τῷ μείονος 50
 ἔνδ, δικαδδέτῳ πορ[τ]ὶ τὰ | ἀποπῶ[ν]ιόμενα. αἱ δὲ μαίτυρε[ς] μὲ
 ἀποπῶνιόειν, ἔ κ' ἔ[λ]θῃ ὁ συναλλάκσανς, ὄτερόν κ[α] κέλε[τ]αι
 ὁ | μενπόμενος, ἔ ἀπομόσαι ἔ συν || [ll. 1-9, and most of 10-14, X
 lacking] ματρὶ || δ' υἱὸν [ἔ ἄνδρα γυναικὶ δόμεν ἐ]κατὸν στα[τ]ῆ- 15
 ρα[ς] ἔ μείον, πλίων δὲ μέ. αἱ δὲ πλία δοίῃ, αἱ | κα λείοντ' οἱ ἐπι-
 βάλλοντες, τὸν ἄργυρον ἀποδόντες τὰ κρέματ' ἐκόντων. αἱ δέ τις 20
 ὁπέλῳν ἄργυρον ἔ ἀταμένος ἔ μῶλιομένας δίκας δοίῃ, αἱ | μὲ εἴῃ τὰ
 λοιπὰ ἄκσια τᾶς ἅτας, μεδέν ἐς κρέος ἔμεν τὰν || δόσιν. 25

shall bring suit against said person be-
 fore the end of the year. The judge shall
 render his decision according to the tes-
 timony. If the suit is with reference to
 a judgment won, the judge and the re-
 corder, if he is alive and a citizen, and
 the heirs as witnesses, (shall give testi-
 mony), but in the case of surety and
 pledges and fraud (?) and conspiracy
 (?), the heirs as witnesses shall give tes-
 timony. After they have testified, (the
 judge) shall decree that (the plaintiff),
 when he has taken oath himself and
 likewise the witnesses, has judgment for
 the simple amount. If a son has gone
 surety, while his father is living, he and
 the property which he possesses shall be
 subject to fine. — 26-27. The precise
 meaning of διαβαλόμενος and διαφειπόμε-
 νος (cf. in ll. 35-36 διαβολᾶς, διφείσιος, the

latter with δι-, probably only an error,
 for δια-) is uncertain. — 28-29. The third
 letter in l. 29 is obscure, but the most
 probable reading is ἐπιμολένν ἰὸ, with
 νν as in τάνν ἐμίναν II.48, and with ἰὸς
 used like ἐκείνος as in VIII.8. — 48 ff.
 If one has formed a partnership with
 another for a mercantile venture (and
 does not pay him his share), or does not
 pay back the one who has contributed to
 a venture, etc. — 50. ἔνδ: for ἐνς (= εἰς)
 before following δ (97.4). — 53. ὄτερόν
 κα κτλ.: whichever course the complain-
 ant demands, either to take oath of denial
 or—. X.15 ff. 'Special legacies are
 not to exceed the value of 100 staters.
 If one makes a gift of greater value, the
 heirs, if they choose, may pay the 100
 staters and keep the property.' — 24.
 μεδέν ἐς κρέος: to no purpose, invalid.

Αντρῶ[π]ον μὲ ὄνέ(θ)θα[ι] κατακείμενον, πρίν κ' ἀλλύσεται ὁ
καταθένης, μὲδ' ἀμπίμῳλον, μὲδὲ δέκσα(θ)θαι μὲδ' ἐπισπένσα(θ)θαι
30 μὲδὲ καταθέ(θ)θαι. αἱ || δέ τις τουτῶν τι φέρκσαι, μὲδ' ἐν ἐς κρέος
ἔμεν, αἱ ἀποπῶνίον δύο μαίτυρε(ς). |

Ἄνπανσιν ἔμεν ὅπῳ κά τιλ λῆι. ἀμπαίνε(θ)θαι δὲ κατ' ἀγορὰν ||
35 καταφελμένον τῷμ πολιατᾶν ἀπὸ τῷ λάῳ ὃ ἀπαγορεύοντι. | ὁ δ' ἀμ-
πανάμενος δότῳ τᾶι ἐταιρῆλαι τᾶι φᾶι αὐτῷ ἱαρῆιον καὶ πρόκοον
40 φοίνῳ. καὶ || μὲν κ' ἀνέλεται πάντα τὰ κρέματα καὶ μὲ συννῆι γνέ-
σια τέκνα, τέλλεμ μὲν τὰ θίνα καὶ | τὰ ἀνθρώπινα τὰ τῷ ἀνπανα-
45 μένῳ κᾶναιλέ(θ)θαι, ἀπερ τοῖς γνῆσις ἔγρατται. αἱ [δ]έ κα μὲ |
λῆι τέλλεν ἀι ἔγρατται, τὰ κρ[έ]ματα τὸν ἐπιβάλλονταν ἔκεν.
50 αἱ δέ κ' εἰ γνέσ[ι]α τέκνα τῷ ἀνπαναμένῳ, πεδὰ μὲν τὸν ἐρσ[έ]νον
τὸν ἀμπαντόν, ἀπερ αἱ θῆ[λε]λαὶ ἀπὸ τὸν ἀδελπιῶν λανκάνοντι ·
XI αἱ δέ κ' ἔρσενες μὲ ἰῶντι, θῆλειαί δέ, [ρ]ισφόμοιρον ἔ[[μεν] τὸν ἀν-
παντόν καὶ μὲ ἐπάνανκον ἔμεν τέλλεν τ[ὰ τῷ ἀν]παναμένῳ καὶ τὰ
5 κρέματ' ἀναιλ(ῆ)(θ)θαι ἄτι κα κατα[λίπῃ] ὁ ἀν]πανάμενος · πλίγι
δὲ τὸν | ἀνπαντόμ μὲ ἐπικῶρέν. [αἱ δ' | ἀπο]θάνοι ὁ ἀνπαντὸς γνέσια |
10 τέκνα μὲ καταλιπόν, πᾶρ τὸν τῷ ἀν]παναμένῳ ἐπιβάλλονταν
ἀνκῶρέν τὰ κρέματα. αἱ δ[έ κα | λῆι] ὁ ἀνπανάμενος, ἀποφει[ά]θῃ
κατ' ἀγορὰν ἀπὸ τῷ λά[ῳ] ὃ | ἀπα]γορεύοντι καταφελμένον τὸν πο-
15 λιατᾶν · ἀνθέμε[ν δὲ || δέκ]α [σ]τατῆρας ἐδ δικαστῆριον, ὁ δὲ μνά-
μῳν ὁ τῷ κσῆν[ι] ὁ ἀποδότῳ τῷ ἀπορρεθέντι. | γυνὰ δὲ μὲ ἀμπαινέθῃ
20 μὲδ' | ἄνῃβος. κρέ(θ)θαι δὲ τοῖδδε ἄ|| τάδε τὰ γράμματ' ἔγραψε, |
τὸν δὲ πρόθθα ὅπαι τις ἔκει ἔ ἀμπαντύι ἔ πᾶρ ἀμπαντῷ μὲ ἔτ' ἔν-
δικον ἔμεν.

X.33–XI.23. Adoption.

X.33 ff. Adoption may be made from whatever source any one wishes. The adoption shall be announced in the market-place, when the citizens are assembled, from the stone whence they make proclamations.—41. *συνν-ἄι*: see 101.1. — 42 ff. He shall perform the religious and social obligations of the one who adopted him. — XI.10 ff. If the adopter wishes, he may renounce (the adopted

son) in the market-place, etc. — 16. ὁ τῷ κσῆν[ι]: sc. *κόσμοτος*, the clerk of the official who looks after the interests of strangers. — 19 ff. These regulations (τοῖδδε) shall be followed from the time of the inscription of this law, but as regards matters of a previous date, in whatever way one holds (property), whether by virtue of adoption (i.e. of being the adopted son) or from the adopted son, there shall be no liability.

Ἄντροπον ὅς κ' ἄγῃ πρὸ δίκας, || αἰεὶ ἐπιδέκε(θ)θαι. , 25

Τὸν δικαστάν, ὅτι μὲν κατὰ | μαίτυρανς ἔγραπται δικάδδεν ἔ
ἀπόμοτον, δικάδδεν αἰ ἔγραπται, τὸν δ' ἄλλῶν ὁμνύντ||α κρίνεν πορτὶ 30
τὰ μολιόμεν|α.

Αἱ κ' ἀποθάνει ἄργυρον | ὁπέλῶν ἔ νενικαμένος, αἱ μέν κα λεί-
δοντι, οἷς κ' ἐπιβάλλει | ἀναιλέ(θ)θαι τὰ κρέματα, τὰν αἴταν ὑπερ- 35
κατιστάμεν καὶ τὸ | ἀργύριον οἷς κ' ὁπέλει, ἐκόντ|ὸν τὰ κρέματα.
αἱ δέ κα μὲ λείδοντι, τὰ μὲν κρέματα ἐπὶ τοῖς νικάσανσι ἔμεν ἔ οἷς
κ' ὁπέλει τὸ ἀργύριον, ἄλλαν δὲ | μέδεμίαν ἄταν ἔμεν τοῖς ἐπιβάλ- 40
λουνσι. ἀ[τ]έ(θ)θαι δὲ ὑπὲρ μ[έ]ν τῷ [πα]τρὸς τὰ πατρῷα, ὑπέ(δ)
δὲ τὰς ματρὸς τὰ μα|τρῷα. | 45

Γυνὰ ἀνδρὸς ἃ κα κρίνεται, | ὁ δικαστὰς ὄρκον αἱ κα δικάκ|σει,
ἐν ταῖς φίκατι ἀμέραις ἀπομοσάτῳ παριόντος τῷ δικαστῇ ὅτι 50
κ' ἐπικαλεῖ. Προφ[ε]ιπάτ|ῳ δὲ ὁ ἄρκων τῷ(δ) δίκας τῇ γυναικὶ καὶ
τῷ δικαστῇ καὶ [τ]ῷ | μ[νά]μονι προτέταρτον ἀντὶ μ||[αιτύρῳν XII
ll. 1-15 lacking] ματρὶ νιύζις ἔ ἀ[ν]έρ γυναικὶ | κρέματα αἱ ἔδοκε,
αἱ ἔγραπτο πρὸ τῶνδε τῶν γραμμάτων, | μὲ ἔνδικον ἔμεν. τὸ δ' ὕστε-||
ρον διδόμεν αἱ ἔγραπται. | 55

Ταῖς πατρῷόκοις αἱ κα μὲ | ἴδοντι ὀρπανοδικασταί, αἱς κ' ἀνόροι
ἴδοντι, κρέ(θ)θαι κατὰ | τὰ ἐγραμμένα. ὅπῃ .. δέ κ' ἀ || πατρ[ῶι]ῶκος 25

XI.24-XII.35. Various supplementary regulations.

XI.24 f. If one seizes a man before the trial, any one may receive him (i.e. may offer the man an asylum). — 26 ff. The judge shall decide as is written whatever it is written that he shall decide according to witnesses or by oath of denial, but other matters he shall decide under oath according to the pleadings. See note to I.11 ff. — 31 ff. If one dies owing money or having lost a suit, those to whom it falls to receive the property may hold the property, if they wish to pay the fine in his behalf and the money to those to whom he owes it. But if not, the property shall belong to those who won the suit or those to whom he owes money, but the heirs shall

not be subject to any further fine. The father's property shall pay the fine for the father, the mother's property for the mother. — 46 ff. When a woman is divorced from her husband, if the judge has decreed an oath, she shall take the oath of denial of whatever one charges within twenty days, in the presence of the judge. — ὅτι: ὁδτινος as in II.50. — XII.21 ff. The heiresses, if there are no ὀρπανοδικασταί, so long as they are under marriageable age, shall be treated according to what is written. In case the heiress, in default of a groom-elect or ὀρπανοδικασταί, is brought up with her mother, the father's brother and the mother's brother, those designated (above), shall manage the property and the income as best they

μὲ ἰόντος ἐπι|βάλλοντος μεδ' ὀρπανοδικ|αστᾶν παρ τᾷ ματρὶ τρά-
 30 πῆται, τὸν πάτρῶα καὶ τὸμ μάτρῶα τὸνς ἐγραμμένους τῷ|ὰ κρέματα
 καὶ τὰν ἐπικαρπί|αν ἀρτύεν ὅπαι κα (νύ)νανται καλίστα, πρίν
 κ' ὀπυιῆται. ὀπυί|ε(θ)θαι δὲ δυῶδεκαφετία ἔ| πρεί|γωνα.

111. Gortyna. III cent. B.C. SGDI.5011. Inscr. Jurid. II, pp. 329 ff. Halbherr, Am. J. Arch. 1897, 191 ff. Ditt. Syll. 525.

[Θιοί. | Τάδ' ἔφαδε τ]αῖ [πόλι] ψαφίδδουσι τρια|[κατίων πα]ριόν-
 των· νομίσματι χρῆτ|θαι τῷ καυχῶι τῷ ἔθηκαν ἃ πόλις· τὸδ ||
 5 δ' ὀδελὸνς μὴ δέκετθαι τὸνς ἀργυρίος. | αἱ δέ τις δέκοιτο ἢ τὸ νόμι-
 σμα μὴ λείοι | δέκετθαι ἢ καρπῶ ὠνίοι, ἀποτεισεῖ ἀρ|γύρω πέντε
 10 στατήρας. πεύθεν δὲ | πορτὶ τὰν νεότα, τᾶς δὲ νεότας ὀμν|ύντες
 κρινόντων οἱ ἐπτά κατ' ἀγοράν, | οἱ κα λάχωντι κλαρώμενοι. νικῆν
 δ' ὀτερά κ' οἱ πλίες ὀμόσοντι, καὶ πράξαντες | τὸν νικαθέντα τὰν
 μὲν ἡμίαν [τῷ νικ|άσ]αντι δόντων, τὰν δ' ἡμίαν [τᾷ πόλι].

112. Hierapytna. III or II cent. B.C. SGDI.5041. Michel 29.

....[ἐρπό]ντων δὲ οἱ Ἱεραπύτνιοι τοῖς Λυττίοις ἐς τὰ - - |
 [οἱ δὲ] Λύττιοι τοῖς Ἱεραπυτνίοις ἐς τὰν εὐάμερον τὰν [τῶν Θευ-
 δαισιών. ὁ δὲ κόσμος τῶν | Ἱεραπυτνί]ων ἐρπέτω Λυττοῖ ἐς τὸ
 ἀρχεῖον· κατὰ ταῦτα δὲ καὶ ὁ τῶ[ν Λυττίων κόσμος ἐρπέτω ἐν
 Ἱεραπύτναι ἐς] | τὸ ἀρχ[εῖον.] αἱ δὲ οἱ κόσμοι ἐλλίποιν τὰν θυ-
 5 σίαν τὰν ἡγγραμμέναν, αἱ κα μὴ τι πόλε[μος κωλύσει, ἀποτεισάν]-||
 των ὁ κόσμος ἕκαστος ἀργυρίῳ στατήρας ἑκατόν, οἱ μὲν Ἱεραπύ-
 τνιοι τοῖς Λυττίοις τᾷ πόλει, [οἱ δὲ Λύττιοι τοῖς] | Ἱεραπυτνίοις τᾷ

can until she marries. She shall be married when twelve years of age or older.

111. Decree of Gortyna regarding the use of bronze coinage.

3 ff. One shall make use of the bronze coin which the state has established, and not accept the silver obols. If one accepts them, or is unwilling to accept the (bronze) coin, or sells for produce (i.e. trades by barter), he shall pay a fine of five silver staters. Report shall be made

to the body of young men, and of this body the seven who are chosen by lot as supervisors of the market shall decide under oath.

112. Treaty between Hierapytna and Lyttos. This illustrates the mixed dialect sometimes known as East Cretan. See 273, 278.

1. Λυττίοις: note the interchange of assimilated and unassimilated forms, e.g. Λυκτίων l. 13. See 86 with 1. —

πόλει. ὅτι δὲ κα δόξῃ ταῖς πόλεσιν ἐξελὲν ἢ ἐνθέμεν, ὅτι μὲν ἐξέ-
 λοιμεν μήτε ἐνθινον μήτε ἐνορκον ἤμεν, ὅτι δὲ ἐγγράψαιμεν ἐνθινόν
 τε ἤμεν καὶ ἐνορκον. εἰ δέ τί κα θεῶν ἰλέων ὄντων λάβωμεν ἀπὸ
 τῶν πολεμίων, λαγχανόντων κατὰ τὸ τέλος ἐκάτεροι. μὴ ἐξέστω
 δὲ ἰδίαί μήτε πόλεμον ἐχφέρεσθαι χωρὶς μήτε εἰρήναν τίθεσθαι, αἱ
 κα μὴ ἀμφοτέροις δόξῃ. αἱ δὲ τινὲς κα ἰδίαί ἐξενέγκωνται, || αὐτοὶ 10
 καὶ διαπολεμόντων, καὶ μὴ ἐνορκοὶ ἔστων οἱ μὴ συμπολεμόντες.
 στασάντων δὲ τὰς στάλας ἐκάτεροι ἐν τοῖς ἰδίοις ἱεροῖς, οἱ μὲν
 Ἱεραπύτνιοι Ὠλεροῖ ἐν τῷ ἱερῷ, τὰν δὲ ἐν Ἀπόλλωνι, οἱ δὲ Λύτ-
 τιοι ἐν τῷ [ἰ]ερῷ τ[ῷ Ἀπό]λλωνος καὶ ἐμ πόλει ἐν Ἀθαναίαι.
 στασάντων δὲ καὶ κοινὰν στάλαν ἐν Γόρτυνι ἐν | τῷ ἱερῷ τῷ
ι. Ὁρκος Λυκτίων. “ὁμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὁρά-
 τριον καὶ τὰν Ἀθαναίαν Ὠλερίαν καὶ Ζῆνα | Μο[υνίτιον καὶ Ἡρ]αν
 καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατῶ καὶ
 Ἄρεα καὶ Ἀφροδίταν καὶ Κωρῆ||τας καὶ Νύμφας καὶ θεὸς πάντας 15
 καὶ πάσας· ἢ μὰν ἐγὼ συμμαχῶ τοῖς Ἱεραπυτνίοις τὸν πάντα
 χρόνον ἀπλ[όως] καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἐξῶ,
 καὶ πολεμῶ ἀπὸ χώρας, υἱ κα καὶ ὁ Ἱεραπύτνιος, | καὶ τὸ δίκαιον
 δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ τῶν Ἱερά-
 πυτνίων. ἐπιорκόντι μὲν | ἤμεν τὸς θεὸς ἐμμανίας καὶ γίνεσθαι
 πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεὸς ἰλέος ἤμεν καὶ γίνεσθαι
 πολ|λ(λ)ὰ καγαθά.” Ὁρκος Ἱεραπυτνίων. “ὁμνύω τὰν Ἑστίαν
 καὶ Ζῆνα Ὁράτριον καὶ Ἀθαναίαν Ὠλερίαν κα||[ἰ] Ζῆνα Μουνί- 20
 τιον καὶ Ἡραν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον
 καὶ Λατῶ καὶ Ἄρεα καὶ Ἀφροδί|ταν καὶ Κωρῆτας καὶ Νύμφας
 καὶ θεὸς πάντας καὶ πάσας· ἢ μὰν ἐγὼ συμμαχῶ τοῖς Λυκτί-
 οῖς τὸν | πάντα χρόνον ἀπλόως καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον
 καὶ ἐχθρὸν ἐξῶ, καὶ πολεμῶ ἀπὸ χώρας, υἱ | κα καὶ ὁ Λύττιος,
 καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόν-
 των καὶ Λυκτίων. ἐ[π]ιορ[κό]ντι τὸς θεὸς ἐμμανίας ἤμεν καὶ

13. Ὁράτριον: occurs as an epithet of Zeus in two other Cretan inscriptions. It is generally explained as standing for φράτριος with o for φ as in Ὁαξος

(51 a). The epithet would then be of Elean source (cf. El. φράτρα = ῥήτρα, 15), or else contain hyper-Doric ā. — 17. ἐπιорκόντι: see 42.5 d.

25 γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεῶ[ς] ἰλέος ἡμεν
καὶ γίνεσθαι πολλὰ κάγαθά.”

113. Dreros. III or II cent. B.C., but copied from an earlier version. SGDI.4952. Ditt.Syll.527. Michel 23. Schwyzer 198.

Θεός Τύχα. | Ἀγαθαὶ τύχαι. | Ἐπὶ τῶν Αἰθαλέων κοσμιόντων ||
5 τῶν σὺν Κυλαί καὶ | Κεφάλωι Πυρωιπίωι Βισίωνος, | γραμματέος |
10 δὲ Φιλίππου, || τάδε ὥμοσαν | ἀγελαῖοι πανάξωστοι ἑκατὸν ὀγδοή-
15 κοντα· “Ὀμνύω || τὰν Ἑστίαν τὰν | ἐμ πρυτανείωι | καὶ τὸν Δῆνα
20 τὸν | Ἀγοραῖον καὶ τὸν Δῆνα τὸν Ταλλαῖον || καὶ τὸν Ἀπέλλωνα |
τὸν Δελφίνιον καὶ | τὰν Ἀθαναίαν τὰν | Πολιούχον καὶ τὸν | Ἀπέλ-
25 λωνα τὸμ Ποίτιον || καὶ τὰν Λατοῦν καὶ τὰν | Ἄρτεμιν καὶ τὸν
Ἄρεα | καὶ τὰν Ἀφορδίταν καὶ | τὸν Ἑρμᾶν καὶ τὸν Ἄλιον | καὶ
30 τὰν Βριτόμαρτιν || καὶ τὸμ Φοίνικα καὶ τὰν | Ἀμφι[ώ]ναν καὶ τὰν
Γᾶν | καὶ τὸν Οὐρανὸν καὶ | ἥρωας καὶ ἡρώσσας | καὶ κράνας καὶ
35 ποταμους καὶ θεοὺς πάντας | καὶ πάσας· μὴ μὰν ἐγὼ | ποκα τοῖς
40 Λυττίοις | καλῶς φρονησεῖν | μήτε τέχναι μήτε μαχαναὶ μήτε ἐν
νυκτὶ | μήτε πεδ’ ἀμέραν. καὶ | σπενυσίω ὅτι κα δύναμαι | κακὸν τᾷ
45 πόλει τᾷ τῶν Λυττίων. || δικᾶν δὲ καὶ πρ[αξί]ων μὴθὲν ἔνορκον |
ἡμην. καὶ τέλομαι | φιλοδρήριος καὶ | φιλοκνώσιος | καὶ μήτε τὰμ
50 πόλιν προδωσεῖν | τὰν τῶν Δρηρίων | μήτε οὐρεῖα τὰ | τῶν Δρη-
55 ρίων | μὴδὲ τὰ τῶν Κνωσίων, μὴδὲ ἀνδρας τοῖς πολεμίοις προ-
60 δωσεῖν μήτε Δρηρίους μήτε Κνωσίους, μὴδὲ στασίσις ἀρξεῖν καὶ |
65 τῶι στασίζοντι | ἀντίος τέλομαι, | μὴδὲ συνωμοσί[ας] συναξεῖν | μήτε
70 ἐμ πόλει | μήτε ἔξοι τᾶς | πόλεως μήτε | ἄλλωι συντέλεσθαι· εἰ δέ
τινάς | κα πύθωμαι συνομνύοντας, | ἐξαγγελίω τοῦ | κόσμου τοῖς
75 πλί[ασιν]. εἰ δὲ τάδε | μὴ κατέχοιμι, | τοὺς (τ)έ μοι θεοὺς, | τοὺς
80 ὥμοσα, ἐμμανίας ἡμη(ι)ν || πάντας τε καὶ πάσας, καὶ κακίστω(ι) |

113. Oath taken by the Drerian ephebi, promising loyalty to Dreros and the allied Cnossos, but enmity to Lyttos. The dialect shows a strong admixture of κοινή forms, but also retains many of the Cretan characteristics.

3. Αἰθαλέων: cf. Law-Code V.5.—6-7. Πυρωιπίωι: obscure.—11. ἀγε-

λαῖοι: for ἀγελαῖοι (see §1), ephebi, members of the ἀγέλαι or bands in which the Cretan youth were trained.—11-12. πανάξωστοι: cf. ἀξώστοις ll. 140-141. Whether or not meaning exactly ungirded, the epithet probably refers to some characteristic feature of the ephebes' dress.—45. δικᾶν δὲ κτλ.: but

ὀλέθρῳ ἐξόλλυσθαι αὐτός τε | καὶ χρήια τὰμά, || καὶ μήτε μοι 85
 γὰν | καρπὸν φέρειν || [μήτε γ]υναῖκας | [τίκτει]ν κατὰ φύ[σιν μήτ]ε
 πάματα · || [εὐορκί]οντι δέ μοι | [τοὺς] θεοὺς, τοὺς | [ῶμοσα,] ἰλέους 90
 ἡμεν | [καὶ πολ]λὰ κἀγαθὰ | δι[δό]μ[ε]ν. ὁμνύω δὲ || τὸς αὐτὸς 95
 θεοὺς · | ἢ μὰν ἐγὼ τὸγ κόσ|μον, αἶ κα μὴ ἐξορ|κίξωντι τὰν ἀγέ|λαν
 τοὺς τόκα ἐ|γδυομένους τὸν | αὐτὸν ὄρκον, τόν|περ ἄμες ὁμωμό|καμες, 100
 ἐμβαλεῖν | ἐς τὰν βωλάν, αἶ || κα ἀποστᾶντι, | τοῦ μηνὸς τοῦ Κο|μνο- 105
 καρίου ἢ τοῦ | Ἀλιαίου · ἃ δὲ β[ω]λὰ | πραξάντων ἕκα|στον τὸν 110
 κοσμί|οντα στατήρας | πεντακοσίους | ἀφ' ἃς κα ἐμβά|λῃ | ἀμέρας
 ἐν τριμήνῳ · || αἶ δὲ λισσὸς εἴη(ι), | ἀγγραψάντων | ἐς Δελφίνιον, | 115
 ὅσσα κα μὴ πρά|ξωντι χρήματα, || τοῦνομα ἐπὶ πατρὸς | καὶ τὸ πλῆ- 120
 θος τοῦ ἀρ|γυρίου ἐξονομαίνον|τες · ὅτι δὲ κα πράξων|τι, ταῖς ἐται-
 ρείαισιν || δασσάσθωσαν ταῖς | ἐμ πόλει καὶ αἶ πεί | τινεν οὐρεύωντι 125
 Δρήριοι. ||| αἶ δὲ μὴ πρά[ξαι]|εν ἃ βωλά, α[ὕτοι] || τὰ διπλόα ἀ[πο- 130
 τει]|σάντων · πρα[ξάν]|των δὲ οἱ ἐρενταῖ | οἱ τῶν ἀνθρωπίνων | καὶ
 δασσάσθωσαν || ταῖς ἐταιρείαισιν | κατὰ ταῦτά.” | 135

Τάδε ὑπομνάμα|τα τᾶς Δρηρίας χώρας | τᾶς ἀρχαίας τοῖς || ἐπι- 140
 γινομένοις ἀζώ|στοις · τὸν τε ὄρ|κον ὁμνύμεν | καὶ κατέχειν. | καὶ οἱ
 Μιλάτιοι || ἐπεβώλευσαν | ἐν τᾷ νέαι νε|μονηῖαι τᾷ πό|λει τᾷ τῶν 145
 Δρηρίων ἔνεκα τᾶς | χώρας τᾶς ἀ|μᾶς, τᾶς ἀμφι|μαχόμεθα. | Νι- 150
 κατήρ | τᾶς ἀγέλας | || καὶ ἐλαίαν ἕ|καστον φυτεύ|ειν καὶ 155
 τεθραμ|μέναν ἀποδεί|ξαι · ὅς δὲ κα μὴ || [φ]υτεύσει, ἀπ[ο]τεισεῖ 160
 στα|τήρας πεν|τήκοντα.

nothing of lawsuits and executions shall be included in the oath. — 97 ff. αἶ κα μὴ ἐξορκίξωντι κτλ.: unless they impose the same oath upon the ἀγέλα, upon those who are passing out from it (?). It is generally assumed that the oath was imposed upon those entering the ἀγέλα, but it is difficult to reconcile ἐγδυομένους with such an interpretation. — 103. ἐμβαλεῖν: εἰσαγγελεῖν impeach. — 104–105. αἶ κα ἀποστᾶντι: after they have gone out of office. — 115. λισσός: metaphorical use, perhaps insolvent. — 127.

τινεν: τινες. 119.2a.—132–133. ἐ[ρ]ευ-
 ται οἱ τῶν ἀνθρωπίνων: the collectors of
 public (in contrast to sacred) funds.
 ἐρενταῖ = ζητηταί, πράκτορες. Cf. ἐρεύω
 = ἐρευνάω Eustath. on H 127. — 137.
 τάδε ὑπομνάματα: if this inscription is
 a copy of an earlier one, we may as-
 sume that the early boundaries of Dre-
 ros were actually described in the
 original, but omitted here. — 146–147.
 νεμονηῖαι: for νεομηναί, with remark-
 able metathesis, seen also in Νεμονήιος
 = Νεομήνιος of another inscription.

18². Orchomenus. 369 B.C. Schwyzer 664. Plassart, B.C.H.XXXIX, 53 ff.

----- ος | ----- K]αλλείδας T[.....]ων Παρράσιος, ὥρισαν δὲ
 5 τὰν γ γᾶν· ἀπὸ τῷ ὀρίοι τῷ πὸς τῷ Μελαμποδέοι τῷ τῶν
 Ὀρχομενίων καὶ τῶν Τορθυνήων καὶ Μετιδριήων κοινοὶ ἐπὶ τὸ
 Βουφαγέον μεσάκοθεν τοῖς κράναιον· ἀπὸ τωινί | ἐν τὰν πορθιέαν
 10 πρῶταν· ἀπὸ τωινί | παρ μέσαν τὰν πορθιέαν ἰ(ν) νηάταν· ἀπὸ
 τῶιν ἐν τὰν ἄλωνα νηάταν· ἀπὸ τῶιν ἐν τὸν λόφον τὸν ἐν τῷ
 κρόμποι· ἀπὸ τῶιν ἐν τὸν λόφον τὸν συμβολᾶν τὸν τραχύν· δύο
 15 ἀπὸ τῶιν εὐθυορφίαν πὸς δέρφαν πὸς λόφο | δύο ἀπὸ τῶιν ἐν
 τὰν δέρφαν ἐν τῇ βουσοὶ ὅπ | τὰ(φ) Γάδω· ἀπὸ τῶιν ὅπ | τὰμ
 Φύλακω ἐν τῷ κρόμποι· ἀπὸ τῶιν ἰ(μ)μέσος πελειᾶν· ἀπὸ τῶιν |
 ἐπὶ δέρφαν ἐν τῇ βουσοὶ τῇ ἐπὶ Παδόεσσαν· ἡ Παδόεσσα κοινὰ
 20 ἀμφοτέροις· ἀπὸ Παδοέσαι ἐν τὸν λ | ὁφον τὸν δῖωρον· καὶ ἀπὸ
 τῶιν ἐν τὰν Τριάγκειαν· ἀπὸ τῶιν ἐν τὸ στυμέον ὅπ | τὸν ἄκρον·
 δύο ἀπὸ τῶιν ἐν τὰμ πέτραν ἐν Ἀρίαν· Ἀρία κοινὰ ἀμφοτέροις·
 ἀπ' Ἀρίαι τῇ βουσοὶ ἐν τὰν δρύν ἐν τὰν δέρφαν τὰν ἐν τῇ
 25 ἄλωνι· ἀπὸ τῶιν ὅπ | τὸν Διδύμω· ἀπὸ τῶιν ἰ(μ) μέσουν τοῖς Διδύ-
 μοιν· ἀπὸ τῶιν ἐν τὸ συμβόλικτρον· ἀπὸ συμβολίκτροι | ἐν ἄκραν
 Σμαρίαν ἐν τὸ οἱ Ἀρκάδες συνέθε | ἀπὸ τῶιν ἰγ κοίλαν εὐθὺ
 30 ἐν τὸ Νικαγόρε(ο) | ἄκρον τὸ οἱ Ἀρκάδες συνέθεαν. Ὀρχομενίων
 θεαοροὶ οἶδε· Μνασίας, Ἡραῖος, Κλεόδικος, Ἀτέκμαρτος, Σάαι-
 θος· πολέμαρχοι οἶδε· Νικέας, Καμπος, Εὐδοξος, Φιλόδαμος, |
 Τιμοστρατίδας.

18². Boundaries between Orchomenus and Methydrium. Μεθύδριον is the usual form, but here Μετιδριήων. 4. τὰν γ γᾶν: merely a careless blend of the two spellings τὰν and τὰ γ γᾶν. — 4 ff. From the boundary (ὄριον, instead of usual ὄρος) near the shrine of Melampus that is common to the Orchomenians, etc., to the shrine of Bouphagus, (passing) between the two springs. For the duals κράναιον and ἰ(μ) μέσουν τοῖς Διδύμοιν l. 25, see 106.6 App. — 9 ff. 'To the beginning of the πορθιέαν

(passage, path? Cf. πορεία, πορθμός), — along the middle of it to the end of it, — to the end of the plantation, — to the hill in the κρόμπος (meaning?), — to the rocky hill at the confluence, — two (boundaries) from this point in a straight line to the ridge, to the hill, — two to the ridge in the cattle run below the land of Vadus, — hence above the land of Phylakus in the κρόμπος, — hence (the boundary line is) in the midst of the elms (or the Elms).' — 28. Νικαγόρε(ο)s: 105.2 c.

18^b. Orchomenus. Middle IV cent. B.C. Schwyzer 665. Plassart, B.C.H. XXXIX, 98 ff.

Θεός. Τύχα αγαθ[ά]. | Συ(φ)φοικία Εὐαίμυλοις Ἐρχομυλοῖς ἐπὶ
τοῖς φι[σ]φοῖς καὶ τοῖς ὑμ[ο]λοῖς. τὰ δὲ ἱερὰ | τὰ ἐν Εὐαίμονι ἀ[τ]κ]ὰ 5
μην' αὐθι κα[τ]άπε]ρ ἔχει συντ[ε]λῆσθαι - - - a few lines missing] 10
|| τὸς δὲ προτέρος [ι]νφοίλος τὰς τομ[ά]δος λαχῆν κατὰ[π]ερ ἔδοξε 15
ἀμφο[τ]ε[ρ]οῖς · τῶν δὲ ἐπὶ || [Χ]αιριάδαι εἴτε [τ]ι χωρίον ἀμφίλ- 20
λ[ο]γον ἐν ταῖ τομ[ά]δ[ι], τὸς Ἡραέας δια[δ]ικάσαι καὶ τὰς δίκας ||
τὰς προδικασμίνας πάνσας · πομπ[ά]ς δ' ἐπιγενέσθαι δ[ι]ὰ 25
τρία φέτεα Αρ[κ]άδων ἐπὶ φρήσι. κα[ὶ] || τὰ χρῆα τὰ δαμόσι[α] 30
κοινᾷ φέρην ἀ[μ]φοτέρος. γράφε[α] γράψαν(τ)ας καθ[έ]σθ[αι]
ὁπόθ' ἂν δεά[σ]η[το]ι ἀμφοτέροις. [τ]οῖς ἐπὶ Χαιριάδαι, τὰ χρῆα 35
τὰ ὀφέλλον[σι] ταῖ θεοῖ, περὶ τὸν ἀ[π]υδοσμὸν αὐτὸς δ[ι]ὰ βουλευ- 40
σαμίνο[ς] χρόνον τάξασθαι. καὶ περ[ὶ] τὰ μισθώματα τὰς γᾶς |
[τὰν] Μνασιτέλης ἐμί(σ)θ[ω]σε, καὶ ταῦτά. ὅτις ξέν[αν] || γεγά- 45
μηκε, τὸς παῖδας [κ]αὶ τὰς γυναῖκας Ἐ[ρ]χομίνιας ἦναι. τὰ
ὄρ[κ]ια πάντα τὸ αὐτὸ ἀ[τ] αὐτῖς. μὴ ἐσκεθῆ[ν] || μὴδ' ἀναγκάσαι 50
μ[η]δένα. τὰς δὲ δικ[ά]ς τανν' οἱ ξένοι ἔ[κ]ρινναν τὰς τε ἐν
Ε[ὐ]αίμονι καὶ τὰς ἐν || Ἐρχομυνοῖ [- - - a few lines missing] | 55
|| [φ]εκατέραι τὸ λ[ά]ος. ὥμοσαν οἱ Εὐα[ί]μυνο(ι) τάδε · ἀψευ[δ]ήων 60

18^b. A joint-citizenship agreement (cf. no. 54) between Orchomenus and Euaemon, with some matters left to the arbitration of Heraea. Inscribed on three sides of a column, of which two pieces were found separately, a small middle piece being missing. For the purpose of continuous line numbering, the missing portion is arbitrarily set at five lines.

6 ff. 'The regular monthly sacred rites at Euaemon shall be held there as is customary.' — 15 ff. *The former inhabitants shall share in the allotment in accordance with the vote of both parties. But as to those (cf. 171) of the time of Chaeriades (cf. 136.1), if any territory in the allotment is in dispute,*

the Heraeans shall decide, and also all the cases in previous litigation. Missions (of arbitration) shall be established over a period of three years, upon declaration of the Arcadian league. — 36 ff. *For those of the time of Chaeriades, regarding the payment of the debts which they owe to the goddess, they shall themselves in consultation fix its time of payment.* — 49. αὐτῖς: emphasizes the preceding αἱ, as in Hom. ἐτ' αὐτῖς, πάλιν αὐτῖς, etc. — ἐσκεθῆν: ἐκ-σχεθεῖν (cf. 65, App.). The meaning of the sentence is 'one shall not keep out nor force in anyone,' that is in the matter of citizenship, which is the subject of the preceding ll. 44-47. — 62-89. For the forms ἀψευδήων and ἐξελαύνοια, cf. 149

65 ἀ(ν) τὰν συ(φ)φοι[κί]αν τοῖς Ἐρχομιν[ί]οις πὸς τὰς συνθέ[σ]ις,
 νεὶ τὸν Δία τὸν Ἄρ[η]α, νεὶ τὰν Ἀθάναν τὰν Ἀρείαν, νεὶ τὸν
 70 [Ἰ]νυάλιον τὸν Ἄρ[η]α · || [ο]ὐδ' ἂν ἀνισταίμα|ν ἀπὸ τοῖς Ἐρχο-
 μιν[ί]οις οὐποτε, οὐ τὸν | [Δ]ία τὸν Ἄρ[η]α, οὐ τὰν Ἀθάναν τὰν
 75 Ἀρε[ί]αν, οὐ τὸν Ἰνυάλιον τὸν Ἄρ[η]α · κεῦορ|κέντι μὲν τὰγαθά, |
 80 [ἐ]πιορκέντι δὲ ἐξο[λέ]σθαι αὐτόγ καὶ γένος. ὥμοσαν Ἐρχ[ο]-
 μίνιοι τάδε · ἀψευδήων ἂν τὰν συ(φ)φο[ί]κίαν τοῖς Εὐαιμν[ί]οις
 85 πὸς τὰς συνθέ[σ]ις, νεὶ τὸν Δία τὸν Ἀ[ρ]ηα, νεὶ τὰν Ἀθάναν | τὰν
 90 Ἀρήαν, νεὶ τὸν Ἰν[υ]άλιον τὸν Ἄρ[η]α · οὐδ' ἂν ἐξελαύνοια τῶς
 Εὐαιμνίος οὐπο|τε, οὐ τὸν Δία τὸν Ἀ[ρ]ηα, οὐ τὰν Ἀθάναν | [τ]ὰν
 95 Ἄρ[η]αν, οὐ τὸν Ἰνυάλιον τὸν Ἄρ[η]α · || κεῦορ[κέντι] μὲν [τ]ὰγαθά,
 100 ἐπιορκέντ[ι] | δὲ ἐξολέσθαι κα(ὺ)|τὸν καὶ γένος. | Ἀριστάνωρ || Ὀνό-
 μαντος | Λαέας | Σαοκλῆς | [- - - a few lines missing]
 108 | . ο ἡ ἀπεόν[τι . . .] | ὄνδικα ἦναι.

18^a. Decree of Tegea, found at Delphi. About 324 B.C. IG.V.ii, p. xxxvi. Plassart, B.C.H.XXXVIII, 101 ff. Ditt.Syll.306. Schwyzler 657.

- - - - ση - - - [Βασι|λεὺς Ἀλέξ]ανδρος τὸ διάγρ[α]μμα, γραφῆναι
 κατὸ τὰ ἐ[πανωρ]θώσατ[ι] ἀ πόλεις τὰ ἐν τοῖ διαγράμματι ἀντιλ[ε]-
 5 γόμενα. (I) τὸς φυγάδας τὸς κατενθόντας τὰ πατρῶια || κομίζεσθαι
 ἐς τοῖς ἔφενγον, καὶ τὰ ματρῶια, ὅσαι ἀνέσδοτοι τὰ πάματα κατῆ-
 χον καὶ οὐκ ἐτύγχανον ἀδελφεὸς πεπαμέναι · εἰ δέ τι ἐσδοθένσαι
 συνέπεσ[ε] τὸν ἀδελφεὸν καὶ αὐτὸν καὶ τὰν γενεὰν ἀπολέσθαι, καὶ
 10 τα(ν)νὶ ματρῶια ἦναι, ἀνώτερον δὲ μηκέτι ἦναι. (II) ἐπὲς δὲ ταῖς
 οἰκίαις μίαν ἑκαστοῦ ἔχεν κατὸ τὸ διάγραμμα · εἰ δέ τις ἔχει οἰκία

with App., and 152.1. The shift of mood is of interest in connection with the observation (Smyth 1826 a, 1883) that the use of the optative with ἀν for strong assertions is especially common after a negative. Here *I will be faithful and I would never revolt (expe)*. — 68, 87. Ἀρείαν, Ἀρήαν: 16 App.

18^a. Decree regarding the exiles returning under Alexander's edict of 324 B.C. Cf. no. 22.

1 ff. The city had previously passed certain regulations, some of which were objected to by Alexander in a special edict and were now corrected. — 4 ff. 'The returning exiles shall recover the paternal property which they had at the time of their exile, and likewise the women the maternal property, those who were unmarried and in possession of the property and had no brothers. If it happened to a

κᾶπον πὸς αὐταῖ, ἄλλον μὴ λαμβανέτω· εἰ δὲ πὸς ταῖ οἰκίαι μὴ
 πόεστι κᾶπος, ἐξαντίαι δ' ἔστι ἰσόθι πλέθρω, λαμβανέτω τὸν
 κᾶπον· | εἰ δὲ πλέον ἀπέχων ὁ κᾶπὸς ἔστι πλέθρω, τὼν τὸ ἡμι|σσον 15
 λαμβανέτω, ὥσπερ καὶ τῶν ἄλλων χωρίων γέγραπται. τὰν δὲ
 οἰκίαν τιμὰν κομιζέσθω τῷ οἴκῳ ἐκάστῳ δύο μνᾶς, τὰν δὲ τιμασίαν
 ἦναι τὰν οἰκίαν κατάπερ ἡ πόλις νομίζει· τῶν δὲ κᾶπων διπλάσιον
 τὸ τίμαμα κομίζεσθαι ἢ ἐς τοῖ νόμοι. τὰ δὲ χρήματα ἀφεῶσθα| 20
 τὰν πόλιν καὶ μὴ ἀπυλιῶναι μήτε τοῖς φυγάσι μήτ'ε τοῖς πρότερον
 οἰκοι πολιτεύουσιν. (III) ἐπὲς δὲ ταῖς πᾶναγορίαις ταῖς ἐσλελο-
 πασι οἱ φυγάδες, τὰν πόλιν βωλεύσασθαι, ὅτι δ' ἂν βωλεύσητοι ἡ
 πόλις, κύριον ἔστω. (IV) τὸ δὲ δικαστήριον τὸ ξενικὸν δικάζεν
 ἐξήκ|οντα ἀμερᾶν· ὅσοι δ' ἂν ἰν ταῖς ἐξήκοντα ἀμέραις μὴ | διαδικά- 25

married daughter that her brother and his offspring died, then she too should share in the maternal property (τα(ν)νί = gen. sg. τας-νί, 97.1), but it shall never be more' (than the maternal property? or 'go beyond this' in line of inheritance?). — 13. ἐξαντίαι: *over against, nearby*. Cf. ἐκ τῆς ἀντίης (Hdt.). The true Arcadian form would be ἐσαπτίαι. There are some traces of κοινή influence (cf. also πλέον, εἰ in ὀφειλημα, εἰ in Ποσειδᾶνα) as in no. 18. — ἰσόθι πλέθρω: *within the distance of a plethron*. — 16 ff. τιμὰ is the purchase price, while τιμασία (= Att. τίμησις) is the taxable valuation, and τίμαμα the assessment. For the cultivated lots (κᾶποι) the city is to receive double the normal tax. — 19 ff. τὰ δὲ χρήματα κτλ.: much-disputed passage, but probably meaning 'in money matters (as distinct from real estate) the city shall be free of responsibility and shall not settle them for either party.' — ἀφεῶσθαι: here passive, as ἀφεῶσθω no. 18.15, not middle as often in Attic. — ἀπυλιῶναι: cf. late λειῶν beside λαιῶν, and the technical use of Boeot.

-λαιῶν, cancel. The ι, regular in Boeotian, is surprising in Arcadian, but see App. 9. — 23 ff.: *with reference to the festivals from which the exiles have been missing, the city shall take counsel, etc.* (probably as to the conditions under which the exiles may resume participation).

24 ff. The ξενικὸν δικαστήριον is either a court for aliens (the exiles being treated as such in the first instance), or a court constituted of judges from other cities. There are analogies for either interpretation, but l. 35 is urged in favor of the second. 'The alien court is to serve for a period of sixty days. Those who do not have their cases settled within this time may not bring suit for property in this court, but only in the regular civic court. If they later discover any additional evidence (or claim), they may present it within sixty days of the time of the constitution of the court. But if any one does not have his case settled within this time, he may not bring action. If any return later, when the alien court is no longer serving,

σωνται, μὴ ἦναι αὐτοῖς δικάσασθαι ἐπὲς τοῖς πάμασι ἐν τοῖ ξενικοῖ
 δικαστηρίοι, ἀλλ' ἐν τοῖ | πολιτικοῖ ἀτ· εἰ δ' ἂν τι ὕστερον ἐφευρί-
 30 σκωνσι, ἐν ἀμέραις ἐξήκοντα ἀπὸ ταῖ ἂν ἀμέραι τὸ δικαστήριον
 καθιστᾶ· εἰ δ' ἂν μὴδ' ἐν ταῖννυ διαδικάσητοι, μηκέτι ἐξέστω
 αὐτῶι δικάσασθαι· εἰ δ' ἂν τινες ὕστερον | κατένθωνσι, τῶ δικα-
 στηρίῳ τῶ ξενικῶ [μ]ηκέτι ἐόντος, ἀπυγραφέσθω πρὸς τὸς στραταγὸς
 τὰ πάματα ἐν ἀμέραις ἐξήκοντα, καὶ εἰκ ἂν τι αὐτοῖς ἐ[π]απύλογον
 35 ἦ|ι, δικαστήριον ἦναι Μαντινέαν· εἰ δ' [ἂν μὴ] διαδικάσητοι ἐν
 ταιν(νι) ταῖς ἀμέραις, μηκέτι[ι] ἦναι αὐτοῖ δικάσασθαι. (V) ἐπὲς
 δὲ τοῖς ἱεροῖς χρήμασι ν. λ... ν τοῖς ὀφειλήμασι τὰ μὲμ πρὸς τὰν
 θεὸν ἁ πόλις διωρθώσατο, ὁ ἔχων τὸ πᾶμα ἀπυδότω τῶι κατηνθη-
 40 κότι τὸ ἥμισσον κατάπερ οἱ ἄλλοι· ὅσοι δὲ αὐτοὶ ὥφηλον ταῖ
 θεοῖ συνινγύας ἢ ἄλλως, εἰ μὲν ἂν φαίνητοι ὁ ἔχων τὸ | πᾶμα
 διωρθωμένος ταῖ θεοῖ τὸ χρέος, ἀπυδότω τὸ ἥμισσον τῶι κατιόντι,
 κατάπερ οἱ ἄλλοι, μηδὲν παρέλ[κ]ων· εἰ δ' ἂν μὴ φαίνητοι ἀπυ-
 45 δεδωκὼς ταῖ θεοῖ, ἀπυδότω τοῖ κατιόντι τὸ ἥμισσον τῶ πάματος,
 ἐς δὲ τοῖ ἥμισσοι αὐτὸς τὸ χρέος διαλυέτω· εἰ δ' ἂν μὴ βόλητοι
 διαλυῖσαι, ἀπυδότω τοῖ κατιόντι τὸ πᾶμα ὅλον, ὁ δὲ κομισάμενος
 διαλυσάτω τὸ χρέος ταῖ θεοῖ πᾶν. (VI) ὅσαι δὲ γυναῖκες τῶν
 50 φυγάδων ἢ θυγατέρες οἴκοι μίνονσαι ἐγά[μ]αντυ, ἢ φυγόνσαι
 ὕστερον ἐγάμαντυ [ι]ν Τεγέαν κα[ι] ἐπίλυσιν ὠνήσαντυ οἴκοι
 μίνονσαι, ταννὶ μῆτ' ἀ[πυδοκ]ιμάζεσθαι τὰ πατρῶια μήτε τὰ μα-
 τρῶια μῆδὲ τὸς ἐσγόνος, ὅσοι μὴ ὕστερον ἐφυγον δι' ἀνάγκας καὶ ἐν
 55 τοῖ νῦν ἐόντι καιροῖ καθέρπονσι ἢ αὐταὶ ἢ || παῖδες ταννὶ δοκιμά-
 ζεσθαι καὶ αὐτὰς καὶ τὸς ἐς ταιννὶ ἐσγόνος τὰ πατρῶια καὶ τὰ
 ματρῶια καὶ τὸ διάγραμμα. (VII) ὁμνύω Δία, Ἀθάναν, Ἀπόλλωνα,
 Πρῶσιδᾶνα, εὐνοήσω τοῖς κατηνθηκόσι τοῖς ἔδοξε ταῖ πόλι κατυ-
 60 δέχεσθαι, καὶ οὐ μνασικακήσω τῶννυ οὐδεν[ι] τ[ὰ] ἂν ἀμ[π]ε[ι]ση
 ἀπὸ ταῖ ἀμέραι ταῖ τὸν ὄρκον ὥμοσα, οὐδὲ διακωλύσω τὰν τῶν
 κατηνθηκότων σωτηρίαν, οὔτε ἐν ταῖ [ll. 62–66 fragmentary].

they shall file an inventory of the
 property with the στραταγοί within
 sixty days, and if their claims are dis-
 puted, Mantinea shall serve as the
 court.' — 33. ἀπυγραφέσθω: probably

not third plural (140.1), but a shift to
 the indefinite third singular. Cf.
 ll. 34–35 αὐτοῖς but διαδικάσητοι, αὐτοῖ.
 — 34. π[ε]παπύλογον: anything in de-
 fense, in opposition to the claims. —

80². Argos. About 450 B.C. Ditt.Syll.56. Schwyzer 83.

[1, 2 fragmentary. τοῖ Τυλισίοι ἀδεῶς ἐξέ]μεν ξύλλεσθαι πλὰ[ν]
τ[ὰ μέρε τὰ Κνῶσιῶν συν]τέλλοντα ἐνς πόλιν. ἡότ[ι || δέ κα ἐκ δ
δυσμεν]έων ἡέλομες συνανφότεροι, δα[σ|μοῖ τῶν κατ γ]ᾶν τὸ τρίτον
μέρος ἔχεν πάντων, τ[ὸν δὲ κατ] θάλα(σ)σαν τὰ ἡέμι(σ)σα ἔχεν
πάντων. τὰν δὲ [δεκ]άταν τὸν Κνῶσιόνς ἔχεν, ἡότι χ' ἔλομες

37 ff. Adjustment of debts to the goddess (that is, to the temple, which often served as a banking institution) which were secured by liens on the property.

49 ff. 'The wives of the exiles and the daughters who remained at home and married, or who from exile returned to Tegea and married and bought their release, remaining at home, these shall not be disqualified for their inheritance, nor their children; except that those who were exiled at a later time and are returning on the present occasion, either the women themselves or their children, these women and their descendants shall be subject to investigation as to the inheritance.' — ταννί in l. 51 is acc. pl. (τασ-νί, 97.1) coördinate with τὸς ἐσγόνος l. 53; in l. 55 it is gen. pl. — 59, 60. 'I will not bear malice against any one of these for any evil counsel.' — ἀμπέιση: ἀναπειθω in bad sense, *mislead*, *corrupt*, etc., here referring to the exile's previous political activity.

80². Treaty between the Cretan cities of Cnossus and Tylissus arranged under the auspices of Argos, which was regarded as the mother state. It was no doubt Tylissus which had appealed to Argos for support in safeguarding its independence against its powerful neighbor, and it is in favor

of the weaker party that certain articles are framed (cf. ll. 14, 22 ff.) and Argive support granted (cf. ll. 37-38).

This is the official Argive draft, in the Argive alphabet and in the main in the Argive dialect. Only the characteristic Argive *h* = intervocalic *σ* is eliminated, not only in the Cretan name Κνῶσιος, but in βασιλέος of the dating (l. 43). Cf. 59.2, 275. There is also some trace of the influence of preliminary Cretan drafts, as in l. 33 *λοι Κνῶσιοι καὶ τοὶ Ἀργεῖοι* (Cret. *οί*, Arg. *τοί*, 122), in l. 42 acc. pl. *κόσμοι* (Arg. *-ους*, Cret. *-ους* and *-οι*, 78), and in the *ἐς* of l. 28 (*κέλ Λ- = καὶ ἐς Λ-*, 97.3) = Arg. *ἐς*.

A fragment found at Tylissus, containing another section of the same treaty (Schwyzer 84), is also in the Argive alphabet (*Ɑ* = λ, *Ɱ* = β, *Ɐ* = η, but once = η as in Cretan) and dialect, even having the Argive *h* = intervocalic *σ*, e.g. Κνῶηλαν, though it also has *πρστ'*, due to Cret. *πρστ'*. The use of *δυσμενέες* for *enemies*, which in literature is mainly poetical, is seen in both these inscriptions, and may be another Cretan element (cf. Law-Code VI.46), though not necessarily so. Likewise *τέλλω* = *τελέω* (l. 4, but *τελῖτο* l. 13), as in Law-Code X.42 etc.

6 ff. Tylissus, being the party last named and the smaller of the two

- 10 κοι[νᾱ]ι. τῶν δὲ φαλύρων τὰ μὲν καλλ(ι)στεῖα Πυθῶδε ἀπ[ά]γγεν
κοινᾶι ἀμφοτέρους, τὰ δ' ἄλλα τῷ Ἀ[ρει Κν]ῶ[σ]οῖ ἀντιθέμεν
κοινᾶι ἀμφοτέρους. ἐξ[αγογὰν δ' ἔ]μεν Κνῶσόθεν ἐν Τυλισὸν κῆκ
Τυλι[σῶ Κνῶσόνδ]ε · α[ῖ] δὲ πέρανδε ἐξάγοι, τελίτῳ ἡόσσα[περ ἡοι
15 Κν]ῶσιοι · τὰ δ' ἐκ Τυλισῶ ἐξαγέσθω ἡόπυ[ι κα λῳίῃ. τῷ]μ Ποσει-
δᾶνι τῷ ἐν Ἰυτῷ τὸν Κνῶσίῳ[ν ἱαρέα θύ]εν. τᾷ Ἡέραι ἐν (Η)ῆραιῳ
θύεν βῶν θέλει[αν ἀμφοτ]ῆρον[ς κ]οινᾶι, θύεν δὲ πρὸ Φακινθ[ῖον - - - |
23 [lines 18–22 fragmentary or missing] χρέματα δὲ μὲ ἵνπιπασκέσθῳ
25 ἡο Κνῶσιο[ς] | ἐν Τυλισῶι, ἡο δὲ Τυλίσιος ἐν Κνῶσῶι ἡο χρεῖζ[ῶ]ν.
μῆδὲ χόρας ἀποτάμνεσθαι μῆδατέρους μῆδ' ἄ[π]ανσαν ἀφαιρῖσθαι.
ῥοι τᾶς γᾶς · Ἡυῶν ὄρος καὶ Αἰετοὶ κάρταμίτιον καὶ τὸ τῷ Ἀρχῶ
τέμενος κα[ῖ] | ἡο ποταμὸς κῆλ Λευκόπορον καγάθοια, ἡῖ ἡύδῳ
30 ῥεῖ τῷμβριον, καὶ Λᾶος. ἡῖ κα τῷ Μαχανεῖ θύῳμ[ες τὸνς φεξέκοντα
τελέονς ὄφινς, καὶ τᾷ Ἡέραι | τὸ σκέλος φεκάστῳ διδόμεν τῷ θύμα-
τος. αἱ δὲ συμπλέονες πόλιες ἐκ πολεμίων ἔλοιεν χρέματα, | ἡόπαι
συνγνοῖεν ἡοι Κνῶσιοι καὶ τοὶ Ἀργεῖοι, | ἡούτῳ ἔμεν. τῷ Ἀρει καὶ
35 τὰφροδίται τὸν Κνῶσιῳ[ν ἱαρέα θύεν, φέρεν δὲ τὸ σκέλος φεκάστῳ.
τὸν Ἀρχὸν τὸ τέμενος ἔχεν τὸν Ἀχάρναι. τοῖς θύονσι | ξένια
παρέχεν τὸνς Κνῶσιους, τὸνς δ' Ἀργεῖους | τῷ χορῶι ἐν Τυλισῶι
αἱ κα καλεῖ ἡο Κνῶσιος πρῆσγῆαν, ἡέπεσθαι ἡόπυι κα δέεται · καῖ
40 χ' ὁ Τυλίσ[μ]ος τὸν Κνῶσιον, κατὰ ταῦτά. αἱ δὲ μὲ δοῖεν ξένια,
βῶλὰ ἐπαγέτῳ ῥύτιον δέκα στατέρων αὐτίκα ἐπὶ κόσμος, κῆν Τυλι-
σῶι κατὰ ταῦτά ἡο Κνῶσιος. | ἡα στάλα ἔσστα ἐπὶ Μελάντα
Βασιλέος. ἀφρέτευε Λυκῶτάδας Ἡυλλεύς. ἀλιαῖαι ἔδοξε τᾷ τῶν ||

cities, is to be understood as the subject of ἔχεν. — 13. τελίτῳ: τελείτω, cf. ἀφαιρῖσθαι l. 25, and 25 a. — 17. πρὸ Φακινθῖον: before the festival Ἰακίνθια. Cf. in later spelling Βακίνθιος, name of a month. — 23 ff. 'The citizen of Cnossus may not acquire property in Tylissus, but any citizen of Tylissus who wishes may do so in Cnossus. Neither party shall detach any part of the other's land or take it all away.'

Both provisions are obviously for the protection of Tylissus.

28. κῆλ Δ-: καὶ ἐς Δ-, with crasis and assimilation (97.3). — 28–29. *where the rain-water flows*, the torrent. — 29. ἡῖ: εἰ, *when* (25 a). — 30. Ἡεραι: written ἩΡΑΙ; cf. no. 6, note, and 4.5. — 36. τῶν: τὸ ἐν (94.2). — 38 ff. 'If the Cnossian summons an embassy, (the Tylissian) shall attend, wherever it is required, and if the Tylissian

ιαρῶν. ἀ(ρρέ)τενε) βῶλᾱς Ἀρχίστρατος Λυκοφρονίδας. | τοὶ Τυλίσιοι 45
 ποὶ τὰν στάλαν ποιγραψάνσθῃ τάδε · | αἱ τις ἀφικνοῖτο Τυλισίων
 ἐνς Ἀργος, κατὰ ταῦτά | σφιν ἔστῃ ἡἰπερ Κνωσίοις.

(summons) the Cnossian, he shall do likewise.' — 39. καὶ χ' ὁ : καὶ αἱ κα ὁ.
 — 41. 'The council shall impose upon the κόσμοι a pledge of ten staters.' —
 44–45. The document originally closed here, with the official Argive dating.

The rest, beginning ἀλλοίαι, is added in another hand, and with a later dating, and empowers the Tyliassians to attach the provision of equal privileges with the Cnossians in visiting Argos. ποιγραψάνσθῃ : 140.8 b.

APPENDIX

SELECTED BIBLIOGRAPHY OF WORKS OF REFERENCE WITH THE ABBREVIATIONS EMPLOYED

PERIODICALS

A.M. = Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung.

Am.J.Arch. = American Journal of Archaeology.

Am.J.Phil. = American Journal of Philology.

Annual British School = Annual of the British School at Athens.

Annuario = Annuario della regia scuola archeologica di Atene.

'Αρχ.'Εφ. = 'Αρχαιολογική ἐφημερίς.

'Αθηνά = 'Αθηνά. Σύγγραμμα περιοδικὸν τῆς ἐν 'Αθήναις ἐπιστημονικῆς εταιρείας.

B.C.H. = Bulletin de correspondance hellénique.

Ber.Berl.Akad. = Sitzungsberichte der königlichen preussischen Akademie der Wissenschaften zu Berlin.

Ber.Sächs.Ges. = Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.

Ber.Wien.Akad. = Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philologisch-historische Classe.

(Berl.)Phil.Woch. = (Berliner) philologische Wochenschrift.

Bz.B. = Bezenberger's Beiträge zur Kunde der indogermanischen Sprachen.

Class.Journ. = Classical Journal.

Class.Phil. = Classical Philology.

Class.Quart. = Classical Quarterly.

Class.Rev. = Classical Review.

Diss.Argent. = Dissertationes philologicae Argentoratenses selectae.

Diss.Hal. = Dissertationes philologicae Halenses. Halle.

Eranos = Eranos. Acta philologica Suecana.

Glotta = Glotta. Zeitschrift für griechische und lateinische Sprache.

Gött.Gel.Anz. = Göttingische gelehrte Anzeigen.

Gött.Nachr. = Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen.

Hermes = Hermes. Zeitschrift für classische Philologie.

I.F. = Indogermanische Forschungen.

I.F.Anz. = Anzeiger für indogermanische Sprach- und Altertumskunde.

J.H.S. = Journal of Hellenic Studies.

Jb.arch.Inst. = Jahrbuch des deutschen archäologischen Instituts.

Jb.f.Ph. = Jahrbücher für klassische Philologie.

K.Z. = Zeitschrift für vergleichende Sprachwissenschaft, begründet von A. Kuhn.

M.S.L. = Mémoires de la Société de linguistique.

Mnemos. = Mnemosyne. Bibliotheca philologica Batava.

Mon.Antichi = Monumenti antichi pubblicati per cura della reale accademia dei Lincei.

Mus.Ital. = Museo italiano di antichità classica.

NeueJb. = Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Literatur und für Pädagogik.

Oest.Jhrh. = Jahreshefte des oesterreichischen archäologischen Instituts in Wien.

Philol. = Philologus. Zeitschrift für das klassische Altertum.

Rev.Arch. = Revue archéologique.

Rev.dePhil. = Revue de philologie.

Rev.Ét.Gr. = Revue des études grecques.

Rh.M. = Rheinisches Museum für Philologie.

Trans.Am.Phil.Ass. = Transactions of the American Philological Association.

Wiener Stud. = Wiener Studien. Zeitschrift für klassische Philologie.

Woch.f.klass.Phil. = Wochenschrift für klassische Philologie.

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1. Interrelation of the dialects. Ahrens I, 1 ff. Collitz, Die Verwandtschaftsverhältnisse der griechischen Dialekte mit besonderer Rücksicht auf die thessalische Mundart, 1885. Smyth, The Dialects of North Greece, Am. J. Phil. VII, 421 ff., 1887. Hoffmann, De mixtis Graecae linguae dialectis, 1888. Hoffmann I, 1 ff., 1891. Solmsen, Thessaliotis und Pelasgiotis, Rh. M. LVIII, 598 ff., 1903. Id., Eigennamen als Zeugen der Stammesmischung in Boeotien, Rh. M. LIX, 481 ff., 1904. Meister, Dorer und Achäer I, 1904. Thumb, Dialektforschung und Stammesgeschichte, Neue Jb. 1905, 385 ff. Buck, The Interrelations of the Greek Dialects, Class. Phil. II, 241 ff., 1907. Kretschmer, Zur Geschichte der griechischen Dialekte, Glotta I, 4 ff., 1907. Fick, Äoler und Achäer, K. Z. XLIV, 1 ff., 1911. Debrunner, Die Besiedelung des alten Griechenland, Neue Jb. 1918, 433 ff. Meillet, Aperçu 45 ff., 1920. Kretschmer, Die Sprache (Gercke und Norden, Einleitung²) 75 ff., 1923. Buck, Class. Phil. XXI, 16 ff., 1926.

¹ These are arranged to correspond with the sections of the Grammar. The references are mostly to discussions outside of the Greek Grammars and the grammars of special dialects, as listed above, systematic citation of which would seem superfluous. And even for this scattered literature completeness has not been sought, and perhaps no consistent principle of selection will be evident. But in the main preference is given to the more recent articles in which the material is quoted with some fullness and the dialectic scope of a given peculiarity defined.

The references, except those to the present work which are mostly by section numbers and in Clarendon type as usual, are by pages, or, for collections of inscriptions, by the numbers of the latter. In a case like Hoffmann's Griechische Dialekte, I. 185 would refer to no. 185, but I, 185 to p. 135.

Cf. also the brief statements in the histories of Beloch I, 2, 88 ff.; Busolt, I, 192 ff.; E. Meyer, II, 74 ff., 264, 284 ff.; Bury, 47 ff., 53 ff.; Cambridge Anc. Hist. II, 518 ff. Beloch's extreme skepticism toward the tradition, particularly his former denial of the Doric migration and his later theory that the Achaeans were a first wave of Dorians, have found few adherents among the historians and none among students of the dialects. See Nilsson, Gött. Gel. Anz., 1914, 526 ff.; Buck, Class. Phil. XXI, 16 ff.

P. 2, footnote 2. The theory referred to was advanced by Kretschmer, Glotta I, 9 ff. (the identification of Ionians with the Pelasgians does not materially affect the argument and may be left out of account; it is not repeated in his discussion in Sprache, pp. 75 ff.), and is applied in the archaeological field by Nilsson, Gött. Gel. Anz. 1914, 534 ff. If it is true, the Ionic features of Arcado-Cyprian may be derived from an earlier Ionic stratum, instead of from contact with an adjacent contemporaneous Ionic as suggested on p. 7. But I still incline to the latter view.

Pp. 6, 7. The view referred to in the footnote is that which is elaborated from the archaeological standpoint by Ridgeway, Early Age of Greece, and from the linguistic standpoint by Meister, Dorer und Achäer. It has been rejected by all critics. Cf. Ed. Meyer II, 72, and, on the linguistic side, Fick, Woch. f. Klass. Phil. 1905, 593 ff.; Thumb, Neue Jb. 1905, 385 ff.; Schwyzer, I. F. Anz. XVIII, 46 ff.; Buck, Class. Phil. II, 245, note. On Beloch's Achaean theory, which is contrary to all probability and evidence, cf. references cited above.

Achaean is a generic name for the Greeks in Homer, and is now attested in Hittite inscriptions of the thirteenth century B.C. There is every reason to believe that these Greeks were pre-Doric and that the dominant elements in that period were the Aeolic (a name also attested in Hittite) and that represented by the later Arcadian (the Ionic element is insignificant in the Homeric story, though dominant in its final composition). Hence the term may be used of all the pre-Doric Greeks, or, with exclusion of Ionic, of the two then dominant elements. It is used in the latter sense by several scholars. But Aeolic will continue to serve for the northern regions, leaving Achaean as a convenient, if somewhat arbitrarily restricted, term for the southern. Instead of this, to avoid any ambiguity, I have recently (Class. Phil. XXI, 19) suggested Arkadian, so spelled, to distinguish it from the historical Arcadian. But here I have let Achaean stand as in the first edition (the same use in Bechtel), its use in *this book* being clear, namely, when applied to a prehistoric period, referring to the dialect group later represented by Arcadian and Cyprian.

P. 7, end. Bechtel, Gr. Dial. passim, appeals most freely to prehistoric

mixture to account for differences within a given dialect, and in many cases where other factors seem more probable. Cf. *Am.J.Phil.* XLVII, 297.

Pp. 8 ff. No mention is made of Macedonian, which, so far as we can judge from the scanty remains, is a form of Greek, but detached at such an early period that it is best not classed as one of the Greek dialects in the ordinary sense. Yet it shows some notable points of agreement with the neighboring Thessalian. Cf. Hoffmann, *Die Makedonen*.

3. Kühner-Blass I, 26 ff. and the literature cited. Thumb, *Handbuch der griech. Dial.*, passim. Wilamowitz, *Textgeschichte der griechischen Lyriker*.

Although, for reasons stated in the Note, a detailed treatment of the literary dialects is excluded from the plan of this book, the following summaries for those other than Homeric, later Ionic, or Attic, may be of service. They are arranged with references to the appropriate sections of the grammar.

ALCAEUS AND SAPPHO

TEXTS: Diehl, *Anthologica Lyrica*; Lobel, *Fragments of Sappho*.

The language of Alcaeus and Sappho is substantially their native Lesbian, the characteristics of which, summarized in 201–203, 206–207, are nearly all represented in the texts. Epic influence shows itself in the use of ν movable, a few cases of lack of augment, the occasional σ beside $\sigma\sigma$ (82, 83), $-\deltaειροι$ beside $\deltaέραι$, etc. (54), a few occurrences of gen. sg. $-\alpha\omicron$, gen. sg. $-\omicron\iota\omega$, $\deltaνερ\omicron\varsigma$, etc., as well as in various other matters of prosody and phraseology. The texts contain many cases of hyper-Aeolic $\alpha\iota$, some of hyper-Aeolic $\rho\rho$, etc.; also the spelling $\sigma\delta = \zeta$, which is late (84), and various other corruptions.

The papyrus fragments, and likewise the quotations in late authors, scholiasts, grammarians, so far as these latter have not been further corrupted in transmission, reflect the current Alexandrian text. This latter very probably goes back to a redaction by earlier grammarians from Aeolic Asia Minor (some such are known by name), who were familiar with the Aeolic of their time, say the late fourth or early third century B.C. This hypothesis receives support from the treatment of final $\eta\iota$, $\omega\iota$, $\alpha\iota$, which in some of the Oxyrynchus texts, and likewise in the verses of Balbilla (a woman of Hadrian's time who imitated the Sappho of her copy), appear as η , ω , but $\alpha\iota$, a differentiation which accords neither with contemporaneous practice nor with that of the poets' time, but agrees with that of some Lesbian inscriptions of the late fourth century (38). Cf. Kehrhn, *K.Z.* XLVI, 296 ff.

5. $\sigmaτρώτος$, $\betaροχέως$, $\alphaμβροτε$, $τρόπην$, $χόλαισι$, $\epsilonμμορμένον = \epsilon\muαρμένον$, $\deltaρπετον$ (cf. $\acute{\alpha}\rhoπετόν$ Hesych., from weak grade of $\epsilon\rho\pi\omega$) = $\epsilon\rhoπετόν$, $\sigmaπολέω$ (cf. $\sigmaπόλεισα$ · $\sigmaταλείσα$ Hesych.). So $\tauετορταῖος$ in Theocritus. — 6. $\deltaν$, $\deltaνία$, $\deltaνίαρ\omicron\varsigma$, $\kappaόθαρ\omicron\varsigma$.

8. $\phiάμα$ etc., generally. But also hyper-Aeolic $\alpha\iota = \alpha$, due to the regular correspondence of $\alpha\iota\sigma$ to $\alpha\varsigma$ from $\alpha\upsilon\varsigma$ (see below, to 77.3, 78). So nom. sg. $\Lambda\omicron\lambdaίδαι\varsigma$, $\Kappa\rho\nuίδαι\varsigma$, $\betaορλ\alpha\iota\varsigma$ (similar forms in Balbilla and the grammarians), further $\acute{\epsilon}\piέραισε$, $\acute{\epsilon}\piτράισ'$ beside $\acute{\epsilon}\piτράσεν$ (from $\piτοάω = \piτοέω$, see below), $\acute{\mu}\epsilon\nuναι\sigma'$, $\delta\nuναι\sigma\alpha\iota$, $\phiαισθ'$, 3 sg. $\phiαῖσι$ (cf. regular 3 pl. $\phiαῖσι$), all these before σ , more doubtful $\acute{\mu}\epsilon\nuναιμ'$, $\muαχαλταν$. (Some other cases in Diehl's text are without MS. authority and due to a wrong theory of $\alpha\iota = \eta$; cf. *Class.Phil.* X, 215 ff.).

9.7 with App. χρύσιον, πορφύρεον, χάλκιοι, κυνίσιοι, συκίαν, βορίαις, τίωι, but generally ε (θείοισιν, ἔων, etc.). — 13.1. ἴρος. — 13.3 a. ἀτερος. — 17. αἰμόνοισι, αἰμύθων. — 18 a. κέρναις, κέρνατε. — 19.1. ζάλεξαι, ζάβαις, etc. = δια-. Hence by an easy error ζακρυδέντος = δακρυδέντος. — 19.2-4. ρι to ρι (after a consonant to ερι), whence ρρ, or with simplification ρ. πέροχος, περρέχοισ', περεθήκαο (cf. περρεθήκατο Hesych.), πέρ ἀτιμίας (cf. πέρρ ἀπάλω Theocr.), πορφύρον, πορφύρα, ἀργύρεα; Περράμω, Περάμοιο. — 22 with a. ἀπύ, ὕμοι, ὑπίσσω, ὕδων. — 25. η, ω, as κῆνος, ἦχεν, infin. -ην, gen. sg. -ω, ὥρανος (but also δρανος, the explanation of which is uncertain). — 31. Ἄλκαος, Πάον', Φωκάας, πόας, λαχόην, πόησαι, ποεῖην, etc. — 35. αὔως, ναύω, ναύοις, δεύοντος, ἐπιδεύης, χενάτω (also αὔαταν, as in Pindar, but υ υ, as if ἀφάταν). — 38. Regularly -αῖ, but frequently (in some papyrus texts, always) -η, -ω. See above.

41.2. φάος, σάος, μάομαι, περεθήκαο, but θυρώρωι (Hom. θυρᾶωροῦς). — 41.3. δελίω and δλίω. — 41.4. as, gen. pl. -ᾶν, Ποσειδαν, but πεδόροον, Ἄϊδαο. — 42.1. εὐάνθεα etc., but ἦρος. κείσεαι, but οἴχηι, πόττηι. — 42.3. ἦχεν, ἦλπετο, κῆνος, infin. -ην, but ὠκεες, ἔγχεε, καγχέεται. — 42.4. φίλει, κατὰγρει. — 42.5, 6. ὀνκαλέοντες, ἔων, gen. sg. -εος, etc. — 43. ἱππήων, βασιλῆες, etc. — 44.3. gen. sg. -ω, gen. sg. αἰδωι, αὔδωι, acc. sg. ὤων beside ὄον. — 44.4. ἡμέροεν etc. ο + ει, χαύνοις.

47. φᾶμι, not φαῖμι. For 3 sg. φαῖσι, see above, to 8. For δοκίμοιμι the better reading is δοκίμωμι. Forms like γέλαιμι, ἴσταμι, etc., quoted by the grammarians (cf. Hdn. II.825), are not confirmed even for the Alexandrian text. — 49.2. κρέτος, κρέτῃσαι.

52. Initial ρ before a vowel is so written or otherwise clearly attested for the pronominal ροῖσι, ρόν, ρέθεν, but generally ignored, as εἴπην, ἰδοῖσαν, ἰδμεν, ἔργον, etc., without preventing elision or causing position length. (For the few cases of hiatus, cf. Lobel, p. xxxi.) — 53. Intervocalic ρ lost, as κλέος, ρόαι, etc., πᾶις (as in Homer), παῖδος. (But αὔαταν, above, to 35). — 54 with δ. From ρρ etc., ρ lost without lengthening of the preceding vowel, μόνος, κάλος, κόρα, δέραι, περάτων, ἴσος. But in one fragment of Alcaeus (Diehl 135) ποικιλόδειροι (so MSS.) and περάτων with first syllable long, both due to epic influence; so probably ἔννεκα for Hom. εἵνεκα, though the history of this word is troublesome. — 55. βρόδα, βροδοδάκτυλος, βραδίαν, βράκεα. — 57. Psilosis. — 67. πτόλις, probably epic. — 68.2 with App. πέμπε, πήλυι, (σπέλλω) σπολέω. — 74. δέρρει, ἐγέρρην, ἡμέρρει, παρορίννει, (δίννητες here?). — 75. βόλλομαι, μελλιχόμειδε. — 76. ἄμμει, ὕμμει, ἔμμεται, ἔμματα, σελάνα, φάεντος, ἐράνναν, ἰλλάεντι. But once with λ δίσχελλοις. — 77.1, 79. κτένναις, γέννατο, ἀγγελλαι, δέρρατε, συνέρραισα, χέρραι. But hyper-Aeolic ρρ in θόρρακες, better θώρακες. — 77.3. παῖσα, Μοῖσα, πλήθοισα, λίποισα, μειδιάσαισα, μίγεισα, etc., 3 pl. ἀπυκρύπτοισι, φαῖσι, λεισι, ἐπιρρόμβεισι, etc. — 78. acc. pl. -αις, -οις, nom. sg. m. partic. οἴκεις, μέδεις (= μεδέων). — 80. κόρσαι, χέρσω. — 82, 83. Usually σσ, but also σ (epic influence), μέσσον, μέσοι, ὄσσοι, ὄσα, ἴσσο, τέλεσαι, τέλεσσον, πόδεσσιν, γυναῖκεσσιν, etc., ἀνδρεσι, ἄμμεσιν, στήθεσιν, etc. — 84. ὕδων, πέσδων, μέσδων, etc. — 86 App. δκπατα = δμματα, ἴσλος, μάσλης. — 89.3. κάλημι etc., νόημα, πεποιημέναις, κλάμμα, ἀροτρώμεν. Cf. also below, to 101.1. — 93. πω'σλον. — 94.1. ὠνήρ, τῶμον. — 94.3. κῶττι. — 94.6. κάπῖ, κάμματα, κάλέφαις, κᾶν, etc. (a uniformly in pap. texts), but also κῆν, κῆκ. — 94.7. κῶκί, κῶντε. — 95-99. κᾶτ τό, κᾶμ μέν, κᾶκ κεφάλας, κάββαλε, etc., πᾶρ δέ, πέρ μέν, πέρ κεφάλας, περσκόπεισα, ἀπ πατέρων. — 101.1. ὀνῶρινε, ἀσύννετος, ἀσυννέτημι. — 102. ν movable frequent (epic influence). — 103. Recessive accent, attested by the grammarians, also shown in papyrus texts (so far as the accent is written at all), as κῶθαρον, gen. pl. λύγραν, παίσαν, μερίμναν, etc., likewise Ζεῦς (for Ζέως).

104. Voc. sg. Δίκᾶ, gen. pl. -αν, dat. pl. -αῖσι(ν) but ταῖς, acc. pl. -αῖς. — 105. Gen. sg. once -ᾶο (epic). — 106. Gen. sg. -ω, rarely -οιο (epic), dat. pl. -οῖσι(ν) but τοῖς, acc. pl. -οῖς. — 107.3. πόδεσσιν etc. — 108.2. Acc. sg. ἀβλάβην, ἐμφέρην, etc., dat. sg. Διανομένην, voc. sg. μελλιχόμειδε (cf. -ᾶ in Δίκα). — 109.2. πόλιος and πόληος (epic). — 111. βασιλῆες, τοκήων, etc. (above, to 43). But Ἄρενι, gen.

"Αρενος, acc. "Αρενα (Hom. "Αρης, "Αρηος) with *eu* extended from nominative. — 114. 1a. — 116. Gen. πέμπων, δέκων. — 118.3c. Gen. ἐμέθεν, σέθεν, γέθεν. — 119. ἀμμι, ὕμμι, ἀμμι(ν), ὕμμι(ν), and ἀμμεσιν. — 121.1. ἐμ' αὐται, ἐμ' αὐτωι. — 125. κῆνος. — τέοντος (τεαύτας, τεαύταν) = τοιοῦτος, from a *τεῖος = τοῖος (cf. Cret. ὀτειῖος = ὀποῖος, 130), with loss of *i* (31). — 128. Dat. sg. τίωι, dat. pl. τίοισιν = Hom. τέψ etc. Cf. 9 App. — 129.2. ὅττινες, ὅττινας, gen. sg. ὅττω (cf. 9 App.), dat. pl. ὅτοιςι (? cf. Lobel, p. xivii). — ὀκποτα, ὀκποσε, ὀκποθεν. — 132.4. πῆλυι, ἀλλυι, τῦδε, ἔνδυσ. — 132.5. πάνται. — 132.9. ὅτα, κῶτα, ἀλλοτα. — 133.6. δῖ. — 134.1,2. αἰ, κε, κεν. — 135. ὄν, ἀπύ, ὑπά, εἰς, πεδά.

138.1. τίθησθα etc. — 138.5. σύναχθεν etc., but ἐστάθησαν (epic). — 143. ἐκάλεσσα, χαλάσσομεν. — 146.1 App. ὑπαδεδρόμακε. — 147.2. τεθνάκην. — 147.3. λελάθων, ἐκγεγόνων, etc. — 150. χαλάσσομεν. — 153. ἔχην etc. — 154.2. ἔμμεναι. — 155.2. μεθύσθην, τελέσθην. — 157. κἀλημμι etc., φίλησθα, φορήμεθα, ἐπὶημμεν, εὐωχήμενος, ἐπιρρόμβεισι, χόλαισι, ἐπαίνεντες, πολέμεντι, δίνηντες (cf. a), οἴκεις, μέδεις. But also thematic forms, as ἀγρει, χαύνοις, ὄγκαλέοντες, ποτέονται. — 159. ἀδικῆει, ποθήω. — 161.2. ὀρημμι, ποτέονται beside ἀμφιπόταται, ἐκπεποταμένα. — 161.2a App. -αω = usual -εω, in ἐξεπόνασαν, ἐπτόασεν (and ἐπτόαισ', above, to 8; cf. ἐπτοάτης Eur.). — 162.3. δοκίμωμι = δοκιμάζω. — 162.7. ἐζώμεν. — 163.3. ἦς. — 163.8. ἔσσα and ἔοισα. — 164.1. βασιλῆος, πεμπεβόηα. — 164.2. Ἰλλάεις = Ἰλαος, like Hom. μεσῆεις = μέσος.

Vocabulary: ἀγρει, cf. ἀγρέω in Glossary. σπέλλω = στέλλω, place (App.68.2). μάτεισαι = πατοῦσαι, but from a different root (cf. Lith. minti, tread).

ALCMAN

TEXT: Diehl, Anthologica Lyrica.

The language of Alcman agrees with Laconian in its general Doric features, and in several others that were not general Doric, as *η*, *ω*, not *ει*, *ου* (25), infin. -ην (153.2), acc. pl. -ως (106), ἐνθ- = ἐλθ- (72), κάρρων (80), etc. But some of the special Laconian peculiarities were ignored. So certainly the change of intervocalic *σ* (59.1), of which there is no trace. So probably the Lac. δδ = ζ (84), which occurs only in one MS. of one passage (Diehl no. 100). Alcman probably wrote ζ, for which σδ, frequent in the texts, was a late spelling. The *σ* for *θ* (64) was much later than Alcman's time, but is frequent in the texts, especially in certain words, as σιοί = θεοί. The *i* for *ε* in this and some other forms represents a Laconian pronunciation (9.5), but one that is ignored in the spelling of the majority of forms (ὀρέων, αἰνέοντι, etc.), and very likely by Alcman himself. In the matter of spelling, σιοί may owe its *i* as well as the *σ* to the redaction of grammarians.

The most conspicuous Lesbian feature in Alcman, as also in other lyric poetry, is the use of Lesbian participial forms like ἔχοισα, λιποῖσα, θεῖσα, etc. (77.3). Such forms are so frequent in Alcman as to indicate that his practice was uniform in this class and that exceptions in the text are to be suspected, not only καμοῦσιν with its Att.-Ion. *ου*, but also λαβῶσ' (Diehl no. 28), which, though good Laconian, rests on an emendation. It was only the Lesbian participial form that was adopted, not the general Lesbian treatment of vowel + *ωσ*, which is not attested for other categories, not even the analogous Μοῖσα as in Pindar, but Μῶσα, and never in third plural forms. κλενῶ (Diehl no. 1.44) is a Lesbian form (76), which may go back to the poet. Forms that are Lesbian, but also current in epic, as infin. -μεναι, dat. pl. παίδεσσι, etc., may be grouped with other examples of epic influence. Such are the frequent use of *ν* movable (102), *σ* beside *σσ*, as τόσσοι, τόσσοι (82), γούνατα, δουρί (54), the latter wrongly emended to δωρί (Diehl no. 77; but Lac. δορῖ or δορί), πρότι (135.6), 3 pl. ἔχουσιν, εἵδουσιν.

8. *ἀ*, *δᾶμος*, *ἀμέρα*, etc. — 9.5. *σιοί*, *ἡμσίων*, *σιειδῆς*, *ἀργύριον*, *παγχρόσιος*, but *τέο*, *ἐπέων*, *αἰνέοντι*, etc. — 10.1. *λαρός*, also *ἐπίασε* (cf. Theocr. *πιάξαι*), as in late Att. = *ἐπίασε*. — 10.3. *δκα* etc., *γα*. — 25. *η*, *ω*, as *κῆνος*, *χηρός*, *ἡμεν*, *ώρανόν*, *Μῶσα*, gen. sg. *-ω*, acc. pl. *-ως* (but some cases of *ει*, *ου* left in text). — 41.1. *ὀρῆς*, *ποτήσθω*. — 41.2. *φῶς*, 3 sg. opt. *νικῶ*. — 41.2. *ἄλιον*. — 41.4. *Ἀλκμάων*, *Ἀλκμάων*, *παιᾶνα*, gen. pl. *-ᾶν*. — 42.1. *ἔπη*, *ἄνθη*, *ἦρ*. — 42.5. uncontracted *εο*, *εω*, or *ιω*, *ιω* (above, to 9.5).

52. *φάνακτι*, *φέθεν*, *φάδῃ*, etc. (*φ* written in some sources, but mostly restored). — 53. *δάριον*, *ἀνειρομέναι*, but *φῶς*, *ἄλιον*, etc. — 61. *ἐντί* etc., *τύ*. — 64. *σιοί*, *παρσένος*, *σαλασσο-*, *σάλλει*, etc. — 68 and 88 App. *βλήρ* = *δέλεαρ*. *γλέπω*, *γλέφαρον* = *βλέπω*, *βλέφαρον*. — 72. *ἐνθοῖσα*, *κέντο*. — 76. *ἡμεν*, *ἀμέτι*, etc., but *κλεννά* (Lesb.). — 77.3. Lesb. partic. forms *ἔχουσα*, *φέρουσα*, *λιποῖσα*, *ἐνθοῖσα*, *λυθεῖσα*, etc. — 79. *χηρός*. — 80. *κάρρων*. — 82, 83. *τόσσοι*, *τόσος*, *ἐδάσσατο*, *ἐσσαμέναι*, *παίδεσσι*, etc. — 84. Usually *ξ* or late *σδ*, as *μάσδων* etc., once *δδ*, *καθαρίδδην*. — 94. *κῆν*, *κῆπί*, *κῶπώραν*. — 95, 99. *κά(τ) τάν*, *καβαίνων*. — 102. *ν* movable frequent.

104. Gen. pl. *-ᾶν*, dat. pl. *-αῖσι*, *-αῖς*. — 106. Gen. sg. *-ω*, acc. pl. *-ως*, dat. pl. *-οῖσι(ν)*, *-οῖς*. — 107. Nom. sg. *μάκαρς*, like Cret. *μαίτυρς*. Dat. pl. *παίδεσσι* etc. — 118. Gen. *τέο*, *φέθεν*. Dat. *μοι*, *τοι*, *τίν*. Acc. *ἐμέ*, *σέ*, *τέ*, *τεί*, *τύ*, *νίν*. — 119. *ἀμέτι*, *ἀμέων*, etc. — 120. *ἀμός*, *φα*, *σφεά*, *σφοῖς*, *σφετέρως*. — 122. Nom. pl. *ταί*. — 125. *κῆνος*. — 132.2. *αὐτεῖ*. — 132.7. *ὦτ'*. — 132.9. *δκα*, *ποκα*, *τόκα*, also *δκα*. — 134.1. *αί*. — 134.2. *κα* (*ᾶν* in Diehl no. 81, but improbable). — 135. *ἐς*, *πεδά*, *προτί*. — 138.3. *παρήσομεν*, *ὕμνέωμεν*. — 138.4. *αἰνέοντι*, *ἐντί* (*εὐδουσιν*, *ἔχουσιν* epic, if genuine). — 138.5. *ἐπέβαν*. — 142. *ἀρμόξατο*. — 142a. *ὀρνίχων*. — 153.2. *φαίνην* etc. (mostly corrected from *-εν* or *-ειν*). — 154. *ἡμεν* etc., *ἔδμεναι*. — 163.3. *ῆς*. — 163.8. *παρέντων*. — Note also aor. *ἔγεντο*, as in Hesiod, Sappho, etc., likewise *κέντο* = *κέλτο*.

PINDAR AND BACCHYLIDES

Cf. Schöne, *Leipziger Studien für klass. Phil.* XIX, 181 ff. Texts: Pindar, Schroeder; Bacchylides, Blass-Suess.

The retention of original *a* = Att.-Ion. *η*, together with *a* from *āo āω* = Att.-Ion. *εω*, *ω*, is the most conspicuous characteristic of the choral lyric, and the only non-Att.-Ion. feature which prevails with any approach to consistency (even this not complete) and persists in the choruses of Attic tragedy. The weight of *a*-forms is further increased by the choice of Att.-Ion. *a*, not Dor. *η*, from *ae* (*νικᾶν* = Dor. *νικῆν*, etc.).

Of the general Doric characteristics (cf. 223), which are really common to the West Greek dialects and partly to Boeotian and Thessalian, only a few appear frequently, some occasionally, and others not at all. Thus Pindar, who uses much more Doric than Bacchylides (or Simonides), has usually 3d pl. *-οντι*, infin. *-μεν* = *-ναι*, frequently *ξ* in forms like *κατεφάμιξεν*, *τύ* beside *σύ*, *τίν* beside *σοι*, rarely *τόκα* beside *τότε* (and only *δτε*, *ποτε*), and never *κα*, *πᾶτος*, (*φ*)*ίκατι*, 3 sg. *ῆς*, 1 pl. *-μει*, but only the Att.-Ion. *ᾶν* (or Aeol. *κε(ν)*), *πῶτος*, *εἰκοσι*, *ῆν*, *-μεν*.

Aeolic features, occurring also in Homer, are *κε(ν)* = *ᾶν*, the double nasals in *ἄμμες* etc., *κλεεννός* (both P. and B.), perf. part. with *ντ* (*πεφρίκοντας* etc.). Specific Lesbian, in Pindar regularly *Μοῖσα*, *φέρουσα*, etc., frequently 3 pl. *-οῖσι* (in B. only *Μοῖσα* beside *Μοῦσα*).

Pindar has a few cases of *ἐν* with acc., sometimes attributed to his native Boeotian. But Delphian influence is perhaps more probable. There is no clear evidence that the poet's language was affected by his local dialect.

8. *a* most consistently in broad categories which could have only *a* in Doric, as the endings of *a*-nouns of the first declension, non-present tenses and derivatives of verbs in *-αω*, suffix *-τᾶς*, *-τᾶτος*, personal endings *-μαν*, *-σθαν*. In in-

dividual words Doric α usually retained, as $\mu\acute{\alpha}\tau\eta\rho$, $\acute{\alpha}\delta\acute{\upsilon}\varsigma$, $\phi\acute{\alpha}\mu\acute{\alpha}$, but occasionally Att.-Ion. η (at least in our texts, and need not be rejected), as $\phi\acute{\eta}\mu\alpha$ (B.), which, though a hybrid form, is not stylistically offensive beside genuine Doric $\eta\beta\alpha$.

13. Non-Doric $\iota\epsilon\rho\acute{o}\varsigma$ (but $\sigma\kappa\iota\alpha\rho\acute{o}\varsigma$), $\text{Ἄρτεμις, ὅτε, ποτε, τότε}$, rarely $\tau\acute{o}\kappa\alpha$, never $\kappa\alpha$, $\gamma\alpha$. — 25. $\epsilon\iota$, $\omicron\upsilon$, not η , ω . — 41.1. Att.-Ion. α , not Dor. η , as $\nu\iota\kappa\hat{\alpha}\nu$, $\nu\iota\kappa\hat{\alpha}\iota$, $\tau\iota\mu\hat{\alpha}\iota$, $\sigma\upsilon\lambda\hat{\alpha}\tau\alpha\iota$, etc. — 41.2. $\tau\iota\mu\hat{\omega}\nu\tau\epsilon\varsigma$ etc. — $\phi\acute{\alpha}\delta\omicron\varsigma$, $\sigma\alpha\delta\phi\rho\omega\nu$ (B.) and $\sigma\acute{\omega}\phi\rho\omega\nu$. — 41.3. $\acute{\alpha}\epsilon\lambda\iota\omicron\varsigma$, $\acute{\alpha}\lambda\iota\omicron\varsigma$. — 41.4. Gen. sg. m. $-\alpha$, sometimes $-\alpha\omicron$ (P.), gen. pl. $-\hat{\alpha}\nu$, $\acute{\alpha}\varsigma$, $\text{Ποσειδᾶν, Ποσειδᾶν, λᾶός}$ (but Μενέλαος etc.), $\nu\acute{\alpha}\delta\omicron\varsigma$, $\acute{\alpha}\omega\varsigma$, $\xi\nu\acute{\nu}\alpha\delta\omicron\upsilon\epsilon\varsigma$, $\xi\nu\acute{\nu}\alpha\tau\alpha$, $\delta\pi\acute{\alpha}\omega\nu$, $\kappa\omicron\iota\nu\hat{\alpha}\nu\iota$, etc. — 42.1. $\acute{\epsilon}\tau\epsilon\alpha$, $\beta\acute{\epsilon}\lambda\epsilon\alpha$, etc., rarely $-\eta$. $\kappa\acute{\epsilon}\alpha\rho$, $\acute{\epsilon}\alpha\rho$, $\eta\rho\omicron\varsigma$ (P.). — 42.3, 4. $\tau\rho\epsilon\iota\varsigma$, $\phi\iota\lambda\epsilon\iota$, etc. — 42.5. $\epsilon\omicron$ or $\epsilon\upsilon$, as gen. sg. $-\epsilon\omicron\varsigma$, $-\epsilon\upsilon\varsigma$, $\phi\iota\lambda\epsilon\omicron\nu\tau\alpha$, $\phi\iota\lambda\epsilon\upsilon\nu\tau\alpha\varsigma$. — 42.6. $\phi\iota\lambda\epsilon\omega\nu$ etc. — 43. $\beta\alpha\sigma\iota\lambda\eta\epsilon\varsigma$ etc., also $\Delta\chi\iota\lambda\lambda\acute{\epsilon}\omicron\varsigma$ etc. — 49.2, 4. $\tau\rho\acute{\alpha}\phi\omega$, $\tau\rho\acute{\alpha}\chi\omega$, $\tau\acute{\alpha}\mu\omega$. — 55 a. $\pi\acute{\epsilon}\tau\alpha\tau\alpha\iota$. 52. Former ρ mostly ignored in prosody, but sometimes effective, especially in the case of reflexive $\alpha\iota$. — 53. Once $\acute{\alpha}\nu\alpha\tau\alpha\nu$ for $\acute{\alpha}(\rho)\acute{\alpha}\tau\alpha\nu$. — 54. $\mu\acute{o}\nu\omicron\varsigma$, $\kappa\acute{o}\rho\alpha$, $\delta\rho\omicron\varsigma$ and less commonly $\mu\acute{o}\upsilon\omicron\varsigma$, $\kappa\acute{o}\upsilon\tau\alpha$, $\omicron\upsilon\rho\omicron\varsigma$. — 61. $\acute{\epsilon}\phi\acute{\iota}\eta\tau\iota$, $\phi\acute{\epsilon}\rho\omicron\nu\tau\iota$, etc. (beside Lesb. or Ion. σ -forms, see below, to 138.4), $\pi\omicron\tau\acute{\iota}$ (beside $\pi\rho\acute{o}\varsigma$), $\tau\acute{\upsilon}$ (beside $\sigma\acute{\upsilon}$), but $\acute{\epsilon}\kappa\omicron\sigma\iota$, Ποσειδᾶν (once perhaps Ποτειδᾶν). — 68.2. $\phi\acute{\eta}\rho$. — 76. Lesb. $\delta\mu\mu\epsilon\varsigma$ etc., $\kappa\lambda\epsilon\epsilon\nu\acute{o}\varsigma$, $\kappa\epsilon\lambda\epsilon\delta\epsilon\nu\acute{o}\varsigma$. — 77.3. Lesb. Μοῖσα , in Pindar regularly $\phi\acute{\epsilon}\rho\omicron\iota\sigma\alpha$ etc., and frequently 3 pl. $-\omicron\iota\sigma\iota$. — 82, 83. $\delta\sigma\sigma\omicron\varsigma$, $\delta\sigma\omicron\varsigma$, $\tau\epsilon\lambda\acute{\epsilon}\sigma\sigma\alpha\iota$, $\tau\epsilon\lambda\acute{\epsilon}\sigma\alpha\iota$, etc. — 86 App. $\acute{\epsilon}\sigma\lambda\acute{o}\varsigma$ (P.). — 88 App. $\gamma\acute{\lambda}\epsilon\phi\alpha\rho\omicron\nu$. — 94. $\kappa\acute{\eta}\nu$, $\kappa\acute{\eta}\kappa$, $\chi\acute{\omega}\tau\iota$, etc. — 95. $\acute{\alpha}\nu$ frequent, rarely $\pi\alpha\rho$, $\kappa\alpha\tau$, as $\pi\acute{\alpha}\rho$ $\pi\omicron\delta\acute{o}\varsigma$, $\pi\acute{\alpha}\rho$ $\chi\epsilon\iota\rho\acute{o}\varsigma$, $\pi\acute{\alpha}\rho\phi\rho\omega\nu$, $\kappa\hat{\alpha}\nu$ $\nu\acute{o}\mu\omicron\nu$. — 95 App. $\pi\acute{\epsilon}\rho\omicron\delta\omicron\varsigma$, $\pi\epsilon\rho'$ $\alpha\upsilon\tau\acute{\alpha}\varsigma$. — 102. ν movable frequent.

105–106. Gen. sg. masc. $-\hat{\alpha}$, sometimes $-\hat{\alpha}\omicron$, gen. pl. $-\hat{\alpha}\nu$, dat. pl. $-\alpha\iota\varsigma$, $-\alpha\iota\sigma\iota$. — 106. Gen. sg. $-\omicron\upsilon$, also frequently Hom. $-\omicron\iota\omicron$, dat. pl. $-\omicron\iota\varsigma$, $-\omicron\iota\sigma\iota$. — 107.3. $\pi\acute{o}\delta\epsilon\sigma\sigma\iota$ etc. frequent. Hom. $\pi\alpha\tau\acute{\epsilon}\rho\omicron\varsigma$ etc. — 109.1. $-\iota\varsigma$, $-\iota\omicron\varsigma$, etc. — 111. $-\acute{\epsilon}\upsilon\varsigma$, $-\eta\omicron\varsigma$, and $-\acute{\epsilon}\omicron\varsigma$. — 114–115. $\pi\rho\acute{\omega}\tau\omicron\varsigma$, not Dor. $\pi\rho\acute{\alpha}\tau\omicron\varsigma$, $\acute{\epsilon}\kappa\omicron\sigma\iota$, not Dor. $(\rho)\acute{\iota}\kappa\alpha\tau\iota$. — 118. $\acute{\epsilon}\gamma\acute{\omega}$, $\acute{\epsilon}\gamma\acute{\omega}\nu$, $\tau\acute{\upsilon}$ and $\sigma\acute{\upsilon}$; gen. $\sigma\acute{\epsilon}\omicron$, $\sigma\acute{\epsilon}\theta\epsilon\nu$; dat. $\acute{\epsilon}\mu\acute{o}\iota$, $\mu\omicron\iota$, $\sigma\omicron\iota$, $\tau\omicron\iota$, $\tau\acute{\iota}\nu$, $\alpha\iota$, $\iota\nu$ (?); acc. $\acute{\epsilon}\mu\acute{\epsilon}$, $\mu\epsilon$, $\sigma\epsilon$, $\acute{\epsilon}$, $\nu\iota\nu$. — 120. $\tau\epsilon\acute{o}\varsigma$, $\acute{\epsilon}\acute{o}\varsigma$, and $\sigma\acute{o}\varsigma$, $\delta\varsigma$; $\acute{\alpha}\mu\acute{o}\varsigma$, $\acute{\upsilon}\mu\acute{o}\varsigma$, $\sigma\phi\acute{o}\varsigma$, and $\acute{\alpha}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ etc. — 122. $\tau\alpha\iota$, $\tau\omicron\iota$, and $\alpha\iota$, $\alpha\iota$. — 126. Art. as rel. frequent. — 132.9. $\tau\acute{o}\kappa\alpha$ rarely. — 134.1. $\acute{\epsilon}\iota$, never $\alpha\iota$. — 134.2. $\acute{\alpha}\nu$ and $\kappa\epsilon$, $\kappa\epsilon\nu$, never $\kappa\alpha$. — 135.4. $\acute{\epsilon}\varsigma$, $\epsilon\iota\varsigma$, and rarely $\acute{\epsilon}\nu$ in Pindar. — 135.5. $\pi\epsilon\delta\acute{\alpha}$ beside usual $\mu\epsilon\tau\acute{\alpha}$. — 136.7. $\delta\mu\phi\acute{\iota}$ frequent. — 138.2. $\acute{\epsilon}\phi\acute{\iota}\eta\tau\iota$, but $\tau\acute{\iota}\theta\eta\sigma\iota$, $\delta\acute{\iota}\delta\omega\sigma\iota$. — 138.3. $-\mu\epsilon\nu$, not $-\mu\epsilon\varsigma$. — 138.4. In Pindar $\acute{\epsilon}\nu\tau\acute{\iota}$, $\phi\alpha\nu\tau\acute{\iota}$, $\phi\acute{\epsilon}\rho\omicron\nu\tau\iota$, etc. usually, but also Lesb. $-\omicron\iota\sigma\iota(\nu)$. In B. usually $-\omicron\upsilon\sigma\iota(\nu)$, rarely $-\omicron\nu\tau\iota$. — 138.5. $\acute{\epsilon}\beta\alpha\nu$, $\tau\acute{\iota}\theta\epsilon\nu$, $\phi\acute{\alpha}\nu\epsilon\nu$, etc. — 142. $\kappa\alpha\tau\epsilon\phi\acute{\alpha}\mu\iota\kappa\epsilon\nu$, $\pi\alpha\iota\acute{\alpha}\nu\iota\kappa\epsilon\nu$, etc. (beside forms with $\sigma\sigma$, σ). — 142 a. $\delta\rho\nu\iota\chi\epsilon\varsigma$. — 147.2. $\gamma\epsilon\gamma\acute{\alpha}\kappa\epsilon\iota\nu$, $\kappa\epsilon\chi\lambda\acute{\alpha}\delta\epsilon\iota\nu$. — 147.3. $\pi\epsilon\phi\rho\acute{\iota}\kappa\omicron\nu\tau\alpha\varsigma$, $\kappa\epsilon\chi\lambda\acute{\alpha}\delta\omicron\nu\tau\alpha\varsigma$. — 153.1. $-\epsilon\iota\nu$. — 154. $-\mu\epsilon\nu$, also $-\mu\epsilon\nu\alpha\iota$, $-\nu\alpha\iota$. — 162 App. $\acute{\iota}\sigma\alpha\mu\iota$ = $\omicron\lambda\delta\alpha$. — 163. 3 pl. in Pindar $\acute{\epsilon}\nu\tau\acute{\iota}$, once $\acute{\epsilon}\iota\sigma\iota\nu$, in B. $\acute{\epsilon}\iota\sigma\iota$. 3 sg. imperf. $\eta\nu$, not $\eta\varsigma$.

THEOCRITUS

Cf. Magnien, *Le syracusain littéraire, et l'idylle XV de Théocrite*, M.S.L. XXI, 49 ff. Text: Wilamowitz.

The Sicilian literary Doric that appears in the scanty fragments of Epicharmus and Sophron and in the corrupt texts of other Sicilian and Italiot writers, but is best known from Theocritus, is based mainly on the Doric of Syracuse, though most of its characteristics are common to other Doric dialects. Its striking difference from the language of Pindar is due not so much to Sicilian peculiarities, though there are some, as to its much more thoroughgoing adherence to Doric.

Theocritus imitated various literary dialects, the epic (XII, XXII), the Lesbian lyric (XXVIII–XXX), the mild Doric of the choral lyric (XVI–XVIII, XXIV). But most of the poems are in the fuller Doric, based mainly on the Sicilian Doric of Epicharmus and Sophron and of his native Syracuse, but with many epic forms ($\acute{\alpha}\nu$, $\kappa\epsilon$, $\acute{\epsilon}\iota$, ν movable, gen. sg. $-\omicron\iota\omicron$, $\delta\mu\mu\epsilon\varsigma$, $\acute{\epsilon}\pi\acute{\epsilon}\sigma\sigma\iota$, etc.) and the Lesb. Μοῖσα , $\acute{\epsilon}\chi\omicron\iota\sigma\alpha$, etc. It is to these that the following summary applies.

8. *ā* regularly. Rarely Att.-Ion. *η*, as in Hom. phrase βίην καὶ κάρτος. Hyper-Doric *a* in *ἀμῖνοι* (but this in a Lesb. poem), other cases doubtful. — 13. Epic *ιερός* (*ιαρός* in Epich., Sophron), but *σκιαρός*, *κα*, *γα*, *δα*, etc. — 25. *η* and *ει*, mostly *ω* but also *ου*, with great fluctuation in MSS., e.g. *ἦνθε*, *ἦμεν*, *εἰμέτι*, gen. sg. *-ω*, *κώρα*, *κούρα*. — 41.1. *ὀρήτε* etc. — 41.2 with App. Normal Dor. *ω* in *ὀρώων*, *σιγῶντι*, *πειρώμενοι*, etc. Hyper-Dor. *a* in 2 sg. aor. *ἐπάξα*, *ἐκτάσα* of some MSS. But *πεινᾶντι* (likewise *ὀπτᾶντες* in Epich.) is from *-αω* (Hom. *πεινᾶων*), and *γελᾶντι*, *παρελᾶντι* are for *-άντι* from *γελα-*, *ἐλα-* (162.4). — 41.4. *ᾄς*, gen. sg. *-ᾄ*, also epic *-ᾄο*, gen. pl. *-ᾄν*, etc. — 42.1. *ἀνθεα* etc., but 2 sg. mid. *-ηι* from *-εαι*. — 42.3, 4. *εὐμενέες*, *φιλέει*, etc., but usually contraction. — 42.5. *εο* or *ευ*, gen. *-εος*, *-εως*, *έοντα*, *εὔντα*, etc. — 42.6. *έών*, *φιλέων*, but fut. *δοκῶ*, *ἀξῶ*, etc. — 43. *βασιλῆος* etc. (also *-εος*). — 44.3. *ἄθρως* = *ἄθροος*, gen. sg. *-ω*. — 52, 53. No *ρ*. — 54. *κώρα* (*κούρα*), *μώνα* and *κόρα*, *μόνα*. — 61. *εἰκατι*, *τύ*, *πλατίον*, *τίθητι*, *έντι*, etc. — 72. *ἦνθον*, *βέντιστος*. — 77.3. Lesb. *Μοῖσα*, *ἔχουσα*, etc. — 82, 83. *δσος*, *δσος*, *ἔσσεται*, etc. — 84. *ζ* and *σδ*. — 86 App. *μικρός*. — 94. *κῆν*, *κῆς*, *χώσῆρ*, etc. — 95. *ἄν*, *πάρ*, *πέρ*, *κὰν* *τῶ*, *πὸν* *τόν*, etc. — 102. *ν* movable frequent. — 104–105. Gen. sg. masc. *-ᾱ* (rarely epic *-ᾄο*), gen. pl. *-ᾄν*, dat. pl. *-αις*, *-αισι(ν)*, acc. pl. *-ᾱς* frequent. — 106. Gen. sg. *-ω* (and epic *-οιο*), dat. pl. *-οις*, *-οισι(ν)*, acc. pl. *-ως*, sometimes *-οις*. — 107.3. *πάντεσσι* etc., also epic *ἐπέεσσι(ν)*. — 111. *βασιλῆος* etc. (and *-εος*). — 114, 116. *πῶτος*, *τέτορες*, *εἰκατι* (cf. Heracl. *φαίκατι*). — 118. Nom. *τύ*; gen. *έμεν*, *μεν*, *τεῦς*, *τεν*, *σέθεν*; dat. *έμιν*, *μοι*, *τίν*, *τοι*, *οί*; acc. *τύ*, *τέ*, *τίν*, *νιν*. — 119. Lesb. *ἄμμες*, *ὑμμες*, etc. — 120. *τέος*, *έός*, *ἄμός*. — 122. *τοί*, *ταί*, and *οί*, *αί*. — 125. *τῆνος*. — 129.2. *δτι*, *ὀππόκα*. — 132.2. *τηνεί*. — 132.5. *πᾶι*, *παντᾶι*. — 132.6. *πῆ*, *δπη*, *τῆδε* (or *τεῖδε*?). — 132.7. *ῶ*. — 132.9. *δα*, *πόκα*, *τόκα*, *δκα*. — 133.4. *ένδοι*. — 134.1. *αί* and *εί*. — 134.2. *κα*, *ἄν*, and *κε(ν)*. — 135.6. *ποτί*, rarely *πρός*. — 138. 2 sg. *συρίσδες* etc., beside usual *-εις*. 3 sg. *τίθητι*, *προίητι*. 1 pl. *λέγομεν* etc. 3 pl. *έντι*, *φαντί*, *λέγοντι*, etc. — 141. *ἔσσειται* and *ἔσσεται*, *οἰσεύμεν* and *οἰσεται*, etc. — 142. *χαρίξῃ*, *ἐργαξῃ*, *θεσπιξασα*, etc. — 142a. *κλαίξ*. — 143. *γελάσσαι*. — 147.1. *δεδοίκα*, *πεποίθεις*, *πεφύκει*, etc. — 153. *-ειν* (or *-ην*) and *-εν*. — 154. *θέμεν*, *ἦμεν*, etc. — 157. Once *ποθόρημι* with Lesb. type. — 161.2. *ποθορεύσα*, *συλεύμενος*. — 161.2a App. *ἐξεπόνασεν*. — 162 App. *ἴσαμι* = *οἶδα*. — 163. *έντι*, *ῆς*. Glossary, *λέω*, *λήις*, *λῶντι*.

4. Kirchhoff, *Studien zur Geschichte des griechischen Alphabets*, 4th ed. Roberts, *Introduction to Greek Epigraphy*. Larfeld, *Griechische Epigraphik*, 3d ed., 204 ff.

Facsimiles of archaic inscriptions in Roberts, and Roehl, *Imagines inscriptionum graecarum antiquissimarum*, 3d ed.; photographs in Kern, *Inscriptiones graecae*.

Kirchhoff's map needs some revision in detail, e.g. Rhodes should be colored red. Cf. Wiedemann, *Klio* VIII, 523 ff., IX, 364.

The remarkable discoveries of the last decades in Crete and elsewhere have brought a new conception of the antiquity and variety of systems of writing in the eastern Mediterranean region. But they do not occasion any material revision of the traditional belief that the immediate source of the historical Greek alphabet was the Phoenician. That is, it was an alphabet which became known to the Greeks through the Phoenicians and was and is still commonly termed the Phoenician alphabet, though it probably did not originate with the Phoenicians and was certainly not

exclusively Phoenician, but rather a North Semitic or Canaanitic alphabet. This alphabet of twenty-two letters was a unit in system, that is, in the number, order, and value of the letters; but it was still plastic in the forms of the individual letters. The same is true of the simplest Greek alphabet of twenty-three letters. Its essential unity as a system is strikingly shown in the uniform adaptation of five Semitic characters of consonantal value to the designation of the vowels *α, ε, ι, ο, υ*. At the same time, the forms of the letters show radical local differences in the earliest inscriptions, and many of these beyond doubt reflect variants existing in the Semitic alphabet.

The earliest Greek inscriptions of determinate date — that is, of date fixed by persons or events mentioned in the text — are from the beginning of the sixth century B.C. By comparison with these, other inscriptions that show more archaic forms of the alphabet are assigned to an earlier date — how much earlier is a matter of rough estimate. Epigraphists formerly maintained an ultra-conservative attitude under which many archaeologists have grown restive. Kirchhoff, whose lead was followed by others, never ventured to suggest for any known inscription an earlier date than the second half of the seventh century. But it is altogether probable that the earliest of the Thera and Cretan inscriptions are from the eighth century or earlier, and that the earliest Attic inscription, that of the famous dipylon vase, is not later than the eighth century.

The interrelations of the local alphabets show that the latter were already established in Greece in the period of the great western colonization, in the eighth century. The Corinthian alphabet was carried to Corcyra, the Chalcidian to Italy, etc. It is quite otherwise for the very much earlier period of eastern colonization. There are no such relationships between the alphabets of the Asia Minor coast and the Aegean isles and those of the mainland regions from which the colonization started. The distribution of alphabets has no relation to the distribution of dialects, which does reflect the earlier conditions. The adoption of a native syllabary by the Greeks of Cyprus is striking evidence that the Greek alphabet was unknown when they left the Peloponnesus — if any such evidence were needed for a period so early (for there is evidence that the Greeks were established in Cyprus by the thirteenth century B.C.)

If we take into account the fact that the earliest writings were presumably on perishable material, such as merchants' accounts on papyrus, and further recall that the Phoenician activity in mercantile marine began in the twelfth century and reached its height in the next few centuries, one may take the tenth century as a conservative estimate of the date of the

introduction and adaptation of the Phoenician alphabet, while a still earlier date, the eleventh or even the twelfth century, is not excluded. (The Phoenician alphabet, formerly known only from the early ninth century, is now known from the thirteenth.) There is also some reason to believe that the alphabet reached the Greek-speaking world by more than one route, and at different times; for example, Asia Minor by an overland route, the Aegean isles by sea. But the precise history of its earliest dissemination must remain obscure.

The earliest and universal modification of the Phoenician alphabet, apart from the use of the aleph, he, yod, ayin to express the vowels *a, e, i, o*, was its increase from twenty-two to twenty-three letters by the differentiation of the wau. In its original consonantal value (*w*) and in its alphabetic position the wau was represented by *F*, which must be a development of one of its variant forms (note the Cretan *Ϝ* and *ϝ*), while *Y*, which is closest to the usual Phoenician form, was used for the vowel *v* and given a place at the end of the alphabet. The four sibilants were taken over, *I, E, M, Ξ*, but were not yet stabilized in value; either *M* or *Ξ* = *σ*, *E* sometimes = *ζ*, as Ther. Cor. *Εἰς*, *I* sometimes = *τσ* (?) as Cret. *ῥῖος*, later *ῥρος*.

The history of the supplementary letters, *Θ, Χ, Ψ*, has been the subject of endless discussion. The following is a brief statement of what now seems probable (based in part upon the important observations of Kretschmer, A.M.XXI, 423 ff.). All three were first employed to supplement the *Θ* = *θ* by signs for the other two aspirates, *ϕ* and *χ* (for *σ*-combinations, *ξ* and *ψ*, the use of single letters was later and less general). The first two may be in fact derived from the theta by simplification in two ways, *Θ* to *⊖* (sometimes *⊕*) by omission of one bar, *⊖* or *⊕* to *+* or *Χ* by omission of the circle. The *Ψ*, of which the guttural value, as in the western alphabet and in Lycian, is the earlier, represents a rival method of indicating the guttural aspirate, namely by a variant form of the kappa, one which had perhaps come in by another than the main route of the alphabet. The kaph of the Moabite stone (*ϣ*) is similar to *Ψ* as well as to *Χ*, and that of the Byblus inscriptions is precisely *Ψ*.

Both *Χ* (+) and *Ψ* (Ψ) had, then, originally guttural value. In the western alphabet *Ψ* = *χ* was preferred, but the combination of guttural + *σ*, in which the stop was also aspirated (cf. Attic *ἔδοχσε*, *ἔγραψε*), but perhaps differed somewhat from the usual *χ*, was sometimes written *ΧΞ*, e.g. archaic Boeot. *ἀργυροτόΧΞα*, Rhod. *κύλι+Ξ*, *ΠραΧΞιόδο* (no. 93, beside *λέΞα*). Generally this spelling *ΧΞ* was simplified to *Χ* = *ξ*.

In the eastern alphabet *Χ* = *χ* was preferred. This is the one common feature of the eastern group, for there is divergence in the notation of *ξ*

and ψ . In Attica and some of the islands (the light blue of Kirchhoff's map) the normal spelling was $\chi\zeta$ and $\phi\zeta$, as in Att. $\epsilon\delta\omicron\chi\sigma\epsilon$, $\epsilon\gamma\rho\alpha\phi\sigma\epsilon$. Another rare designation of the guttural combination was $\square\zeta$ at Naxos (no. 6), in which \square is a differentiated form of Θ , or $\text{H}\varsigma$ at Amorgos ($\text{'A}\lambda\epsilon\text{H}\varsigma\alpha\iota$ IG.XII.vii.142). But in the Ionic alphabet, with which those of Megara, Corinth, and Argos agree in this respect, the Ξ became fixed in the value of ξ , and as a pendant to this, to indicate the labial + σ also by a single letter, the old guttural sign Ψ , left free by the settled use of $X = \chi$, was arbitrarily given its new value of ψ .

Such a history may be summarized in the following scheme:

Semitic alphabet: aleph to tau, 22.

I. Earliest Greek: α , simplest form, A to Y, 23; δ , with $\Theta = \phi$, Ψ or $X (+) = \chi$, 26 (M or $\zeta = \sigma$, I and Ξ not stabilized in value, variant forms of many letters).

II A. Earliest West Greek:

As in I δ , but $\Psi = \chi$, $X\zeta$ (or $\Psi\zeta$) = ξ , $\Theta\zeta = \psi$.

II B. Earliest East Greek:

As in I δ , but $X = \chi$, $X\zeta$ (or $\square\zeta$, $\text{H}\zeta$) = ξ , $\phi\zeta = \psi$.

III A. Usual West Greek:

As in II A, but $X = \xi$, disuse of Ξ , and locally of F, M or ζ , and φ .

III B. Ionic:

As in II B, but $\Xi = \xi$, $\Psi = \psi$, $\text{H} = \eta$, addition of $\Omega = \omega$; eventual loss of F, M, φ . Hence

IV B. Standard Greek alphabet of 24 letters (26 - 3 + 1).

A few of the most striking variants in letter forms are:

A. A (as in Phoen.) Athens once. A , A .

B. B Crete. B , B Thera. B Corinth. B Argos. B Melos etc. C Naxos etc.

G. G , G , G , G , G .

E. E frequent in Boeotia. E Corinth etc. E Sicyon.

F. F Crete. F Crete. F Pamphylia. F Chalcis etc. E frequent in Boeotia, sometimes elsewhere.

H. H . \square Cnidus. $\square\zeta = \xi$ Naxos. H Heraclea etc.

Θ . Θ , Θ , Θ . Rarely Θ , Θ , Θ .

I. I , I , I Athens (once), Crete, Thera, etc. I Corinth.

L. L , L , L . L Argos.

M. M . M Mantinea.

N. N , N Crete, Boeotia, etc. C Crete.

Σ . S , S . S Sparta.

✓ 5. For other examples from the Lesbian poets, see p. 297. *βροτός* is probably an Aeolic form, *Class.Phil.* II, 275.

Bechtel is clearly wrong in not recognizing *ορ* = *αρ* in Arcadian, and omitting to mention some of the decisive evidence.

In derivatives of *γράφω* other Argolic examples of *γραφ-* are *γραφέα*, *ἐγγροφέα*, *ἐγγροφέα*, *γραφίς*. *σύγγραφος* occurs also at Delphi, *ἀντίγραφον* in Anaphe, *γραφεύς* in a Doric *κοινή* inscription of Stymphalus. On the contrast with verbal forms and the question of *Μελ. Γρόφων* or *γρόφων*, cf. *Class.Phil.* XX, 140 ff.

Delph. *Λόφριον*, shrine of Artemis Laphria, named from an Aetolian town (*ἐν Λάφρῳ*) near Calydon. Cf. *Ditt.Syll.* 366.

✓ 8. Att. *εἰρήνη*, *κρήνη* point to original *η* in the root syllable, but other dialects have *ā*, *ῥάνα* (*εῖράνα*, *εἰρήνα*, *ῥήνα* are late hybrid forms), *κράνα*. They are apparently from different forms of the root. The first syllable of *εἰρήνη* is also difficult; cf. Wackernagel, *I.F.* XXV, 327. Likewise a secondary spiritus asper (cf. 58 c) which appears in Boeot. *Ἡράνα* and in a late *κοινή* form attested by Coptic transcriptions and *χῖρήνας* in a late Cretan inscription.

✓ 8 a. Brugmann-Thumb, 37 ff. But the theory of Attic reversion is disputed.

✓ 9. Solmsen, *K.Z.* XXXII, 513 ff.; *Rh.M.* LVII, 600 ff. For Boeotian details, Sadée, 220 ff.; Bittenwieser, *I.F.* XXVIII, 5 ff.

In Lesbian the spelling is uniformly *ε* in most forms, as *θείος*, *ἔων*, etc., hence forms like *χρύσιος* = *χρύσειος* have been regarded as formed with suffix *-ιος*. But I am now inclined to the belief that Lesbian shares in the same phonetic tendency, though this shows itself in the spelling (cf. the fluctuation in other dialects) only where especially favored, namely, in the case of *χρύσιος*, etc., also *δένδριον*, *συκία*, *κυνία*, *βορίαίς*, by parallel suffixes *-ιος* etc.; further, in the case of *τίω*, *τίωσιν* (cf. Hom. *τέφ*, *ότέωσιν*), also gen. sg. *όττω*, probably (cf. 19) from **όττω* (cf. Hom. *όττεο*), by *τις*.

In Arcadian *ε* occurs before a front vowel in *ἀπυδίει* = *ἀποδέει*, *Αὐκλία* = *Εὐκλία*; so also *-εῖ* to *-εῖ*, whence *-εῖ* in dat. sg. *πλήθει*, *ἔτι*, *ἱερῖ*, etc. Cf. Hermann, *I.F.* XXXV, 164; Bechtel, I, 322. Before other vowels we have regularly *ε*, as *θείος* etc. Hence in *ἀπυλιῶναι* (no. 18⁴.20), which is most probably connected with *λεῖος*, *λαῖνῳ*, Boeot. *-λαῖνῳ*, the *ε* is not easily explained as in the Boeotian form, and probably rests in some way on the earlier *εῖ*. Shall we assume a **λεῖῶ*, whence **λεῖῶ*, **λεῖῶ* (cf. *πόλῖ*, above)? A quite different etymology and interpretation is urged by Thurneysen, *Glotta* XII, 145.

In two late decrees of Corcyra and Epidamnus occurs *θιαρός*, but the change is not otherwise attested for the Corinthian dialect.

✓ 10. Cf. Meister, *Ber.Berl.Akad.* 1910, 153 ff.; Plassart, *B.C.H.* XXXVIII, 165.

✓ 13.1. Buck, *Class.Phil.* II, 253. *ιαρός* is placed here rather than under 12 because of its different range. So also Thess. *Κιάριον* = *Κιέριον*. Like *μερός*, *μαρός* are *πύελος*, *πύαλος*, the latter in Argolic.

✓ 16. Arc. (Orchomenus) *νεί* = *νή*, *ναί* is another by-form (cf. *εί*, *αί*, *ή*, 134.1). In *νήατος* = Hom. *νείατος* the *νη*- is probably a by-form seen in *νήιστα* Hesych. and perhaps *νηδύς* (Brugmann, *I.F.* XI, 274). For **Αρειαν* beside **Αρηαν*, **Αρηα*, cf. Hom. *ἀρήιος*, *ἄρειος* (Fraenkel, *I.F.* XL, 84).

✓ 17. Schulze, *Gött.Gel.Anz.* 1897, 904; Brugmann, *I.P.Anz.* IX, 13. But other evidence of Lesbian epenthesis is inconclusive. Cf. 47 and p. 298.

✓ 18. Outside of Aeolic, cf. *περιωρεσία* (*IG.* XIV, 352) = **περιωρισία* from *περιορίζω* (Fraenkel, *K.Z.* XLII, 238). But here possibly influence of words in *-σις*, *-σία*, rather than phonetic change.

✓ 19. Solmsen, *K.Z.* XXXIV, 554 ff.; Rh.M. LVIII, 612, LIX, 493 ff. Buck, *Class.Phil.* II, 270. Kretschmer, *Wackernagel Festschrift*, 192 ff.

✓ 19.3. Cf. Thess. *ἐξεκάττιοι*, *Klio* XVIII, 261.

✓ 20. For **Αμφικτίονες*, **Αμφικτίονες*, see Kretschmer, *K.Z.* XXXI, 429, 669; for *αἰσιμνάτας*, *αἰσυνμήτης*, Solmsen, *Beiträge*, 58 ff., where *μόλυβδος* beside *μόλιβος* and some other similar cases are discussed.

If *Συκεῖν* (no. 1, A) is the correct reading, the fluctuation may be due to the foreign origin of the name.

✓ 25 a. Bechtel's formulation (II *passim*) of the conditions, namely *η*, *ω* by lengthening but *α*, *ου* by contraction, fits many of the facts but is opposed by others. The further belief that the latest lengthening, that arising from *νρ* etc., sometimes resulted in a closer vowel than the other lengthenings, serves to account for Cret. *κσενιος*, but apart from this the evidence is slight. Cf. the author's criticism of Bechtel's view in *Am.J.Phil.* XLVII, 299 ff.

If in the archaic Cretan inscriptions *ΘμΕν* and *μολΕν* are to be understood as *ἤμεν*, *μολῆν* = later *ἤμην*, *μολῆν*, as is probable, the note to no. 110, p. 261, requires modification, and the transcription *-ῆν*, *-μῆν* is preferable for the Law-Code. But apart from some lingering doubt, it has not seemed worth while to make the numerous changes in the text.

✓ 25 c. For Att. *χῖλοι* etc. cf. Wackernagel, *I.F.* XXV, 326 ff.

✓ 25 d. For *ώνή* etc. cf. Kretschmer, *Wiener Eranos* 1909, 123.

For Att.-Ion. *δοῦλος*, Boeot. *δοῦλος* (Attic loan-word?), Cret. *δῶλος*, cf. Bittenweiser, *I.F.* XXVIII, 60; Lambert, *Glotta* VI, 1ff.; Fraenkel, *SGDI.* IV, p. 1054.

✓ 27. The view of Thumb, I.F.XXXI,226, that the *α* in these verbal forms is due to the analogy of infinitives in *-αν* rather than to phonetic change, is certainly wrong.

In various dialects occur forms in *εα* for *αια*, pointing to dissimilation of the first *α*, e.g. Att. *Ῥήνεα* beside *Ῥηναίης*, Phthiot. *Μελίτεια* beside *Μελιταιίης* (Ditt.Syll.546), Heracl. *προτερεία* = *πρότεραία*. Cf. Wackernagel, I.F.XXV,331 ff.

✓ 28. Meg. *τεδε* (Schwyzer 148) may also stand for *τηδε* (cf. 132.6), but *τεδε* is the more common type.

✓ 28 a. The lexicons give *ἐκτῖσις*, doubtless because of *τῖσις*. But there is no evidence that the penult was short, and, while the word seems not to occur in the Attic inscriptions, the spelling *ἐκτεσις* is decidedly the more usual in the papyri (Mayser, Gram.d.Papyri,91), thus agreeing with Ion. *ἐκτεσις* (SGDI.5532.17) and Arc. *ἔστεσις* (no. 18.32). The introduction of the strong grade of the root is due to the influence of the verbal forms.

✓ 28 d. Noteworthy is the early appearance of the spelling *ΕΙ* in *ΕΙμί*, which occurs in a number of sixth century inscriptions, not only Corinthian, but also Attic (as in no. 1 B), Eretrian, Boeotian, etc.

✓ 30. In late Cretan also occasional confusion of *α* and *υ*, *Χυρίλος* = *Χαρίλος*, and conversely *Ποίτιος* (no. 113) = usual *Πύτιος* for *Πύθιος*; frequent confusion, somewhat later, in the *κοινή* of other regions.

✓ 33 a. For *αυ* = *ευ*, cf. Nachmanson, *Eranos* XI,239; Kretschmer, *Glotta* IX,213. *Αὐκλία* is an Arcadian place-name in an Argive inscription.

✓ 34 a. For *τοτο* = *τοῦτο*, cf. Kretschmer, *K.Z.*XXXIX,553 ff.

✓ 35 a. Cf. Schulze, *Quaestiones Epicae*, 52 ff.; *Gött.Gel.Anz.*1897,904. Hoffmann II,430 ff. Solmsen, *Untersuchungen*, 169 ff.

✓ 38. For *-ω*, *-η*, but *-ᾱ*, in texts of the Lesbian poets, see p. 297.

✓ 39. For Attic cf. Meisterhans 36 ff.

✓ 41.1 a. Arcadian has *η* in crasis (*κεῖπε* IG.V.2.113), and there is no reason as yet to doubt that this represents the regular contraction. For *ἐπαθλον* (IG.V.2.6.72), quoted by Bechtel I,325, is probably an Attic loan-word. Thessalian has *η* in crasis uniformly, while *ἐπικαινᾶται*, *ἐρουτᾶι* in two tablets of Dodona are inconclusive, since, apart from the possibility of *κοινή* influence, they may belong to the *-ᾱω* type (cf. 159) like dat. sg. *τιμᾶντι* (*ᾱ* from *ᾱο*, not *αο*) in another inscription of Dodona.

In Lesbian, on the other hand, *ᾱ* is more usual than *η* in crasis (cf. 94.6, p. 298), and 3 sg. *τίμαι* is more probably from *-αι* than from *-ᾱι*, in view of 3 sg. *στεφάνοι* from *-οι*, not *-ωι*.

✓ 41.2. For *ω* from *αο* in all dialects, not West Greek *ᾱ*, cf. Buck, *Am.J. Phil.*XXI,321; Ehrlich, *K.Z.*XL,355 ff. For Boeot. *Σαυκράτης* etc. cf. also

Buck, I.F.XXV,262 ff. (add Lesb. Σαυλάω). Others compare the frequent $\epsilon\upsilon = \epsilon\omicron$ (42.5), without explaining why $\alpha\upsilon$ occurs in just this group of names, otherwise $\alpha\omicron$ (Boeot.) or ω . Hom. $\tauαναύπους$ is isolated and probably due to influence of the $\tauαν\upsilon$ -compounds.

✓ 41.4. Homer does not have $\lambda\eta\acute{o}s$ like $\nu\eta\acute{o}s$, but the non-Ion. $\lambda\tilde{\alpha}\acute{o}s$. The latter also displaced $\lambda\epsilon\acute{o}s$ in the $\kappa\omicron\iota\nu\eta$ and Modern Greek. Similarly $\nu\alpha\acute{o}s$, instead of $\nu\epsilon\acute{o}s$, in some Ionic inscriptions and the $\kappa\omicron\iota\nu\eta$. Buck, Wackernagel Festschrift,135.

Like $\Pi\omicron\sigma\epsilon\iota\delta\acute{\alpha}\omega\nu$ etc. is Arc. $\Pi\acute{\alpha}\omicron\nu$ (IG.V.ii,556) beside $\Pi\tilde{\alpha}\nu\acute{o}s$, $\Pi\tilde{\alpha}\nu\acute{\iota}$ (ibid. 555,557). Here the native Arcadian contracted form is retained in Attic-Ionic.

✓ 41.4 c. Buck, Glotta I,131 ff.; Ehrlich, Zur idg. Sprachgeschichte, 54.

✓ 42.4. Bechtel II,29 reads Locr. $\delta\omicron\kappa\acute{\epsilon}\tilde{\epsilon}\iota$ etc. as of the type $\eta\omega$ (159). This is possible, but not necessary. Cf. 45.5.

✓ 42.5 b. For ω in Tarentine writers, e.g. $\tau\acute{\iota}\omega\varsigma = \tau\acute{\epsilon}\omicron\varsigma$, quoted from Rhinthon, cf. Solmsen, K.Z.XXXII,544. Cf. also Thera $\acute{\epsilon}\pi\alpha\rho\epsilon\acute{\omega}\mu\epsilon\nu\omicron\iota$, $\pi\alpha\rho\beta\acute{\epsilon}\omega\nu\tau\alpha\varsigma$ (for ϵ , cf. 161.1).

✓ 42.5 d. $\Theta\epsilon$, $\Theta\omicron$, J. Schmidt, K.Z.XXXVIII,39 ff. Cret. $\kappa\omicron\sigma\mu\acute{o}\nu\tau\epsilon\varsigma$ etc., Solmsen, K.Z.XXXII,533 ff. Delph. $\pi\omicron\iota\acute{o}\nu\tau\omega\nu$, Heracl. $\pi\omicron\iota\acute{o}\nu\tau\alpha\sigma\iota$, Buck, Glotta I,130. The especial frequency of \omicron from $\epsilon\omicron$ in forms of $\pi\omicron\iota\acute{\epsilon}\omega$ is due to the fact that a vowel precedes. The forms of $\pi\omicron\iota\acute{\epsilon}\omega$ that are cited in 42.6 may also be taken as having loss of ϵ , but since contraction after a vowel is even more common (cf. 45.2), they have been so classed provisionally. Bechtel II,100 separates most of the forms of $\pi\omicron\iota\acute{\epsilon}\omega$ (but the Heracleian forms are taken still differently, II,387, and Mess. $\pi\omicron\iota\acute{o}\nu\tau\iota$, Inschr.v.Magnesia 43.20, is not mentioned) from the Cretan and Argive forms of other verbs, and does not admit a Delph. $\theta\epsilon\alpha\rho\acute{o}\nu\tau\omicron\nu$ (II,89, taken as $= \theta\epsilon\alpha\rho\acute{o}\nu\tau\omega\nu$ and not Delphian).

✓ 43. In Arcadian (Orchomenus) $\chi\rho\eta\alpha$, Μετιδριήων , Τορθυνιήων , but usually $\chi\rho\acute{\epsilon}\omicron\varsigma$, $\epsilon\omega\nu$, etc.

44.1. It is commonly held that $\omicron\alpha$ gives West Greek $\tilde{\alpha}$. But cf. Buck, Class.Phil.II.255 ff.

✓ 44.4. $\omicron + \eta$, if from $\alpha\eta$, is contracted to ω in Attic-Ionic (2 pl. subj. $\mu\omicron\sigma\theta\acute{\omega}\tau\epsilon$) and elsewhere, so far as quotable; from $\omicron\phi\eta$ contraction to ω in Ionic (44.2).

$\omicron + \epsilon$ and $\omicron + \eta$ give $\tilde{\alpha}$ in Attic-Ionic, e.g. 3 sg. indic. and subj. $\mu\omicron\sigma\theta\tilde{\alpha}$. Forms like $\sigma\tau\epsilon\phi\alpha\nu\tilde{\omega}$ (Thera, Astypalaea, Gela), Calymn. $\acute{\alpha}\xi\tilde{\iota}\tilde{\omega}$, Heracl. subj. $\pi\rho\tilde{\iota}\tilde{\omega}$ (162.3) are generally taken as from ω (159), but it is possible that they represent contraction of $\omicron + \epsilon$, η , like ω from $\omicron + \epsilon$ (44.4 with 25 a), and that forms like Rhod. $\sigma\tau\epsilon\phi\alpha\nu\tilde{\alpha}$ are from Attic.

✓ 45.4. Meillet, Bull.Soc.Ling.1910,289, thinks the length of the word (cf. 45.3) rather than the accent is the decisive factor.

✓ 46. J. Schmidt, K.Z.XXXII,321 ff. (but much that is doubtful). Ehrlich, Griech.Betonung, 128 ff.

✓ 47. See above, p. 298.

✓ 48. *πελεθρον* is quotable from Crete, Delphi, Syracuse, Issa, Thessaly, as well as from Homer, and *πλέθρον* is perhaps from this (cf. Kretschmer, Glotta I,262,V,263).

✓ 49.2. So Delph. *σταρέστω* is probably aorist of *στέρομαι* with regular gradation (Bechtel II,132), rather than a case of *αρ = ερ* (12).

✓ 49.4. For *τάμνω, τέμνω*, cf. Wackernagel, Glotta VII,174.

49.5. On *ἔγκτασις* as a blend, Ehrlich, Zur idg. Sprachgeschichte, 53; Meillet, Bull.Soc.Ling.XVI,287. Bechtel I,167 holds to gradation and quotes Ion. *Κτάσις* from a late inscription of Paros.

✓ 50-55. Thumb, Zur Geschichte des griechischen Digamma, I.F.IX, 294 ff. Much new material to be added.

✓ 51. Meister, Dorer und Achäer, 38 ff., 58, 87 ff.

✓ 52 a. J. Schmidt, K.Z.XXXII,455 ff. Solmsen, K.Z.XXXII,273 ff.; Untersuchungen, 186 ff.

✓ 52 b, c. Thumb, I.F.IX,336 ff.; I.F.Anz.XIV,9, XIX,19. Solmsen, Untersuchungen, 187 ff. Sommer, Griech. Lautstudien, 90 ff. Ehrlich, Untersuchungen griech. Betonung, 131 ff.

An unpublished archaic inscription recently discovered in the American School excavations at Nemea contains the unique *FEIOM* = *υῖός*, with *fh* from *hf*, but the latter in this case arising from consonantal pronunciation of the *v*.

✓ 53. On the early loss of *f* in *παῖς, παιδός* in Cyprian and elsewhere (Hom. *παῖς*, but *παιδός*), cf. Solmsen, I.F.XXXI,470, Hermann, Silbenbildung 47.

✓ 54. Wackernagel, K.Z.XXV,260 ff. Solmsen, Untersuchungen, 181 ff., 302 ff. Hermann, Silbenbildung, 51 ff.

The history of *σf* in *φίσφος* etc. is so nearly parallel to that of *νf* etc. that it has been included in the same tabular representation. But it is not wholly identical. In Cretan the *f* of *σf* survives longer than that of *νf* etc., e.g. in the Law-Code *φισφόμοιρον* beside *κοῦνιῶ* and *καλῶς*.

In Arcadian we have in no. 17 *κάταρπον* but *ξέναι*, in no. 18² *δέρσαν, εἰθυορφίαν* but *ὀρίαι, ὠρισαν, δῶρον* (the last, as also Att. *εἰθυορπία*, with composition lengthening, 167 a). Meillet, M.S.L.XX,127, attributes this to the early loss of *f* before *ο* (52 a).

✓ 55. In Arg. *ἀφρέτενε, ἀρήτενε* the initial *α* is puzzling. According to the

latest suggestion (Schwyzer, Glotta XI,79; Bechtel II,460) it is the augment (there are no present forms by which to determine the truth of this) with a change of $\epsilon\zeta$ to $\alpha\zeta$ which is compared to the cases of $\alpha\nu = \epsilon\nu$ (33 a). But it is strange that a phonetic change of which there is so slight evidence, except for a very late period, should prevail in this particular form, with no fluctuation in spelling, against the analogy of the other augmented forms with normal ϵ . It seems more likely that the α belonged also to the present, and is either prothetic (cf. Cret. $\delta\acute{\epsilon}\rho\sigma\alpha$ from * $\delta\epsilon\zeta\acute{\epsilon}\rho\sigma\alpha$ beside $\acute{\epsilon}\rho\sigma\eta$) or arose by assimilation from $\delta\nu = \delta\nu\alpha$ - (cf. 96.5) with intensive force ($\delta\nu\alpha\delta\acute{\epsilon}\iota\kappa\nu\mu\iota$ 'proclaim' etc.).

✓ 57, 58. Thumb, Untersuchungen über den Spiritus Asper. Sommer, Griech. Lautstudien.

Bechtel's denial of Cretan psilosis (II,663 ff.) is, at least for central Crete, unwarranted. Cf. Hermann, I.F.XXXV,167 ff., Phil.Woch.1924,783; Buck, Am.J.Phil.XLVII,298.

✓ 58 d. A new early Locrian inscription (below, to p. 219; other Locrian additions, below passim, are from this) shows similar fluctuation in spelling, namely $\eta\epsilon\nu\acute{\iota}$, $\eta\acute{\iota}\lambda\alpha\omicron\varsigma$, $\eta\acute{\omicron}\tau\iota$, $\eta\acute{\omicron}\sigma\tau\iota\varsigma$ but also $\alpha\acute{\iota}\tau\iota\nu\iota$, $\acute{\omicron}\delta\epsilon$, $\eta\alpha\rho\acute{\omicron}\nu$ and $\iota\alpha\rho\acute{\omicron}\varsigma$, $\acute{\upsilon}\pi\alpha\pi\rho\omicron\sigma\theta\iota\delta\acute{\iota}\omicron\nu$, $\acute{\epsilon}\mu\iota\sigma\omicron\nu$, $\kappa\acute{\epsilon}\kappa\alpha\tau\acute{\omicron}\nu$. It also has $\acute{\epsilon}\phi\acute{\alpha}\gamma\epsilon\sigma\theta\alpha\iota$ (cf. in no. 56 $\eta\acute{\alpha}\gamma\epsilon\nu$ but $\acute{\epsilon}\pi\acute{\alpha}\gamma\omicron\nu$).

✓ 59.1. The spelling σ also occurs on an archaic Spartan dedication (Schwyzer 9), $\nu\acute{\iota}\kappa\acute{\alpha}\sigma\alpha\varsigma$ in contrast to $\nu\acute{\iota}\kappa\acute{\alpha}\eta\alpha\varsigma$ no. 66. The fluctuation has nothing to do with any difference between Spartan and provincial speech, as Meister, Dorer und Achäer, 7 ff., tried to show. Cf. also nos. 67-69. Nor is Bechtel's view (II,322,465) more probable, that the change to h in Laconia and Argolis is a pre-Doric feature and the fluctuation due to mixed elements of the population. The change is unknown in Arcadian, $\pi\acute{\omicron}\acute{\epsilon}\sigma\tau\iota = \pi\acute{\omicron}\acute{\omicron}\sigma\epsilon\sigma\tau\iota$ being probably a case of dissimilation. Cf. Meillet, M.S.L.XX, 131 ff. The fluctuating spelling in Laconian and Argolic, sometimes in the same word, is still best explained as in the text, 59.1 and 275.

✓ 59.2 a. $\Nu\kappa\alpha\eta\alpha\rho\acute{\iota}\sigma\tau\alpha$ occurs in a dedication found at Epidaurus, but the home of the dedicator is unknown. $\delta\alpha\mu\omicron\iota\omicron\varsigma = \delta\alpha\mu\acute{\omicron}\sigma\iota\omicron\varsigma$ occurs on a tile.

✓ 59.4. Cyprian glosses in Hesychius (Bechtel I,413) furnish further evidence of loss of σ .

Noteworthy are a few personal names from other regions, showing loss of σ , as $\text{'}\acute{\Lambda}\rho\acute{\epsilon}\iota\pi\alpha\lambda\iota\varsigma$ from Anaphe, $\text{Μ}\epsilon\lambda\acute{\alpha}\pi\pi\omicron\varsigma$ from Thera, and $\Delta\rho\acute{\alpha}\iota\pi\omicron\varsigma$, $\text{Π}\acute{\epsilon}\alpha\nu\delta\rho\omicron\varsigma$ from Epirus.

✓ 61. Kretschmer, K.Z.XXX,565 ff. Buck, Class.Phil.II,247 ff.

✓ 62.5. Spirant value of Cret. δ is also indirectly indicated by $\delta\nu\tau\rho\eta\acute{\iota}\omicron\nu = \delta\nu\delta\rho\acute{\epsilon}\iota\omicron\nu$, with spelling τ to show retention of stop sound after ν (cf. Mod.

Grk. *άντρας* pronounced *andras*); likewise in local treatment of *ρδ*, see below, note to 73.

✓ 63. The question of the spirant value of Cretan *θ* and the significance of the spellings *θθ* and *τθ* (81 a, 85.3) has been much discussed, e.g. Meister, Dorer und Achäer, 68 ff., Brause, Lautlehre der kret. Dial., 22 ff., Bechtel II, 669 ff., W. Krause K.Z.XLIX, 121 ff., the last reviewed by Kretschmer, Glotta XII, 204, who supports the view that *θ* was a spirant.

For actual deaspiration after a sibilant (as the alternative explanation of *στ*) there are plenty of parallels in other languages (cf. Sievers, Phonetik⁶ § 825).

✓ 64. Meister, Dorer und Achäer, 25 ff.

✓ 65. The regular dissimilation is observed in Arc. *μεσακόθεν* in contrast to Att. *πανταχόθεν* etc.; likewise in Arc. *ἐ(σ)σκεθῆν*, Lesb. *ὑποσκέθην*, in contrast to Hom. *σχεθέειν*. Cf. Thurneysen, Glotta XII, 146.

On *ἐνταῦθα* etc., Wackernagel, I.F.XIV, 370.

✓ 67. Kretschmer, K.Z.XXXI, 426 ff. Jacobsohn, K.Z.XLII, 264 ff. Schrijnen, K.Z.XLIV, 17 ff.

✓ 68. Brugmann-Thumb 132 ff. with literature cited.

✓ 68.1. Lac. *πεμπάκι* has regular *π*, while *πεντάκις* follows *πάντε*.

✓ 68.2. Since this phenomenon is not shared by Arcadian-Cyprian, Cyp. *πείσει* is separated from Thess. *πείσαι* and explained under 1 as analogical. Otherwise Bechtel I, 411, who calls it an Aeolic element in Cyprian.

Beside the regular Thess. *βέλλομαι*, an inscription of Crannon has the West Greek *δείλομαι*.

A special case is Lesb. *σπέλλω*, used like *στέλλω* in its earlier sense *set place*. Cf. Hesych. *κασπέλλει · στορνίει, σπελλάμεναι · στειλάμεναι, σπόλασα · σταλαῖσα*, Sappho *σπολέω* (like *σταλῶ*) 'I will place,' also Thess. *σπάλος* 'stake.' But *στέλλω* is from a root *στελ-*, seen also in Lesb. *στάλλα*, IE. **stel-*. Perhaps *σπελ-* is a blend of this with *πελ-* of *πέλομαι, τέλλω*, etc., IE. **q^uel-*.

✓ 68.3. The appearance of *σ* for original dental in *ἀπυσυεδομένος = ἀποδεδομένους* is perhaps a special case of dissimilation. So Kretschmer, Glotta III, 293, comparing *Ἀρκασιδής = Ἀρκαδίδης*. But it also suggests the possibility that in the other cases the sibilant results from a secondary change of the dental before front vowel, not dependent upon labio-velar origin as implied in the text. Only further material can settle this question.

✓ 68.4 a. *δαύχνα*. Solmsen, I.F.XXVI, 107.

✓ 71 a. Brugmann-Thumb, 94, with references.

✓ 72. Solmsen, A.M.1906, 347 ff.; Beiträge I, 106 ff. *Φύντων* is also quotable from Achaea (Dyme) and Arcadia. Arc. *ἐνθ*, formerly quotable only from

an inscription of Lykosura, occurs frequently in a Tegean decree (no. 18⁴). Kieckers, I.F.XXXV,288. Add Theran *συνενθόντες*.

✓73. The phenomenon in question is observed regularly only in Lesbian and Thessalian, and is one of the most distinctive Aeolic characteristics, one that is familiar in Lesbian poetry and in some Homeric forms (*ἄμμε, ἔμμεν*, etc.). But there are also scattered examples elsewhere: from Chios and other once Aeolic territory in Asia Minor (cf. 184 a); in Macedonian (Solmsen, I.F.VII,48); Lac. *φάβεννος, φαέννα*; in an Arcadian inscription of Orchomenus (no. 18⁵) *ἔκριννα*, like Lesb. *ἔκριννα* (77.1), and *ὀφέλλω*, in contrast to *ὀφήλω* (Tegea) = *ὀφέλω* (75). But in these Arcadian forms the local appearance of an Aeolic peculiarity is so remarkable that, until it is confirmed by further evidence, one must reckon with the possibility that *ἔκριννα* belongs under 89.3 and that *ὀφέλλω* is from a different present stem, namely, **ὀφέλω*, like *στέλλω* (likewise Hom. *ὀφελω* 'owe').

Parallel to the treatment of these groups in most dialects is a local Cretan development of *ρδ* (this again pointing to spirant *δ*), e.g. *πῆριξ· περδιξ*. *Κρηῖτες* (Hesych.), *φηρόντων* = *ἐρδόντων* from Gortyna (beside *βέρδῃ*).

✓75. According to another view the normal treatment of *λν* is that seen in *ὄλλυμι* (a), and the forms cited here are derived from *λσ*, in which case they would belong in 79. So for *βουλή* etc. Meillet, M.S.L.XX,130. But in most of the words a *ν*-suffix is more probable than a *σ*-suffix. Cf. also El. *ἀφλανέως* etc. (55). In any case it is convenient to keep this group distinct from the aorists of undisputed *λσ* origin.

In this group belongs Att. *ὀφέλω*, Arg., Cret., Arc. *ὀφήλω* (for Arc. *ὀφέλλω* see above, to 73); also Att. *ἐξούλης δίκη* 'action of ejection,' from the *σ*-grade of *φελ-*, and *κατοῦλαι, κατουλέω* in an inscription in Doric *κοινή* (Schwyzer 668).

✓76 b. The treatment of initial *σλ* etc. is sometimes extended to words which apparently never had an initial *σ*, as in the case of Corcyr. *Μηείσιος*, likewise *μμεγάλο* in an archaic Attic inscription, Pamph. *μμειάλαν, Μμειάλετος*, etc.

✓77.3. Forms like Lesb. *παῖσα* occur also in Thera and Cyrene, and with the new examples (Abh.Berl.Akad.1926, no. 5, pp. 21, 28), some from the fourth century, we no longer regard them as artificial. For final *νσ* there are no such forms, the distribution then being the opposite of that in Elean (78).

✓80. For the evidence of Boeot. *ρρ*, which is ignored by Bechtel I,250, cf. Solmsen, Rh.Mus.LIX,485 ff. In the dialects which show both *ρρ* and *ρσ*, even if the *ρσ* is more common, the *ρρ* probably represents the normal

colloquial pronunciation, while $\rho\sigma$ may be due partly to external influence (the $\rho\sigma$ being familiar from other dialects and especially literary Greek) and partly to analogy (cf. *a*). Even in Attic, where $\thetaάρρος$ etc. are the true Attic forms, quotable from the earliest inscriptions, names like $\Thetaέρσιππος$, $\Thetaέρσανδρος$ are common, while forms in $\Thetaερρ-$ are rare (cf. Bechtel II, 106).

Arc. $\phiθήραι$ is explained differently by Bechtel I, 334, and still otherwise by Thurneysen, Glotta XII, 147 (fut. = $\phiθερεί$, with α for ϵ after ρ as in Elean).

✓ 80 *b*. Wackernagel, K.Z. XXIX, 129 ff. But the position of the accent has generally no bearing on the treatment of consonant groups, and even here its action is disputed. On the aorist forms, cf. Debrunner, Glotta XV, 25.

✓ 81 *b*. Schulze, Gött. Gel. Anz. 1897, 900 ff.

✓ 82. Lagercrantz, Zur griech. Lautgeschichte, 19 ff. Hermann, Silbenbildung, 17, 20. Pedersen, Wackernagel Festschrift, 114 ff. Whether Cyprian had σ , like Arcadian, or $\sigma\sigma$ is of course unknown.

✓ 84. Rhod. $\Deltaεύς$, Am. J. Phil. XXIX, 461 ff., Schwyzer 276 *a*. Delph. $\delta\upsilon\gamma\acute{o}\iota$, Schwyzer 317.

✓ 84 *a*. So also Boeot. $\phiράττω$ (Corinna) = $\phiράζω$, Locr. $\delta(\lambda)\acute{\lambda}\acute{\alpha}\acute{\zeta}\omega$ = $\delta\lambda\lambda\acute{\alpha}\sigma\omega$.

✓ 85.1. The view of Thumb, I. F. XXXI, 222 ff. and in Brugmann-Thumb 125, is certainly false. Cf. Kretschmer, Glotta VI, 295.

✓ 86.3. Locr. $\piρείγα$ = $\gammaερουσία$, $\betaουλή$.

✓ 86.4. Bechtel's doubt of Boeot. $\tau\tau$ from $\sigma\tau$ is uncalled-for. Especially in matters of consonant assimilation a quotation like Boeot. $\acute{\iota}\tau\tau\omega$ in Plato and Aristophanes, or Lac. $\kappaάρρων$ in Plutarch, may be more significant than the usual spelling of inscriptions. For the inscriptions represent, if not literary dialects in the usual sense, nevertheless the written form of the dialects, in which certain features of colloquial speech may sometimes be ignored. Cf. above, to 80, and K. Meister, Gnomon II, 434.

✓ 86, add. There are scattered examples of $\kappa\kappa$ from $\kappa\sigma$, as Hom. $\piελέε\kappa\eta$ beside $\piέλεε\kappa\iota\varsigma$, the glosses $\gamma\lambda\upsilon\kappa\kappaόν \cdot \gamma\lambda\upsilon\kappaύ$, $\delta\kappa\kappaον \cdot \acute{o}\phi\theta\alpha\lambdaμόν$, and even $\acute{\iota}\kappa\kappaος$ = $\acute{\iota}\pi\piος$ (Et. M.) if genuine.

But $\mu\kappa\kappaός$ = $\mu\kappaρός$, usually classed with these, is more probably a hypocoristic formation from the $\mu\kappa-$ of $\mu\kappaρός$, with the doubling so frequent in hypocoristic names (89.5) and nursery words like $\acute{\mu}\acute{\alpha}\mu\mu\alpha$, $\acute{\alpha}\tau\tau\alpha$, etc. The form occurs (usually $\kappa\kappa$, but also κ) in Doric writers (Theocr. etc.), in Boeotian, is called also Ionic and Aeolic in Eustathius, and appears in proper names from all regions, e.g. Ion. $\acute{M}\acute{\iota}\kappa\kappaος$, $\acute{M}\acute{\iota}\kappa\kappa\acute{\iota}\acute{\alpha}\delta\eta\varsigma$. With further diminutive suffixes, $\mu\kappa\kappaύλος$ (Mosch.), Lac. $\ast\mu\kappa\kappa\iota\chiός$, whence $\mu\kappa\kappa\iota\chi\acute{\iota}\delta\acute{o}\muενος$ (cf. nos. 70–73, note).

Lesb. ὄππατα = ὄμματα in Sappho (imitated by Balbilla in γρόππατα) looks like an artificial substitution, due to ὄπωπα, ὄψις, etc.

In the simplification of three consonants there is little that is dialectic. But Ion. ἐσλός (also in Pindar), Lesb. ἔσλος = ἐσθλός, Lesb. μάσλης = μάσθλης, Mess. μάκρα = μάκτρα, also πέντος = πέμπτος not only in Cretan (86.2) but elsewhere. The divergent development of κσ + stop (e.g. κστ to κτ, but κσκ to σκ) led in the case of ἐξ to ἐκ and ἐς with dialectic preference for one or the other (100).

✓88. Dissimilatory influence also in Arg. σπάδιον = στάδιον, and in loss of labial element of g^u in Att. γέφυρα (68.2) and Dor. γλέπω (Alcman), γλέφαρον (Alcman, Pindar) = βλέπω, βλέφαρον.

✓89.1. Cf. also Locr. δόξξαι, ἐξξάλλειαν, ἀξξιομάχδς, τετθμός.

✓89.3. The converse of such consonant doubling is the simplification of double consonants where the latter are normal, as of σσ belonging under 81, frequent in late inscriptions (the disproportionately frequent simplification in ἡμισος from ἡμισσος, 61.1, is due to the influence of Att. ἡμισυς); of σσ belonging under 82, 83 in dialects where σσ is normal (but here σ may be due to Attic influence); of ρρ belonging under 80, as Arc. φθέραι, Cean χερωνήσος; of Aeol. μμ etc. belonging under 76, as Hom. ἔμμεναι; of general Greek μμ, λλ, ππ, etc., as γράμα, ἄλος, etc. The majority of examples are late and simply indicate the general reduction of double consonants. Some of the earlier examples may be only errors. But some remain for which the explanation is not clear. Cf. Wackernagel, Glotta VII, 296; Bechtel I, 40, 334 ff.; Hermann, Silbenbildung 28, 186.

Simplification, whether graphic or actual, is especially common in prepositional phrases and compounds. Cf. κατόν etc. 95 a, Locr. ἐτᾶς etc. 100, and Arc. ἱμεσος for ἱμμεσος, ἰνηάταν for ἰν νηάταν (Hom. νειάτος), συφοικία (96.5); similarly καὶ φοικίας from καὶς φοικίας (97.2).

91. Allen, Greek Versification in Inscriptions, 126 ff.

94. Lucius, De crasi et aphaeresi, Diss. Arg. IX, 351 ff. Kühner-Blass I, 218 ff. Meister, Herodas, 778 ff.

94.6. See above, to 41.1 a.

94.7. Similar elision in Arc. κεύορκέντι; also before a vowel followed by two consonants, as Epid. κένκαύσιος.

94.9. A still different treatment is seen in Locr. τοάροι = τοὶ ἱαροί. Cf. Class. Phil. XI, 212.

95. Günther, I. F. XX, 37 ff. Solmsen, Rh. M. LXII, 329 ff. Kretschmer, Glotta I, 34 ff. Hermann, I. F. XXXIV, 338 ff.

Delph. πέροδος, also Παρόχθεας, Locr. Περόχθεος. Elision in περί (Attic only before ι) is also quotable from Cyprian and literary Doric.

With Thess. *δπ, ἐπ, ὑπ*, cf. *ἀππέμψει* and *ὑββάλλειν*, once each in Homer, Boeot. *ἐπ* twice before *π*, Lesb. *δπ πατέρων*, all before an initial labial. Cf. the greater frequency of *κατ, ποτ* before dentals.

✓ 102. Sommer, *Zum inschriftlichen νῦ ἐφελευστικόν*, *Festschrift zur 49. Versammlung deutscher Philologen und Schulmänner*, Basel 1907.

Dat. pl. with *-ν* also in Locrian. See below, to 107.3.

✓ 103. On grounds of practical convenience only, I disagree with Meillet who urges that dialect forms and texts should be printed without accents.

✓ 105.1 *a* and 2 *b*. Solmsen, *Rh.M.LIX*, 494 ff. A new example is Locr. *Σρόπα* (Schwyzer 359).

✓ 105.2. In Cyprian usually *-āv*, but rarely *-ā*, as *Ἀμενίja* before a vowel (no. 19.18).

✓ 106.1. The derivation of *-αιω*, Thess. *-αι* from a form with ending *-sio* = Skt. *-sya* is undisputed. But many scholars deny that *-ου, -ω* is of the same origin and derive it from a form with ending *-so* (i.e. *-ου, -ω* from **-oa, *-oso*, in contrast to *-αιω* from *-sio*). Possibly true, but the objection to common origin is not conclusive.

Cypr. *-ōν* is attributed by Hermann, *I.F.XX*, 354 ff., to confusion with genitive plural.

✓ 106.2. On distribution of *-αι*, Buck, *Class.Phil.II*, 266. An Arcadian inscription of Orchomenos (no. 18²) has *-αι* in nouns, but always *τῶι*, e.g. *ἰν τῶι κρόμποι*. Cf. Tegean gen. sg. fem. *-αυ*, but *τᾶς* (104.2).

✓ 106.6. On the history of the Greek dual, cf. Cuny, *Le Nombre duel en grec*. The dual is constantly on the wane from Homer on, until by about 300 B.C. it had become obsolete (except for some literary revivals). Dual forms occur in various dialects, mostly *o*-stem forms in *-ω, -αιν*, or, for the verb, third dual in *-τᾶν* = Att. *-την* (138.6). Forms from *ā*-stems are very rare, and *τῶ, τοῖν* are used for the feminine, as in Attic. Arg. *τῶι φαράκα* (IG.IV, 566), if not due to careless spelling, points to a form without *ν*.

El. *-οιαις* is usually explained as re-formed after the analogy of the dative plural. Otherwise Schwyzer, *Glotta XII*, 2 ff.

The new Arcadian forms are variously explained. Plassart, *B.C.H. XXXIX*, 89. Meillet, *M.S.L.XX*, 124 ff. Kretschmer, *Glotta X*, 216. Bechtel I, 353. Schwyzer, *Glotta XII*, 5. Thurneysen, *Glotta XII*, 146. Fraenkel *I.Anz.XLI*, 21.

They occur in an inscription of Orchomenos (no. 18²) in the phrases *ἰμέσων τοῖς Διδύμωιν* (cf. preceding *τῶ Διδύμω*), and *μεσακόθεν τοῖς κράνωιν*. *τοῖς* is the plural form used here like Att. *τοῖν* as masculine and feminine. *ἰμέσων* is most probably = *ἰ(μ) μέσο(ι)ων* (cf. 31), the whole as if Att. *ἐν*

μέσων τοῖν Διδύμοι 'between the D.' The *-ων*, parallel except for the *υ* to Hom. *-ουν*, appears to contain an inherited *u* connected with the *u*-diphthong attested by the Sanskrit and Slavic dual forms (Skt. *tayos*, ChSl. *toju*). The *-ων* is analogical, like *-ων* after *-ων*.

✓ 107.3. On *-εσι*, Buck, *Class.Rev.* XIX, 249 ff.; *Class.Phil.* II, 273 ff. On *-ας* (cf. also 226, 279), Sommer, *I.F.* XXV, 289 ff.

In contrast to *-ας* of nos. 55, 56, the new early Locrian inscription (below, to p. 219) has *γονεύσιν, ἀνδράσιν, παντέ(σ)σιν*.

✓ 107.4. Conversely *τέτορας* as nom. in inscriptions of Tauromenium, SGDI.5223 ff.

✓ 108.2. Similar forms in late Cretan, gen. *-η*, dat. *-ηι*, acc. *-ην*. On Thess. *ἱπποκράτης* etc., Hoffmann, *Philologus* LXI, 248, LXII, 155 ff.; Bechtel, *Hermes* XXXVII, 631. On late Lac. gen. *Ἀριστοτέληρ*, etc., Schwyzer, *Festschrift Hatzidakis*, 82 ff.; Kretschmer, *Glotta* XIII, 246. Boeot. *Μένναι* etc., Buck, *Class.Phil.* XII, 182; Kalén, *Eranos* XII, 97 ff.

✓ 109. Rarely dat. pl. in *-σι* from *σ*-stems, as Lesb. *τρίσι*, late Cret. *πόλιθι* (cf. *φέρεθθι* 81 a), perhaps Lac. *πόλισσι*. Cf. Schulze *K.Z.* XXV, 368.

✓ 111.3. In Arcadian also two forms in *-ων*. See above, to 43. On Cyren. *ιαρίς*, cf. Günther, *I.F.* XXXII, 378 ff. Add Cyren. dat. pl. *-εσι*.

✓ 111.4. Wackernagel, *Sprach. Untersuchungen zu Homer*, 160; Schwyzer, *I.F.* XXVIII, 163 ff.

✓ 112.1. *Δι(φ)εί* is a relic of the IE. dative (Skt. *dive*) in contrast to the usual Greek dative, which is the IE. locative (Skt. *divi*). Cf. Solmsen, *K.Z.* XLIV, 161 ff.

✓ 113.4. *μῆιστος*, superlative of *μείων*, formerly quotable only from lexicographers, occurs in Locrian.

✓ 114.1. On the use of Cret. *ῥός*, Buck, *Class.Phil.* I, 409 ff. For *πρώτος*, *πρᾶτος*, Buck, *Am.J.Phil.* XLVII, 297, footnote, where I overlooked the fact that the comparison of *πρᾶτος* with Lith. *pirmas* had already been proposed by Hirt.

✓ 116. On Lesb. *ἄκοιστος* etc., Buck, *Class.Rev.* XIX, 242 ff. The view there rejected, that these constant Lesbian forms do not come under the special Lesbian treatment of *ισ*, but go with certain rare spellings like Boeot. *ἄσση* = *ἄσση*, is still given by some scholars, but is contrary to all probability.

✓ 119.2 a. J. Schmidt, *K.Z.* XXXVI, 400 ff.

✓ 122. Thess. *τοί* at Pharsalus, Schwyzer 566, where IG.IX.2.241 reads *τοί*. Buck, *Class.Phil.* XVII, 86.

✓ 128-129. The older inflection without *ν* (Hom. *τέο, ὄττω*, etc., Att. *τον, ὄτου*, etc.) also in Arc. *ὄττω* (68.3), Lesb. *τίω, τίωσιν, ὄττω* (above, to 9).

✓ 129.2 a. On Locr. *ρότι*, cf. Wackernagel, Rh.M.XLVIII, 301 ff.; J. Schmidt, K.Z.XXXIII, 455 ff.; Hermann, Nebensätze, 229.

✓ 129.3. Buck, Class.Rev.XIX, 247.

✓ 132. Hermann, Nebensätze, 248 ff.

✓ 133.1. Arc. *θίσθεν*, Ziehen, Leges Sacrae, p. 195; Hatzidakis, I.F.Anz. XX, 175.

✓ 133.2. *-υδᾶν* = Att. *-υδην* in Locr. *ἀριστίνδαν*, *πλουτίνδαν*, *from the best*, *the wealthy citizens*, *ἀγχιωτίνδαν* *from the next of kin*.

✓ 135, 136. Ivy Kellermann, On the Syntax of some Prepositions in the Greek Dialects (Chicago dissertation). Günther, Die Präpositionen in den griechischen Dialekten, I.F.XX, 1 ff.

✓ 135.3. Also Locr. *ὑπαπροσθίδιος* (but *ὑπό*, no. 55).

✓ 135.5. It is a common view that *πεδά* in Argolic, Cretan, etc., is a pre-Doric relic. But quite possibly it belonged to all dialects except Attic-Ionic. Cf. Hermann, I.F.XXXIV, 353.

✓ 136.2. Solmsen, Rh.M.LXI, 495 ff.

✓ 136.8. On Delph. *ἀντὶ ρέτεος*, Buck, I.F.XXV, 259 ff.; Fraenkel, I.F.XI, 86.

✓ 138.3. Buck, Class.Phil.II, 256 ff.

✓ 139.2. According to another view, preferred by some, the *υθ* endings started in *ἐνθί*, derived from **ἐντι* (163.2) by transfer of the aspiration.

✓ 140.3 a. Also Locr. *διαδόντῳ*.

✓ 140.4 b. Also Locr. *δαμευδόσθων*.

✓ 141. Buck, Class.Phil.II, 257.

The Heracleean third plural forms are "apparently of the ordinary type." But it is difficult to avoid the suspicion that they may after all be from the *-σεω* type, with *οντ* from *εοντ* as in Cret. *κοσμώντες*, Arg. *ἐμφανίζόντας* etc. (cf. 42.5 d), in spite of the difficulty of reconciling such a supposition with *ἀναγγελίοντι* etc. (different treatment according to preceding consonant?).

✓ 142. Buck, Class.Phil.II, 251 ff. The presence of a preceding guttural is most obviously a factor in the distribution of *ξ*- and *σ*-forms in Argolic, but to some extent also in Arcadian and elsewhere.

✓ 146.1 Parallel to *λελάβηκα* etc. are others formed from a secondary stem in *ā*, as Lesb. *ὑπαδιεδρόμακε* (Sappho), Dor. *γεγεναμένον* (Pindar), *μεμενακός* (Archim.), Arg. *γεγράβανται*. Cf. Buck, Class.Phil.XX, 142.

✓ 148. *-εῖα* is now explained as a phonetic development of *-εῖα*. Cf. Kalén, Quaest.gram.graecae, 1 ff.; Bechtel II, 356.

✓ 149. The isolated Arc. *ἀψευδήων* (no. 18*) has been much discussed. Schulze, A.M.XXXIV, 257. Meister, Ber.Sächs.Ges.1910, 23. Solmsen, Rh.M.LXV, 320, LXVI, 319. Danielsson, I.F.XXX, 99. The simplest explana-

tion is that given in the text, namely *-ηων* from *-ηω* by addition of the secondary ending, like Hom. subj. *ἐθέλωμι* etc. by addition of the primary ending. Cf. also 1 sg. opt. *-ουν* beside *-αιμι*.

✓151.1. So now Ther. *δύνανται*.

✓152.4. Cret. *φέρκσιεν* SGDI.4982, if not merely an error for *-αιεν* (as in other Cretan inscriptions), represents a still different type, with the optative sign added directly to *σ*. But the existence of such a type in Greek needs further confirmation. Arc. *διακωλύσει* no. 18.7 is taken by many as third singular optative. Otherwise Buck, *Class.Rev.*XIX,246 ff.

✓153-154. Cf. Günther, *I.F.*XXXII,372 ff., and for the Cretan forms see above, note to 25 a.

✓154.5. *εἰμειν* at Croton, *Notizie degli Scavi* 1911, Suppl.94. See also note to no. 100.

✓158. So *ἀφικνεμένων* at Oropus (no. 14.8) under Boeotian influence.

✓159. Thess. *κατοικεῖονθι* and Arc. *ἀψευδήων* are not certain examples of the type in *-ηω*, for the long vowel may belong to the subjunctive only and fall under 151.2. In Delphian examples of *-ωω* are numerous, but for *-ηω* they are rare and of doubtful significance, as *συλήοντες* twice against over two hundred cases of *συλέοντες*. Cf. Rüschi, *Gram.d.delph.Inschr.*61. On Rhod. etc. *στεφανῶι* and Heracl. subj. *πρωῖ* (162.3), see above, note to 44.4. Bechtel reads Locr. *δοκέει* etc. as of this type. See above, note to 42.4.

✓161.2. J. Schmidt, *Pluralbildung der idg. Neutra*, 326 ff. For Doric and Hellenistic *μοιχάω* = *μοιχεύω*, cf. Wackernagel, *Hellenistica*, 7 ff.

✓161.2 a. The existence of Delph. *χρηάομαι* is disputed by Rüschi, 89. Lesb., Dor. *πονάω* = *πονέω* (*ἐξεπόνασαν* Sappho, *ἐξεπόνασεν* Theocr., *ποναθήι* Pind.), *ἐπτόασεν* Sappho.

✓162, add. Arg., Cret. *τέλλω* (as also in poetry) = *τελέω*. Dor. *ῖσαμι* (Crete, Bruttium, and in Pind., Epich., Theocr.) = *οἶδα*, formed from 3 pl. perf. *ῖσαντι* (Hom. *ῖσασι*) after analogy of *ῖσαμι*. Dor. *βάω* = *βαίνω* (Glossary).

✓164.3. For *-σις* cf. Buck, *Class.Rev.*XIX,244 ff.; Fraenkel, *Glotta* I, 280. The latter's analysis is now given preference in the text. Yet if all the derivatives of stems ending in a dental or *σ* had this history, it is surprising that there are not more frequent examples of *σσ*, since the majority of dialects retain original *σσ* (83). Bechtel's derivation from the aorist stem (II,478) leaves Boeot. *ἀγόρασσις* unexplained (Boeot. aor. *-ττ-* or *-ξ-*, 142).

✓164.4. Locr. *δαιθμός* = *δασμός*, though from a different root, like *δαίτρον*, Cret. *δαῖσις*, etc. (*δαίω*).

✓164.5. Fraenkel, *Geschichte der griech. Nomina agentis auf -τηρ, -τωρ, -της*. *-τηρ* is retained, even in Attic-Ionic, in names of utensils etc., as

κρατήρ, and a few others, as σωτήρ. Conversely the substitution of -της (-tās) is not confined to Attic-Ionic, for many dialects have not only δικαστής, which is in part due to Attic influence, but also other like forms.

✓ 164.7. Solmsen, Beiträge, 116 ff.

✓ 164.8. Buck, Class.Phil.II,267. Jacobsohn, Philologus LXVII,353. Solmsen, Beiträge, 98 ff.

✓ 165.2. Locr. ὑπαπροσθίδιος.

✓ 166.1. Buck, Class.Phil.II,267. Solmsen, Beiträge, 98.

✓ 166.2. Solmsen, Rh.M.LIX,498 ff.

✓ 167. Locr. ἀνδρεφονικός for ἀνδρο.

✓ 168 a-d. Solmsen, Rh.M.LVIII,603 ff.,LIX,596 ff.

✓ 169-178. Among the few special studies of dialectic syntax, beside those on the use of prepositions already cited (p.318), may be mentioned: K. Meister, Der syntaktische Gebrauch des Genetivs in den kretischen Dialektinschriften, I.F.XVIII,133 ff.; Rüttgers, De accusativi, genetivi, accusativi usu in inscriptionibus archaicis Cretensibus, Bonn 1905; Jacobsthal, Der Gebrauch der Tempora und Modi in den kretischen Dialektinschriften, I.F.XXI,Beiheft; Edith Frances Claplin, The Syntax of the Boeotian Dialect (Bryn Mawr dissertation); Hermann, Die Nebensätze in den griech. Dialektinschriften; Nachmansson, Syntaktische Inschriftstudien, Eranos IX,30 ff.; Sloty, Der Gebrauch des Konjunktivs und Optativs in den griech. Dialekten.

✓ 173. Cf. no. 62.8 αἰρεθέντας ἐκατέρων δέκα ten of each being chosen; similarly εἰπόντας Ditt.135.15. The absolute use of the accusative, singular or plural, of participles is common in late Greek, and led to the modern indeclinable participle in -οντας.

✓ 179. Buck, Class.Phil.II,258 ff., with literature cited. Jacobsohn, K.Z. XLII,153.

✓ 191. Cf. Bowra, Homeric Words in Arcadian Inscriptions, Class.Quart. XX,168 ff.

✓ 274-280. Thumb, Die griechische Sprache im Zeitalter des Hellenismus. Buck, The General Linguistic Conditions in Ancient Italy and Greece, Class.Journ.I,99 ff. Wahrmann, Prolegomena zu einer Geschichte der griechischen Dialekte im Zeitalter des Hellenismus. Hermann, Nebensätze, 180 ff. Meillet, Aperçu, 259 ff. Buck, The Interstate Use of the Greek Dialects, Class.Phil.VIII,133 ff.

✓ 275. The author is increasingly convinced that, more than is commonly recognized, we must reckon with external influence even in very early dialect inscriptions. Some of the disparities between inscriptions of the same dialect, some of those which are commonly attributed to local varia-

tion and even to prehistoric dialect mixture, are due to nothing more than the elimination, by the writer, of one or another local peculiarity in favor of what is usual in the majority of dialects and especially in that literary form which was familiar to all, the Homeric. See also 12, 59.1,2 with App., 62.2, 68.3. Note, above to 80, 86.4, and below to p. 219.

✓ P. 205, no. 49. I have revised the text after the new readings of Bourget, which if correct necessitate a material change in interpretation. But on some points I have doubts, which the photograph does not resolve, and his interpretation of the phrase ΤΟΝ --- ἀρχοντο appears to me a desperate one.

✓ P. 219. To the two early Locrian tablets there is now added a third, recently published, with photographs and full commentary, by Papadakis, the director of the Thebes Museum, to whose courtesy I am indebted for a reprint. After this publication Wilamowitz has given the text with some differences in reading and interpretation.

✓ 56². Naupactus (?). Probably early V cent. B.C. Papadakis, 'Αρχ. Έφ. 1924 (issued in 1926). Wilamowitz, Ber. Berl. Akad. 1927, 7 ff.

α. τεθμός ὃδε περὶ τᾶς γᾶς βέβαιος ἔστω κατ | τὸν ἀνδαιθμὸν Πλακοσυλίας
καὶ Λισκαρίας καὶ τῶν ἀποτόμων καὶ τῶν δαμοσίων. ἐπινομία δ' ἔστω γονεῦσιν καὶ
παιδί· αἱ δὲ μὲ παῖς εἴε, κόραι· αἱ δὲ μὲ κόρα εἴε, || ἀδελφεοί· αἱ δὲ μὲ ἀδελφεὸς 5
εἴε, ἀνχιστί[ν]δαν ἐπινεμέσθω κα(τ) τὸ | δίκαιον. αἱ δὲ μὲ τοὶ ἐπινόμοι ο . . . Ν
/ (β α) κομίζοιεν, ἀξιοδότας ἔστω τὰν αὐτῶ οἵτινι χρεῖζοι. / ὅτι δέ κα φυτεύσεται,
ἄσυλος ἔστω. αἱ μὲ πολέμοι ἀνανκαζομένοις δόξῃαι ἀνδράσιν ἡενὶ κέκατὸν ἀρισ-
τίνδαν τοῖ πλέθει ἄνδρας διακατίος μείστον ἀξιομάχῃς ἐπιφοίκῃς ἐφάγεσθαι,
ὅστ' ἰς δὲ δαιθμὸν ἐνφέρει εἰ ψᾶφον διαφέρει ἐν πρέιγαι εἰ ἔν πόλι εἰ ἔν ἀποκλῆσῃαι 10
εἰ στάσιν ποίει περὶ γαδαισίας, αὐτὸς μὲν φερρέτω καὶ γενεὰ ἄματα πάντα,
χρέματα δὲ δαμεύσθων | καὶ φοικία κατασκαπτέσθω κατ τὸν ἀνδρεφονικὸν
τετθμόν. ὃδε τετθμός ἱαρός ἔστω τῷ Ἀπόλλωνος τῷ Πυθίῳ καὶ τῶν συνν[ι]αόν· 15
ἔμεν τοῖ τοῦτα παρβαίνοντι ἐξέόλειαν αὐτοῖ καὶ γενεᾷ καὶ πάντε(σ)σιν, τοῖ δ'
εἰσεβέοντι ἥλαος ἔστω. ἀ δὲ γ[α] τὸ μὲν ἔμι(σ)σον | τῶν ὑπαπροσθιδίων ἔστω,
τὸ δ' ἔμι(σ)σον τῶν ἐπιφοίκων ἔστω. | τὸς δὲ κοίλῃς μόρῃς διαδόντω. ἀλλαγὰ δὲ
βέβαιος ἔστω, ἀ(λ)λαζέσθω δὲ ἀντὶ τῷ ἀρχῷ.

β. [αἱ δὲ τοῖ] δαμοργοὶ κερδαίνοιν ἄλλο | τῶν γεγραμμένων, ἡιαρὸν τῷ Ἀπόλ-
λόγῳ ἐχέτω ἄγαλμα δι' ἐννέα φετ'έον καὶ μὲ ποτιγράψαι κερδός.

Like nos. 55, 56, this is a bronze tablet inscribed on both sides, and like no. 56 it contains two distinct documents, of which the second in this case is the continuation of one on another tablet. The boustrophedon order and the forms of the letters, notably the Θ, favor an earlier date than for no. 55, while on the other hand there is agreement with no. 56 in the absence of ϣ and in acc. pl. -ΟΞ not -ΟΥΞ, and with the first document of

no. 56 in the preference for the optative. The dialect shows more external influence than nos. 55, 56, as in -*φείροι* not -*φάροι*, in *σθ* not *στ*, and perhaps in the datives *γορεύου* etc. Any of these matters may reflect the habit of different scribes, and are not quite certain criteria of date, but I incline to the opinion that this tablet is the earliest of the three.

In l. 6 the engraver omitted a line of his copy and later added it as the first line on the reverse side (inserted in our text as 6 *a*), also partially erasing a word in l. 6. This is the view of Papadakis, and, in spite of the uncertainty in supplying the object of *κομίζουσιν*, is far more credible than Wilamowitz' attempt to read l. 6 as complete, taking the first line of the reverse as belonging to still a third document.

In l. 5 where I give *δνχιστί[ν]δαν* Pap. and Wil. read -*Εδαν*, which from the photograph I do not credit.

Without discussion here of technical questions pertaining to the content, the following is offered as a tentative translation.

a. The following law concerning the land shall be authoritative for the partition of (the districts) Πλ. and Δλ., both the separate lots and the (undivided) public lands.

*The assignment (of rights of pasturage and cultivation) shall be to the heads of a family and to the son; if there is no son, to the daughter; if there is no daughter, to the brother; if there is no brother, the assignment shall be made according to the law to one from among the nearest of kin. If those to whom the assignment is made do not furnish (the customary fee to the state? Or perhaps simply if they do not take it up, accept it, that is the assignment), one (the *γορεύς*?) shall be entitled to give his (share) to whomever he wishes.*

Whatever one plants (as olive trees etc.), one shall be secure in its possession.

Except if under pressure of war the majority of 101 men chosen from the best citizens vote to introduce at least 200 colonists capable of bearing arms, whoever proposes partition or votes for it in the senate or assembly or special body, or makes civil strife concerning partition, he and his family shall be exiled for all time, his property confiscated, and his house destroyed just as under the law concerning murder.

This law shall be under the protection of Pythian Apollo and the associated gods; to him who transgresses these things shall come destruction, to himself and family and all his property, but to him who honors them (the god) shall be propitious.

The land shall belong half to the former citizens, half to the colonists. But the valley portions (that is, the fertile lands as distinguished from pasturage)

they shall distribute (to individual families). Exchange shall be allowed, but the exchange must be made in the presence of the chief magistrate.

b. If the demiurgi make any other profit than what is prescribed, it shall be held sacred to Apollo as an offering for nine years, and they shall not register additional profit.

✓ Pp. 219 ff., nos. 57, 58. *ἡ φάρμα*, simply *the covenant*, though the article is more commonly omitted in headings (e.g. no. 62). Cf. Wackernagel, *Vorlesungen über Syntax*, II, 144.

✓ P. 259, no. 104 a. The reading *Ῥεξάνωρ ἀρχηγέρας* is now definitely to be preferred. Cf. Ther. *ἀρχηγέταν τε καὶ βασιλῆν*, *Abh. Berl. Akad.* 1926, no. 5, pp. 21, 39.

GLOSSARY AND INDEX

In the alphabetical arrangement the presence of f is ignored, in order to obviate the separation of the many forms which occur with and without it. Thus $(f)\kappa\alpha\tau\iota$, i.e. $f\kappa\alpha\tau\iota$ or $\kappa\alpha\tau\iota$, stands in the position of $\kappa\alpha\tau\iota$, and $\nu\alpha(f)\acute{o}\varsigma$ in the position of $\nu\acute{o}\varsigma$. φ stands in the position of κ .

For inflectional forms the conventional captions (nom. sg., 1 sg. pres. indic.) are sometimes substituted, and in these the transcription which we have employed for forms occurring in the epichoric alphabets is frequently replaced by the more familiar spelling, e.g. $\bar{\epsilon}$, \bar{o} , \bar{h} , by η , ω , ϵ , or Cret. π , κ , by ϕ , χ . But the precise form occurring is sometimes retained as a caption, or added, or given separately with a cross-reference. Brevity and convenience in each case have been preferred to consistency.

The references are: numbers in Clarendon type, to the sections of the Grammar, or, where App. is added, to the corresponding sections of the Appendix; otherwise, to the numbers of the inscriptions. The Heracleian Tables (no. 74) and the Cretan Law-Code (no. 110) are cited by name.

$$\mathbf{d} = \mathbf{d}', \quad 58 a$$

ἀφάτατοι Lac. 58

ἀβελιος Cret. = ἡλιος. 41.8

ἀβλοπία Cret. = ἀβλαβία. 5, 66

ἀγατος Delph., *admirable, wonderful* (?). Cf. Etym. Mag. ἀγαῖος· ἐπίφθορον ἢ θανναστόν. No. 51 D 38, note

ἔγαλμα = ἀνάθημα. No. 35, note

ἀγαλματοφῶρ El. = ιερόσυλος. 107.1,
no. 60.13, note

5yappis West Ion., assembly. 5, 49.2,
80 with a

'Αγασιλῆς Eub. = 'Αγασίλω. 41.4, 58

ἀγλαί Cret., bands in which the Cretan youth were trained

ἀγέλαιοι Cret., *ephebi*, members of the
ἀγέλαι. 31, no. 113.11, note

& yeporis East Ion., assembly. 49.2

Ἀγλαω-, Αγλω-. 41.2

ἀγνέω = ἀγω. 162.8. ἀχρηκότας, 66

ἀγορά Delph., Thess. = ἐκκλησία

ἀγορανομία Thess., *preside over the assembly*, like Att. ἐπιστάτω. See preceding. In other states the ἀγορανόμοι were officers in charge of the *market* etc.

ἀγόρασις Boeot. 164.3

ἀρπύη Lesb., El., ἀρπύη Thess. (58 c)
= αἰρῶ. Lesb. ἀρπύηρες, καταγ[ρῆ]-

θη, κατάγρενον, προαγρημένω. El. εξαγρέων. *Thess.* ἐφάγρενθειν. So also Lesb. ἀγρεσις, *Thess.* ἀγρεσις = αἰρεσις. Cf. Hom. παλινάγρετος, αὐτάγρετος. Akin to ἀγρα

ἀγχιώτινδαν Locr., from the next of
kin. App. 133.2

ἀδειαλτώμαι El., from ἀδειαλτώ = ἀδη-
λώω, ἀφανίζω. 59.3, 152.4, no. 60.12,
note

ἀδελφεός = ἀδελφός. 164.9

ἀδελφία Cret. = ἀδελφαί. 71, 164.9

ἀδελόω Heracl., *make invisible*

ἀδελφούς *without fraud, plainly.* Chian

ἀδελφούς γεγωνέντες, calling out plainly, no. 4 B. Cf. Hesych. ἀδελφούς.

ἀδόλως, ἀπλῶς, χωρὶς βουλῆς

ἄδης ὁ Ion., *decree*. See ἀνδρῶ

ἄελιος = ἥλιος. 41.8

ἀγαθός Cypr. = ἀγαθός. 62.4

Διέτρεν Delph., convict. No. 53.17, note

"Αθαββος Delph. = "Αθαμβος. 69.3

at West Greek, Aeol. = *cl.* 134.1, 2 c

d. Dor. etc. = *ɔ̃* adv. Cret. *ā*, also final and temporal. 132.5, 8a, 9a

& Lesb., & Arc., all Ion., & Thess.
 = del. 133.6

Διδασκαλίας Ion., under perpetual lease.
133.6

αἰρεῖ Cypr., Phoc. = *dei*. 53, 133.6
 αἰρέω Cret. = *αἰρέω*. 12
 αἰλος Cypr. = *ἄλλος*. 74 b
 αἰλότρια El. = *ἄλλοτρια*. 74 b
 αἱμάτιον Coan, *coagulated blood and meat, sausage-meat*. Cf. Hesych. αἱμάτια · ἄλλαντια
 αἱμίονος Lesb. = *ἡμίονος*. 17
 αἱμίονος Lesb. = *ἡμίονος*. 17, 61.6
 αἰν Thess. = *dei*. 133.6
 αἶνος Delph., Meg., *decree*. Cf. Et. Mag. αἶνος · ψήφισμα and Hesych. s.v.
 αἰρεθῆς Ther. = *αἰρεθείς*. 78
 αἶσα share. 191
 αἰσιννάτας, αἰσιννάντες Meg. = *αἰσινμήτης* etc. 20 with App., 258
 ἀκεύω Cret., *take care of, act as guardian*. Cf. ἀκεύει · τηρεῖ. Ἐκπρωῖ Hesych.
 ἀκρατής Ion. = *ἀκυρος*. Cf. καρτερός
 ἀκρόθις Delph. = *ἀκροθίνιον*. No. 51 D 47, note
 ἡάκρος Corcyr. = *ἀκρος*. 58 c
 ἡακροσκιρίαί Heracl., *heights covered with brushwood*. 58 c
 ἀγλανῶς El., *wholly, in full*. 55, no. 59.4, note
 ἀλία assembly. (1) Delph. (no. 51), used of the meeting of the phratry; (2) Acarn., Corcyr., Heracl., Gela, Agrig., Rheg. = *ἐκκλησία*
 ἀλιαία Arg., Mycen. = *ἐκκλησία*
 ἀλιασμα. (1) Gela, Agrig., *assembly* (not in technical sense, cf. βουλᾶς ἀλιασμα); (2) Rheg., *decree of the ἀλία*
 ἀλιασσις Arg., *act of the ἀλιαία*. 164.3
 ἀλιασταί Arc., in form = Att. ἡλιασταί, but title of Tegean officials who enforced penalties etc. (no. 18)
 ἡάλιος Arg. 56
 ἄλινσις Epid., *stuccoing*. 77.3 a
 ἄλιος Dor., ἄλιος Lesb. = *ἥλιος*. 41.3
 φαλίσσκομαι Thess. = *ἀλίσκομαι*. 52 c, 89.1
 ἄλλα Lesb., *elsewhere*. 132.5
 ἀλλάξω Locr. = *ἀλλάσσω*. App. 84 a
 ἀλλᾶι Cret., Corcyr., *otherwise*. 132.5
 ἀλλεῖ Meg., Delph., *elsewhere*. 132.2
 ἀλλοπολία Cret. = *ἀλλοδημία*. Cf. Cret. πόλις = *δῆμος*
 ἀλλόττερος Lesb. = *ἀλλότριος*. 19.2
 ἀλλόττριος Cret. 89.4
 ἄλλυ Arc. = *ἄλλο*. 22
 ἄλλυι Lesb., *elsewhere*. 132.4
 ἀλλύω Cret. = *ἀναλύω, ransom*
 ἀλοργός Ion. = *ἀλουργός*. 44.4

ἄλως Cypr., ἄλος (ᾶ) Sicil., ἄλων (ᾶ) Arc., *plot of cultivated land, plantation*. Cf. Att. ἄλως, Hom. ἄλωή
 ἄλωμα Boeot. = *ἀνάλωμα*. Not an original uncompounded form, but abstracted from ἀνάλωμα. Hence the absence of *φ*
 ἡαμά Lac. 132.5 a
 ἡμάρα Locr., Delph. = *ἡμέρα*. 12, 58 b
 ἡμέριος Ach. 12
 ἡματα Aetol. = *ἀδόλω*. No. 62.2, note
 ἡμβρ[ό]την Lesb. = *ἡμαρτεῖν*. 5, 49.2 a
 ἡμεῖ Delph. = *οἰοῦ*. 132.2
 ἡμῖν late Cret. = *ἡμεῖς*. 119.2 a
 ἡμέρα with lenis. 58 b
 ἡμές, ἡμές. 57, 58 b, 76, 119
 ἡμιθρέω Ion. = *ἡμιθρέω*. 88
 ἡμμε, ἡμμε Lesb., ἡμμέ Thess. = *ἡμεῖς, ἡμέας*. 76, 119
 ἡμμόνιον Delph., *penalty for delay*. From ἀναμένω. Cf. Hom. καμμόνιη = *καταμονή*
 ἡμοιφά Corinth. = *ἡμοιφά*. 51 a
 ἡμ- in early Cretan words, see under ἡμφ-
 ἡμπίση Arc., from ἀναπειθω, *mislead, corrupt*. No. 18⁴.60, note
 ἡμπουργικός Heracl. = *-ουργικός*. 44.4
 ἡμπόλημα Heracl., *rebate*. Heracl. Tab. I.108 ff., note
 ἡμφαίνομαι Cret. (e.g. ἡμφαίνε(θ)θαι, ἡμπαράμενος, ἀμπαράμενος, ἡμπαρτος, ἀμπαρτος), *adopt*
 ἡμφανσις Cret. (ἀμπαρσις), *adoption* (act of). 77.3 a
 ἡμφαντής Cret. (ἀμπαρτής), *adoption* (condition of, i.e. state of being an adopted son)
 ἡμφί. 136.7
 ἡμφίσημα Cret., *ornament*, gen. sg. ἀμπίσημα. 112.5
 ἡμφικτίονες, -κτίονες. 20
 ἡμφιλέγω = *ἀμφιλέγω*. 89.3
 ἡμφιλογος Arc. 89.3
 ἡμφιμολέω Cret. (e.g. ἡμφιμολέν), *contend about (in law), litigate*. See μωλέω
 ἡμφιμολος Cret. (ἀμπίμολος), *subject to lawsuit*
 ἡμφίσταμαι Heracl., *investigate*. Cf. Hesych. ἀμφίστασθαι · ἐξετάζειν
 ἡν = *ἀνά*. 95
 ἡν Arc. = *ἀ* ἡν. 58 a
 ἡάν Arc. = *ἀν*. 58 d
 ἡνάτορ El., see ἀνατορ
 ἡνάξ = *ἀνάξ*. 52

ἀνασκηθής Arc., see ἀσκηθής
 ἀνατος *immune from punishment*. El.
 ἀνάτορ, Locr. adv. ἀνάτο(ς). 53
 ἀνδάνω = δοκέω *be approved, voted*. Cret.
 ἔραδε, Cyren. ἄδε, Ion. ἔαδε = ἔδοξε,
 Locr. *φεραδεκόντα* (148.1) = *δεδογμένα*,
ψηφισμένα. Cf. Ion. ἄδος = *δῶγμα*, *de-*
cree, and Hesych. ἄδμα, ἄδημα, ἄδισμα,
 defined by *ψήφισμα*, *δῶγμα*, Tarent.
 ἄδιξις (cf. *ψάφιξις*, 142 a) · *ὁμολογία*
 ἀνδιχάω Locr., *be of divided opinion*.
 Cf. Hdt. 6.109 *δίχα γίγνονται αἰγνώμαι*
 ἀνδρεφονικός Locr. = ἀνδρο-. App. 167
 ἀνέθειαν, ἀνέθειαν = ἀνέθεσαν. 9.2, 138.5
 ἀνέθεικε Boeot., Thess. = ἀνέθηκε. 16
 ἀνεκκλήτως Delph. = ἀνεγκλήτως. 69.3
 ἀνελδύσθω Lac. = ἀνελύσθω. 140.3 b
 ἀνεπίγραφος Heracl. = *γράφος*. 5
 ἀνέστηκε Lac. = ἀνέθηκε. 64
 ἄνευν Epid. = *ἀνευ*. 133.6
 ἄνευ El. = *ἀνευ*. 133.6, 136.4
 ἀνηκῶσθαι Heracl., *from ἀνίκημι*. 146.4
 ἀνηρίθεντος Ion. = ἀνερίθεντος *not venal*.
 167 a
 ἀνιοχίω Lac. = *ἡνιοχέω*. 9.5
 ἀννίωμα Cret. = ἀρνέομαι. 86.5
 ἀνοσίχα Cypr., *impiety*. No. 19.29, note.
 But neut. pl. ἀνόσιχα also possible;
 cf. SGDI.3538, 3544
 ἀνπ- in early Cretan words, see under
 ἀμφ-
 ἀνταποδιδῶσα El. = *-διδούσα*. 89.3
 ἀντί. 136.8
 ἀντίγραφον Cret., Anaph. = ἀντίγρα-
 φον. 5 with App.
 ἀντίμῶλος Cret., *opponent, defendant*.
 See *μωλέω*
 ἀντιτυγχάνω Arg., Boeot., Delph., Lac.
 = *παρτυγχάνω* *happen to be present,*
or in office (so nos. 45, 78)
 ἄντομος Heracl., *road, path*
 ἄντορος Heracl., *a counter-boundary*
 ἀντρήιον Cret. = ἀνδρείον. App. 62.5
 ἄντρεπος Cret., Pamph. = ἀνθρωπος. 63
 ἀνφόταρος Locr. = ἀμφότεροι. 12
 ἀνώγω Cypr. 191
 ἄνωθα Heracl. = ἀνωθεν. 133.1
 ἄνδρος Cret., Thess. = ἄωρος
 ἀξιάω Lesb. (*ἀξιάσει*) = ἀξιάω. 162.2
 αὐτός East Ion. = αὐτός. 33
 ἀπ Thess. = ἀπό. 95
 ἀπαγορεύω Cret., *proclaim*
 ἄπατος Cret. = ἀπατος, *used imperson-*
ally, e.g. ἀγοντι ἀπατον ἔμεν, there shall
be no fine for the one who seizes. 53

ἀπλάδονται Locr. = ἀπελαύνονται. 162.4
 ἀπλευθερίζω Delph., Thess. = ἀπελευθε-
 ρόω. 162.1. Thess. ἀπελευθερεσθένσα,
 18, 77.8
 ἀπῆλαι Lac. = ἐκκλησίαι. Cf. Ἀπελ-
 λαῖος, name of a month. Ἀπῆλαι
 Delph., name of a festival corre-
 sponding to the Attic Ἀπατούρια
 ἀπῆλαι Delph., *victims for the Ἀπῆλ-*
λαι
 ἀπῆλλω Lesb. = ἀπειλέω. 75
 Ἀπῆλλον = Ἀπόλλων. 49.3
 ἀπέταιρος Cret., *one who is not a mem-*
ber of a εἰταιρεία. Law-Code II.5, note
 ἀπεχομένος Arc. = *-μένους*. 10
 Ἀπλουν Thess. = Ἀπόλλων. 49.3
 ἀποδεδῶσθαι Boeot. = *-δεδώκασι*. 139.2,
 146
 ἀποδείγνυσθαι Eretr. = *-δείκνυσθαι*. 66
 ἀποδόσσαι El. = ἀποδοῦναι. 85.2
 ἀπόδρομος Cret., *a minor*. See *δρομεύς*
 ἀπορηλῆω El. = ἀπειλέω. 75
 ἀπολογίτταστη Boeot. = ἀπολογισσάσθαι.
 82, 85.1, 142
 ἀπομωλέω Cret., *contend in denial,*
deny. See *μωλέω*
 ἀποπιπράσκω sell, Lesb., Ion., etc.
 ἀποπῶνιοι etc. Cret., see ἀποφωνέω
 ἀπορεαί Heracl., *springs or torrents*
 ἀποστράψαι Delph. = ἀποστρέψαι. 49.2
 ἀποτίνοιαν El. = ἀποτίνομεν. 12 a
 ἀποφορά Coan, *carrying off*
 ἀποφωνέω Cret. (*ἀποπῶνιοι* etc.), *bear*
witness. See *φωνέω*
 ἀπασάμενος Boeot. = ἀνακτησάμενος.
 89.4
 ἀππεισάτου Thess. = ἀποπεισάτω. 68.2
 ἀπῆ Arc., Cypr., Lesb., Thess. = ἀπό.
 22
 ἀπυδῆι Arc. = ἀποδέει. App. 9
 ἀπυδόας Arc. = ἀποδοῦναι. 144
 ἀπυδόσμιος Arc., *for sale*
 ἀπυδοσμός Arc. = ἀπόδοσις, *payment*.
 164.4
 ἀπυλιῶναι Arc., *smooth out, settle* (?).
 No. 18¹.20, note. App. 9
 ἀπυσιδωμίν[ος] Arc. = ἀποδεδομένους.
 10, 68.8 with App.
 ἀπυτεῖω Arc. = ἀποτίνω. 162.12
 ἀπύω Arc., *summon* = poet. ἡπύω, ἀπύω.
 191
 ἀπῆμος Cret., *under oath of denial*
 ἄρατρον Cret. = ἀροτρον. 162.2
 ἄράω Heracl. (*ἀράσσοντι*) = ἀρώ. 162.2
 Ἐργάνα Delph. = Ἐργάνη. 12

φάργον El. = φργον. 13
 ἀργύριος Lesb. = ἀργύρεος. 164.6. ἀργυρα, 19.4
 ἀργυρρον Thess. = ἀργύριον. 19.3
 ἀρίσιμον Phoc., *see*, *perquisite*. From ἀρέσκω
 ἡρίσται Locr. = ἐλέσθαι. 12, 85.1
 ράρην Cret. = ἀρήν (Att. inscr.), nom. of ἀρόν. 52
 ἀρέτεται, ἀρήτεται Arg., *presided*. 55 with App.
 Ἀρίσταινος Coan. 69 a
 ἀριστίνδαν Locr., *from the best citizens*. App. 133.2
 ἡρήνησις Heracl. = ἀρηνησις. 58 d
 ἀρρέντερος Arc. = ἀρρην. 80, 165.1
 ἄρρην Att., ῥάρρην El. 49.2, 80
 ἄρρην Ther. etc., ἄρρης Lac. = ἀρρην. 49.2, 80
 Ἀρταμῖς = Ἀρτεμῖς. 13.2
 Ἀρταμίτιος = Ἀρτέμισιοι. 61.3
 Ἀρτεμίδια Eretr. = Ἀρτεμῖδια. 60.3
 ἀρτύω Heracl., *devise by will*. Cf. Hesych. ἀρτυμα· διαθήκη, and ἀρτύναι· διαθεῖναι. In Cretan (Law-Code XII. 32) *manage* (property). In Arcadian simply *prepare, provide*. Cf. the official titles Arg. ἀρτύναι (no. 78.2, note), Epid. ἀρτῦνοι, Ther. ἀρτυντήρ
 ἀρχιδανυχαφορέω Thess., *see* δαύχνα
 ἀρχιτολιαρχέω Thess., *be the first ploliarch*. See τολιαρχοί
 Ἀρχοκράτης Rhod. = Ἀρχεκράτης. 167
 ἀρχός Boeot., Cret., Ion., Locr. = ἀρχων *magistrate*
 ἀς = ἔως. 41.4, 45.4, 132.9 a
 ἀσαντός reflex. pron. 121.4
 Ἀσκαλαπιός Thess. = Ἀσκληπιός. 48
 ἀσκηθής Arc., *used of animals without blemish*
 ἀ(σ)σιστα El., Lac. = ἀγχιστα. 113.3. Lac. τοῖς ἀ(σ)σιστα πόθικες, El. τοῖς ἐπ' ἀ(σ)σιστα, *those next of kin*. Cf. Cret. οἱ ἐπ' ἀγχιστα (or ἐπ' ἀνχιστα) πεπαμένοι *the nearest owners*, Locr. ἐπ' ἀνχιστος *next of kin*
 ἀστάς Epid. = ἀναστάς. Cf. 77.2
 ραστός = ἀστός. 52
 ἔτα Cret., *penalty, fine*. 53
 ἀταγία Thess., *time when there is no ταγός, hence time of peace*. No. 33, note
 ἀτάω Cret. (ἀταμένοι, ἀταθείω), *fine*. 53
 ἀτε Lac. (hāt') = ἦτε *as*. 132.5 a
 ἀτελέν Cyp. = ἀτελή. 108.2

ἀτερόπτελος (and -ἄλλος) Epid., *see* ὀπτελος
 ἄτερος = ἕτερος. 13.3
 Ἀτθόνειτος Thess. = Ἀφθόνητος. 86.2
 ἄτι Cret. = ἀτινα. 129.3
 ἀτροπάμπαις Lac., *see* πρατοπάμπαις
 ἀττάμιος El. = ἀζήμιος. 84
 αὔατα Lesb. = ἀτη. 53
 αὔθιν Rheg. = αὔθις. 133.6
 Αὔκλεια Arc. = Εὐκλεία. 33 a, App. 9
 αὔρηκτος Lesb. = ἀρρηκτος. 55 a
 αὔσαντός reflex. pron. 121.4
 αὔσος Cret. = ἄλσος. 71
 αὔσωτός Delph., reflex. pron. 33 a, 121.4
 αὔταμαρόν Locr. = αὔθημερόν. 12, 58 b
 αὔταμέριν Cret. = αὔθημερόν. 133.6
 ἀντάν Corcyr. = ἀντήν. 32
 ἀντάρ Att. = αὔτάρ. 32, 50
 αὔταντός reflex. pron. 121.4
 αὔτε W. Grk., αὔτε Boeot. = αὔτου. 132.2
 αὔτεῖς Boeot. = αὔτοις. 30
 αὔτιν Cret., αὔτις Arc., Ion. = αὔθις. 133.6
 αὔτός. 121.3, 4, 125.2
 αὔτοσαντός reflex. pron. 121.4
 αὔτοῦτα Sicil. = ἐαυτοῦ. 121.4
 αὔτάντα Sicil. = ἐαυτῶν. 121.4
 αὔφια Cret. = ἀλφια. 75
 αὔως Lesb. = ἔως. 35
 ἀφεδριατεύω Boeot., *serve as ἀφεδριάτας or official dedicator*. No. 42, note
 ἀφέρζοντι Heracl., *shut off* (water by damming). Heracl. Tab. I. 130 ff., note
 ἀφείσθω Arc., *from ἀφίημι*. 146.4
 ἀφικνέμενον Orop. = ἀφικνουμένων. App. 158
 Ἀφορδίτα Cret. = Ἀφροδίτη. 70.1
 ἀφφάνω Cret. = ἀμφάνω. 69.3
 ἀφωνος Heracl., *intestate*
 ἀχι Dor., *where*. 132.5 a
 ἀχύριος *building to hold chaff*. Cf. Hesych. ἀχυρος· ὁ ἀχυρῶν. ἀχυροδόκη· ἀποθήκη τῶν ἀχύρων
 ἀψευδῆων Arc., 1 sg. subj., *will be faithful to* (the alliance). App. 149, 159
 ἀ(φ)ός Dor. etc. = ἔως. 35, 41.4
 Βαδρόμιος Coan, Rhod. = Βοηδρομιών. 44.2
 βαθόω Lesb. = βοηθέω. 44.2
 βανά Boeot. = γυνή. 68.1
 βάρναμαι = μάρναμαι. 88

βασιλᾶς El. = βασιλῆς. 15

βασιλεύς official title in many states.

In some the chief magistrate; in others restricted to religious functions, like the ἀρχων βασιλεύς at Athens, e.g. at Chios (no. 4 C) and Miletus; βασιλεῖς an official body, e.g. in Mytilene (no. 22) and Elis (no. 57)

βάω Dor. = βαίνω. Heracl. ἐπιβῆι, Cret.

ἐμβέτη (cf. 161.2), Ther. παρβέωντας (App. 42.5 b), also ἐκβέωντας Thuc. 5.77

βέβαιος Locr. = κύριος

βεβαιωτήρ Delph. = -τής. 164.5

βέλομαι Boeot. = βούλομαι. 49.3, 68.2, 75

βέλλομαι Thess. = βούλομαι. 49.3, 68.2, 75. 3 pl. subj. βέλλουνθαι, 27, 139.2

Βελφαιον Thess. = *Δέλφαιον, Δελφίνιον. 68.2

Βελφοί Lesb., Boeot. = Δελφοί. 68.2

βενέω El. = βινέω. 18 b

βέντιστος Dor. = βέλτιστος. 72

βεττόν Lac. = *φεστόν. 86.4

βέφυρα Boeot. = γέφυρα. 68.2

βίδεοι, βίδυοι Lac., title of officials. 51

βίετος Cret. = βίετος. 167

βοαθείω, βοαθέω = βοηθέω. 44.2 with a

βοιηθείω = βοηθέω. 31 a

βοικίαρ El. = οίκιας. 51

βόλιμος Delph., Epid. = μόλιβος. 88

βόλλα Lesb. = βουλή. 75

βολλεύω Lesb. = βουλεύω

Βολοέντα Cret. 44.4, 51

βόλομαι Arc., Cypr., Ion. = βούλομαι. 75 b

Βόρθιος Cret. = *Ορθιος. 51

βουαγόρ Lac., leader of the βουαί, the bands in which Spartan boys were trained. Nos. 70-73, note

βουσός Arc., cattle run. From *βουσός, cf. μηλοσδή, sheep run, Hesych.

βοών Heracl., cow-shed. 165.4

βροχύς Boeot., Thess., Arc. = βραχύς. 5

βυβλία Heracl., papyrus marsh. τὰν βυβλίαν Heracl. Tab. I.58 = τὰν βυβλίαν μασχάλαν I.92. See μασχάλα

βύβλιος Heracl., see μασχάλα

βυβλίον = βιβλίον. 20

βωθέω Ion. = βοηθέω. 44.2

βωλά Boeot., Cret., Arg., etc. = βουλή. 25 with a, 75

Βωρθία Lac. = *Ορθία. 51

Βωρσία Lac. = *Ορθία. 64

βῶς Dor. = βοῦς. 37.1

γά W. Grk., Boeot. = γέ. 13.3

Γαίφοχος Lac. = γαιήοχος. 53

γαιόν Heracl., heap of earth, mound. 165.4

γάμια Delph. = γαμήλια, wedding cakes. 164.9

γεγράβανται Arg. = γεγράφαι. 66, App. 146.1

γεγράψαι Heracl. = γεγράφαι. 146.3

γεγώνεω Chian, call aloud. 184

γέλαιμι Lesb. = γελᾶω. 47 with p. 298

γέλαμι = γελᾶω. 162.4

γενιά family, offspring, also in plural descendants. No. 60.1, note, no. 65

γεριαφόρος Coan, title of a priestly official. γερηφόρος occurs also in Pserimos near Calymna

γίνομαι = γίγνομαι. 86.7

γίνος Rhod. = γίνος

γίνυμαι Boeot., Thess. = γίγνομαι. 86.7, 162.6

γινώσκω = γιγνώσκω. 86.7

γλάσσα Ion. = γλῶσσα. Cf. 49.5

γλέπω Dor. = βλέπω. App. 88

γλέφαρον Dor. = βλέφαρον. App. 88

γνῶμαν El. = γνῶμεν. 12 a

γνώμη, γνώμα, opinion, declaration of an official body, frequent in Ionic and Doric

γνῶσῖα Arc. = γνῶσις. 164.9

γράθμα Arg. = γράμμα. 164.4

γραμματισδῶ Boeot. = γραμματεύω. 84. So γραμματιστής = γραμματεὺς in Boeot., Ach., Delph., Epir., as in Hdt.

γράσσμα Arg. = γράμμα. 164.4

γραφῆς Arc. = γραφεύς. 111.4

γράφος El., Arc. = γράμμα. 241

γροφά, γροφεύς, etc. = γραφή etc. 5 with App.

γυμνικός Arg. 89.3

γυμνάδδομαι Lac. γυμνάζομαι. 84

Γυνόπαστος Boeot. 69.4

δαιθμός Locr. = δασμός. App. 164.4

δαίσις Cret., division

δακκύλιος Boeot. = δακτύλιος. 87

δάλτος Cypr. = δέλτος. 49.3

Δαλφοίς = Δελφοίς. 12 b

δαμέτας Carpath. = δημότης. 167

δαμιεργός Astyp., Nisyr. = δημιουργός. 44.4

δαμιουργός = δημιουργός. 44.4

δαμιώμεν, δαμιώντες Boeot. = ζημοῦν etc. 159

Δημοκρέτω Lesb. = Δημοκρίτου. 18
 δημοσιόα El. = δημοσιόη. 15, 157 b
 δημοσιῶμεν El. = δημοσιῶν. 157 b
 δημοτῶλην Lesb. = -τελή. 108.2
 δαράτα Delph., a ceremonial cake. No.
 51 A 5, note
 δαρκνά Cret., see δαρχνά
 δάρμα Delph. = δέρμα. 12
 δαρχμά = δραχμή. Arc., Cypr., El.,
 Corcyr. 49.2 a
 δαρχνά Cret. (δαρκνά) = δραχμή. 49.2
 a, 69 a
 δάττασθαι, δάττονται Cret. = δάσασθαι,
 δάσωνται. 82
 δαύχνα Thess., Cypr. = δάφνη. 68.4 a
 διάτοι Arc. = δοκῇ. 139.1, 151.1, 191
 δέλομαι Delph., Locr. = βούλομαι.
 49.3, 68.1, 75
 δέκεσθαι Cret. = δέχεσθαι. 66, 85.3
 δέκνυμι Ion. = δείκνυμι. 49.1
 δέκο Arc. = δέκα. 6, 114.10, 116 a
 δέκομαι = δέχομαι. 66
 δέκοτος Arc., Lesb. = δέκατος. 6, 114.
 10, 116 a
 δέκων Lesb., Chian = gen. pl. of δέκα. 116
 δέλλω Arc. = βάλλω. 49.3, 68.1
 δειμαίς Epid., leeches. Cf. Hesych.
 δειμβλεῖς · βδέλλαι
 Δεινίας Corinth. = Δεινίας. 26, 54 d
 δέρφα Arc. = δέρη. 54
 δέρεθρον Arc. = βάραθρον. 68.3
 Δεῖς Boeot., Lac., Rhod. = Ζεύς. 84
 δέω Lesb. = δέω *want*. 35
 δέφυρα Cret. = γέφυρα. 68.2
 δήλομαι = βούλομαι. 25 with a, 49.3,
 68.1, 75. El. δηλομήρ, no. 60.5, note
 δημορίων Orop. = δημοσίων. 60.3
 Δῆνα Cret. = Ζῆνα. 84, 112.1
 διακνόντων Heracl. = διαγρόντων. 66
 διάλαμψις = διάληψις *distinction*, in late
 Lesb., Cret., etc. Cf. And., Thess.
 λάμψομαι = λήψομαι, as also in Hdt.
 διαλιαίνω Boeot., see -λιαίνω
 Διδύμοιν Arc. = Διδύμοιν. App. 106.6
 διέ Thess. = διά. 7
 διγύλα Epid. 162.4
 Δι(ε)ί = Δι-. 112.2
 διέ κί Thess. = διότι. 131
 διηκόσιοι Ion. = διακόσιοι. 117.2
 δικάδω Cret., El. = δικάζω. 84
 δίκαια El., legal penalties, fines. ζίκαια,
 62.2
 δικάσζω Arg. = δικάζω. 89.1
 δικάσκοποι officials at Mytilene, in-
 spectors of justice

δικαστήρ Locr., Pamph. = -τής. 164.5
 δικάω Lesb. = δικάω. 31
 δίκνυμι Cret. = δείκνυμι. 49.1
 δίκριος Cos, Chios, double portion of
 flesh, a double cut
 δινάω El., change, amend. Cf. δίνω
 Διόξοτος Boeot., Thess. = Διόδοτος.
 166.2
 δίωμαι Cret. = διώκω. 162.10
 διορθωτήρ Corcyr. = -τής. 164.5
 διοό Boeot. = δύο. 24
 διπλεῖ Cret., Heracl. = διπλή. Cf.
 132.2
 διπλείος Locr., Cret. = διπλός
 διρίσις Cret. = διάρρησις in form. Law-
 Code IX.26, note
 δίφιος El. = διπλάσιος. 241. ζήφιος,
 62.2
 δίωρος Arc., having two boundaries.
 App. 54
 δόγμα decree, usually that of a league,
 council, or selected body, as dis-
 tinguished from the decree by popu-
 lar vote, the ψήφισμα
 δοῖναι Cypr. = δοῦναι. 154.1
 δόκημα Arg. = δόγμα. No. 81
 δοκιμάδω Boeot. = δοκιμάζω. 84
 δοκιμός Lesb., Ion. = δοκιμάζω. 162.3
 δουλιζω Boeot., Phoc. = δουλόω. 162.1
 δρίφος Syrac. = δίφρος. 70.2
 δρομέης Cret., one who is of age. Boys
 under seventeen were not allowed
 to enter the gymnasia, which the
 Cretans called δρόμοι, and so were
 termed ἀπόδρομοι
 δυάνω Cypr. = δίδωμι. 162.11
 δυγός Delph. = ζυγός. 84
 δυή Lac. = δύο. 114.2
 δυεῖν = δυοῖν. 114.2
 δύο, plural forms δυῶν, δυοῖς, δύας.
 114.2
 δυόδεκα = δώδεκα. 115
 δυώδεκα = δώδεκα. 115
 δυωδεκαῖς, δωδεκαῖς Delph. = Ion. δω-
 δεκῆς sacrifice consisting of twelve vic-
 tims
 δάκω Cypr. = δίδωμι. 162.11
 δάλα, δάλος Dor. = δούλη, δοῦλος. 25 d
 with App.
 δάμα, temple. 191
 δωός Cret. = ζώος. 84
 δώω Boeot., Cret. = ζώω. 84.1, 162.7
 δ Locr. = ἐκ. 100
 δα El. = εἰη. 15, 31

φεαδικότα Locr., see *ἀνδάνω*
ἱασσα Arc., Arg., Mess. = *οὔσα*. 163.8
ἰβδεμαῖος Epid. = *ἐβδομαῖος*. 114.7
ἰβδεμήκοντα Delph., Heracl. = *ἐβδομήκοντα*. 114.7
ἰβδεμος Delph. = *ἐβδομος*. 48, 114.7
ἰγγοφος Cret. = *ἰγγραφος*. 5
ἰγδοτήρ Argol., Lac., *ἐσδοτήρ* Arc., one who lets the contract. 164.5
ἰγεντο = *ἐγένετο*. No. 75, note
ἰγνηληθίωντι Heracl., *το ἐξειλέω prevent*. 75, 151.2
ἰγκτασις = *ἰγκτησις*. 49.5
ἰγραμμαι Cret., El. = *γέγραμμαι*. 137
ἰγρασφεν = *ἰγραψεν*. 87
ἰγρατται Cret. = *γέγραπται*. 86.2, 137
Ἰδάλιον = *Ἰδάλιον*. 10
ἰδούκαεμ Thess., *ἰδώκαιν* Delph. = *ἰδωκαν*. 138.5
ἰδραμα Epid. = *ἰδρα*. Cf. the rare *ἰδρασμα*
ἰθεν Epid. = *οὔ* gen. 3 pers. pron. 118.3
εἰ W.Gr.k. = *οὔ* adv. 132.2
εἰζός El. = *εἰδός*. 62.2
εἰκ Arc. = *εἰ*. 134.2 a
εἰκατι Heracl. = *εἰκοσι*. 116
εἰκοιστος Lesb. = *εἰκοστός*. 116 with a
εἰλω, εἰλίω. 75
εἰμάτιον = *ἰμάτιον*. 25 c
εἰματισμός = *ἰματισμός*. See preceding
εἰμειν Rhod. = *εἶναι*. 163.7
εἰμεν = *εἶναι*. 163.7
εἰν Eub., Chian = *εἶναι*. 180
εἵνατος Ion. = *ἕνατος*. 54
εἵνεκα Ion. = *ἕνεκα*. 54
εἵνιζαν Boeot. = *ἤνεγκαν*. 144 a
εἵπ- (Cret. *εἵπῶντι* etc.) = *εἵπ-*. 52
εἰρήται Ion. = *εἰρέεται*. 43, 139.2
εἰσχημαι = *ἔσχημαι*. No. 19.14, note
ἑκαδάμοι Boeot. 30, 46, 52 b
εἰκαθθα Cret. = *ἐκούσα*. 163.8 a
εἰκαστος, ἑκαστος. 52 b
εἰκατέρη Cret., in each place. 132.5 a
ἐκατέρω Coan, adv. on each side of. 132.7 a
ἑκείδαμος Thess. 46, 52 b
ἐκεχηρία = *ἐκεχειρία*. 25 b
ἐκκλημα Locr. = *ἐγκλημα*. 69.3
εῖρόντας Locr. = *ἐκόντας*. 52
ἐκοτόν Arc. = *ἐκατόν*. 6, 116 a, 117
ἐκπέτωντι Heracl. = *ἐκπέσωσι*. Heracl. Tab.I.120, note
ἐκτεισις, not *ἐκτισις*. 28 a with App.
ἐλαμι = *ἐλάω, ἐλαύνω*. 162.4
ἐλαύθερος late Delph. = *ἐλεύθερος*. 33 a

ἐλαξε = *εἵπε*. So regularly in Boeotian and Thessalian decrees, where Attic and most dialects have *εἵπε*. Also Argive
ἐλέσται Locr. = *ἐλέσθαι*. 85.1
ἐλέσταιν Thess. = *ἐλέσθαι*. 85.1, 156
ἑλευθενναῖος Cret. = *ἑλευθερναῖος*. 86.5
ἑλευθύνια Lac. = *ἑλευσίνια*. 20, 59.1
ἐλευθερός Cret. = *ἐλευθερός*. 33 a
ἐμέθεν Dor. = *ἐμοῦ*. 118.3
ἐμός Dor. = *ἐμοῦ*. 118.3
ἐμετρίωμεν Heracl. = *ἐμετροῦμεν*. 9.6, 42.5 b
ἐμίν W.Gr.k. = *ἐμοι*. 118.4
ἔμμεν Thess. = *εἶναι*. 163.7
ἔμμεναι Lesb. = *εἶναι*. 154.2, 163.7
ἔμμι Lesb., *ἐμμί* Thess. = *εἰμί*. 76
ἔμπαν Dor. = *ἐμπης*. 133.6
ἔμπασις Corcyr., Meg. = *ἔγκτησις*. 49.5
ἐμπάω El., see *ἐπεμπάω*
ἔμπροσθα Heracl. = *ἔμπροσθεν*. 133.1
ἐμφανίσσω Thess. = *ἐμφανίζω*. 84 a
ἐν = *εἰς*. 135.4
? ἔναγος Delph., ceremony for the dead. Cf. *ἐναγίζω*. No. 51 C 38, note
ἐνατός Delph., Ther. = *ἐνατός*. 58 c, 114.9
ἐνδεδικότα Heracl. = *ἐμβεβιωκότα alive*. 68.1
ἐνδειγνύμενος Ther. = *ἐνδεικνύμενος*. 66
ἐνδέρω Coan, see no. 101.38, note
ἐνδέω Lesb. = *ἐνδέω want*. 35
ἐνδικάζομαι Arc. *ἐνδικάζομαι* (10), be subjected to suit. No. 18.34, note
ἐνδικος Cret., *ἐνδικος* Arc. (10), used impersonally with dative of the person who is liable to, or has right to trial
ἐνδοθεν Att.-Ion., Cret., within. 133.1, 4
ἐνδοθ(δ)ιος Cret., belonging within. 165.2
ἐνδοι Lesb., Epid., Syrac., within. 133.4
ἐνδορα Coan, see no. 101.48, note
ἐνδός Cret., Delph., Syrac., within. 133.4
ἐνδόσε Ceos = *εἰσω*. 133.4
ἐνδοσθ(δ)ια Epid., entrails. 165.2
ἐνδυσ Delph., within. 132.4, 133.4
ἐνδω Delph., within. 132.7 a, 133.4
ἐνενηχθεῖν Boeot. = *ἐνενεγχεῖν*. 144 a, 151.2, no. 43.49, note
ἐνετέρια Locr., taxes of admission (to citizenship). From *ἐνίημι*, like Att. *εἰσιτήρια* from *εἰσεμι*

ἐνεφανίσσων Thess. = ἐνεφάνισον. 84 a, 138.5
 ἐνηβόηαις Lac. from ἐνηβάω. 41.2, 59.1
 ἐνθαῦθα Att. (inscr.) = ἐνταῦθα. 65
 ἐνθαῦτα Ion. = ἐνταῦθα. 65
 ἐνθεῖν Arc., Dor. = ἐλθεῖν. 72
 ἐνθινος Cret. = ἐνθεος. 164.9
 ἐνθω Boeot. = ἔστων. 139.2, 163.6
 ἐνιαύτιος Coan, Delph. = ἐνιαύσιος. 61.3
 ἐνιαυτός (1) *end of the year, anniversary*, (2) *year*. For the former and more original meaning, which the word sometimes has in Homer, cf. Delph. no. 51 C 47, Cret. Law-Code I.35, IV.4
 ἐνκοιδταί Cret., sc. δαρκναί, *money given as security*. Cf. Hesych. κοῖον· ἐνέχυρον, κοιδάει· ἐνεχυράζει. Deriv. of κείμαι
 ἐννεά Heracl. = ἐννέα. 58 c, 114.9
 ἐννεκα Lesb. = ἐνεκα. 54 b
 ἐννή Delph., Rhod., Cyren. = ἐννέα. 42.2
 ἐνοτος Lesb. = ἐνατος. 6, 114.9, 116.9
 ἐνπίδες Meg. = ἐλπίδες. 72
 ἐνπιπάσκομαι Arc., *acquire possession of*. Cf. πᾶμα, ἔμπασις, etc.
 ἐνπῶι El., see ἐπεμπάω
 ἐνς Cret. = εἰς. 114.1
 ἐντάδε Argol. = ἐνθάδε. 65
 ἐν τάν Boeot., *until*. 136.1, no. 43.49, note
 ἐντασις Thess. = ἔγκτησις. 49.5
 ἐντασσιν Heracl. = οὔσιν. 107.3
 ἐνταῦθα El. = ἐνταῦθα. 65
 ἐντε Locr., ἥντε Delph. = ἔστε, ἔωι. 58 c, 132.9 a, 135.4
 ἐντες Dor. = οὔτες. 163.8
 ἐντί W.Gr.k. = εἰσί. 163.2
 ἐντιμος Locr., *in office*. Cf. Plat. Rep. 528 c
 ἐντοῦθα Cumae = ἐνταῦθα. 65, 124. ἐν-
 τῶθα Orop. 34 a
 ἐντοφία Delph. = ἐντάφια, *funeral rites*. Cf. Hesych. ταφία· ἐντάφια, εἰς ταφὴν ἐνθέντα ἱμάτια. 6
 ἐντῶ = ἔστων. 163.6
 Ἐνυμακρατίδας Lac. = Ὀνυμα-. No. 66. 35, note
 ἐνυφαίνω Cret. (ἐνυπάνει), *weave within (the house)*
 εἰξ = ἔξ. 50 b, 52 b, 114.6
 ἐξαγρίω El. = ἐξαιρέω. See ἀγρέω
 ἐξάν Coan, Rhod., Ther. = ἐξῆς. 133.6
 ἐξαντῖαι Arc., *over against, near by*. No. 18⁴.13, note
 ἐξαρχίδιος Cret. 165.2

ἔξει Lac. = ἔξω. 133.5
 ἐξιλαύνοια Arc. 152.1
 ἐξήκοιστος Lesb. = ἐξηκοστός. 116
 ἐξανακά(δ)διν Thess. = ἐξαναγκάζειν. 69.3, 84, 89.1
 ἔξοι Cret., Syrac. = ἔξω. 133.5
 ἐξόμεννον Thess. ἐξάμνηον. 6
 ἐξ ορύξι Cypr., *expropriate*. Probably from an ἐξορύσσω used in a figurative sense (cf. Eng. *root out*). But many assume ἐξορύξω as a by-form of ἐξορ(ς)ίζω
 ἔξος Dor., Delph. = ἔξω. 133.5
 ἐξς Ion. 101.2
 ἔτος Locr. = ἐαυτοῦ. 118.3
 ἐπ Thess., Boeot. = ἐπί. 95
 ἐπαβολά Cret., *share*. 167 a
 ἐπάκος Lac., dual of ἐπάκοος. No. 67, note
 ἐπάνακκον = ἐπάναγκες. 69.3
 ἐπανιτάω El., *return*. Cf. ἱητέον = ἱτέον, and Hesych. εἰτακεῖν· ἐληλυθέναι
 ἐπάνχιστος Locr., *next of kin*. See δ(σ)σιστα
 ἐπαπύλογος Arc., *in defense*. No. 18⁴.34, note
 ἐπαργμα Thera = ἀπαργμα *offering*. Cf. Att. (inscr.) ἐπαρχή beside ἀπαρχή
 ἐπαριώμενοι Ther. App. 42.5 b, 161.1
 ἐπειδέ Meg. = ἐπειδή. 93
 ἐπειτε Ion. = ἔπειτα. 132.9
 ἐπέλαμι = ἐπελαύνω. 162.4. Coan ἐπελάτω *drive up*, but Heracl. ἐπελάσθω and Arc. ἐπελασάσθων mean *collect, enforce (fines)*. Cf. also Arg. ποτελάτῳ *enforce*, Ion. ἐνηλάσιον *rental*
 ἐπλευσεῖ (fut.), ἐπέλευσαν (aor.) Cret., *bring*. 162.9
 ἐπεμπάω El. (ἐπενπῶι, ἐπενπέτω) *enforce or declare*. Also ἐνπῶι from simplex ἐμπάω. Probably related to ἐμπάζω
 ἐπές Arc., *with reference to*. 136.10
 ἐπιστάκοντα Thess. = ἐφεστηκότα. 58 b, 147.3
 ἔπειτον Dor. etc. = ἔπεσον, aor. of πίπτω. See no. 74.120, note
 ἐπιχεῖ Delph., ἐπιχέει Arg. = ἐφεξῆς. 132.2
 ἐπί El. = ἐπεί. 132.6
 ἐπηρειάζω = ἐπηρεάζω. This spelling with ει, as in no. 18.46 and also in papyri (ἐπηρειάσαντος, Berlin Aeg. Urk. II.589.9), is the etymological one (cf. ἐπήρεια), while ἐπηρεάζω of our texts is like δωρεά beside δωρειά (31)

- ἐπί Boeot. = ἐπελ. 29
 ἐπίκτα Cyp. = ἐπεα. 9.3
 ἐπίταρον El. = *ἐφίερον *sacred penalty*
 ἐπιατής ('πιατής) Locr., *for the year*.
 No. 55.35, note
 ἐπιβάλλον Cret., short expression for ὤ
 ἐπιβάλλει. Sometimes = ὤ ἐπιβάλλ-
 λει (τὰ χρήματα), i.e. *heir-at-law*;
 sometimes = ὤ ἐπιβάλλει (ὄπνιεν),
 i.e. *groom-elect*
 ἐπιβή Heracl., see βάω
 ἐπιδεί Boeot. = ἐπειδή. 29
 ἐπιδημίωριν Eretr. = ἐπιδημῶσιν. 60.3
 ἐπιδικαστοί Lac. = οἱ ἐπιδικάζεται *those*
to whom property is adjudged by law,
heirs-at-law. For -ατός cf. θαυματός
 beside θαυμαστός
 ἐπιζημία Heracl. = ἐπιζήμιον *penalty*
 ἐπιζύγιον Arc. = ὑποζύγιον
 ἐπιθείαν El. = ἐπιθεῖεν. 12 a
 ἐπιθυιάει Arc. = ἐπιθυγάνη. 62.3
 ἐπικαταβάλλω Heracl. = ἐπιβάλλω *im-*
pose upon
 ἐπιλεκταρχία Aetol. No. 62.16, note
 ἐπιφοικία Locr. = ἐποικία
 ἐπιφοικοδομά Heracl., collective, used of
 the buildings belonging to the land.
 No. 74.150, note
 ἐπίφοικος Locr. = ἔποικος
 ἐπιπὴν Epid. = καταπάσσειν. Cf. He-
 sych. πῆ καὶ πῆν ἐπὶ τοῦ κατάπασσε καὶ
 καταπάσσειν
 ἐπιπηράω Cret. (ἐπιπῆρεται) = πειράω
 ἐπιπόλαια χρήματα Cret., *movable prop-*
erty. Cf. Haprocration ἐπιπλα· τὴν
 οἶον ἐπιπόλαιον κτήσιν καὶ μετακομίζε-
 σθαι δυναμένην
 ἐπιπρεΐγιστος Cret., *the next oldest*. See
 πρεΐγιστος
 ἐπισκειάζειν Corcyr. = ἐπισκευάζειν. 36
 ἐπισπένδω Cret., *solemnly promise*. Cf.
 Lat. *spondeo*. ἐπέσπενσε, 77.3
 ἐπιχύτας Arg. = ἐπίχυσσις *beaker*. No. 82
 ἐποίει Arg. 53, 59.2
 ἐποίει Boeot. 53
 ἐποίκια τὰ Heracl. *farm buildings*
 ἐποίσει Arc., aor. subj. to fut. ὀσω.
 No. 17.21, note
 ἐπος = ἔπος. 52
 ἐπασσις Boeot. = ἔγκτησις. 49.5, 69.4
 ἑπτάκιν Lac. = ἐπτάκισ. 133.6
 ἐπῶμνται Locr., *jurors*
 ἐργον = ἔργον. 52
 ἐρευταί Cret. = ζητηταί *collectors*. No.
 113.132, note
 ἐφρέμένα Arg. = εἰρημένα. 55
 ἐφρέτασιν Cyp., see φρέτάω
 Ἐρμάνοσσα Chian = -ασσα. Cf. 46
 ἐροτός Boeot., Thess. = ἐρατός. 5
 ἔρω = εἰμι. Sometimes in tragedians,
 Theocr., etc., but also a regular
 prose use in many dialects, as Arc.,
 Argol., Astyp., Cret., Cyp., Delph.,
 Mess.
 ἐρρηγία Heracl. = ἐρρωγία. 49.5, 146.
 4, 148 with App.
 ἐρρω El., Locr. = ἔρρω = φεύγω. 52,
 241
 ἐρριναίτερος El. = ἀρρην. 49.2, 80,
 165.1
 ἔρσην = ἀρρην. 49.2, 80
 Ἐρχομένος Arc., Boeot. = Ὀρχομένος,
 48
 ἐς = ἐκ. 100 with a
 ἔσγονος = ἔκγονος. 100
 ἐσδῶλλω Arc. = ἐκβάλλω. 49.3, 68.1,
 100
 ἐσδοκά Arc. = ἐκδοχή. Cf. 66, 100
 ἐσδοτή Arc., see ἐγδοτή
 ἐσκεθῆν Arc., *ἐκσχεθεῖν, *keep out, ex-*
clude. App. 65, no. 184.50, note
 ἐσκηδεκάτη Boeot. = ἐκκαιδεκάτη. 100
 ἐσκλητος Sicil., title of a select official
 body. 100 a, no. 100.2, note
 ἐσλαινω Boeot., see λαινω
 ἐσπάριος Locr. = ἐσπέριος. 12, 52 c
 ἐσπεράω Arc. = ἐκπεράω *transgress*
 ἐσπρεμμίτω Cret. = ἐκπρεμνίζω. 84,
 86.8
 ἐς Boeot. = ἐξ. 100
 ἔσσα Lesb., Epid. = οὔσα. 163.8
 ἔσομαι = ἔσομαι. 83
 ἔστε until. 132.9 a, 135.4
 ἔστεις Arc. = ἔκτεις. 28 a with
 App.
 ἔστυλλα Lesb., Thess. = ἔστυλα. 79
 ἔταλον Lesb., ἔτελον Coan, *yearling*.
 Cf. Lat. *vitulus*. 49.3
 ἐτάξαι Thess. = ἔταξαν. 138.5
 ῥέτας El. = ἔτης *private citizen*
 ῥέτος = ἔτος. 52. Cret. ῥέτεθι, 81 a
 ἔτος = ἔτος. 58 c
 ἔττε Boeot. = ἔστε. 86.4
 εὐάμερος d Cret. = εὐορτή
 Εὐβάλλκης Lac. 36
 εὐεργετής Thess. = εὐεργετών. 78, 157
 εὐθυοργία Arc. = εὐθυοργία. App. 54
 εὐίδη Lesb. εἶδε. 35 a
 ἐφυκονομειόντων Boeot. = ὤκονομηκό-
 των. 146.1, 147.3

φειμέναι Cret. = φελμέναι, assembled, to εἰλέω. 71, 75

εὐνόα = εὐνοία. 31

εὐφρετάσας Cypr., see φρετάω

εὐσαβέοι El. = εὐσεβέοι. 12 a

εὐσχάμενος = εὐξάμενος. 37

εὐτοῦ Thess. = εὐτῶ. 121.2, no. 28.16, note

Εὐτρητις Boeot. = Εὐτρησις. 61.3

εὐχολά Arc.-Cypr., prayer or imprecation. 191

ἱθαβος pseudo-dial. = ἱφηβος. 230

ἱθακίωμα Delph., repair. 58 c

ἱθάνγρεσθαι Thess. = ἱθαίρουται, κατηγοροῦνται. 27, 58 c, 139.2, 157, no. 28.41, note, see also ἀγρέω

ἱφέρωντι Heracl., shut in (water by damming). Heracl. Tab. I. 130 ff., note

ἱφθορκός Arc. = ἱφθαρκός. 5

ἱφιορκέω = ἐπιιορκέω. 58 c

ἱχεπάμδν Locr., heir. 49.5 a

ἱχθός Delph., Locr., ἱχθός Epid., Delph., ἱχθοί Epid. = ἐκτός. 66, 133.8

ἱψαφίττατο Boeot. = ἱψηφίστατο. 32, 142

ἱωκα = εἰκα. 49.5, 146.4

ἱά Lesb. = διά. 19.1

ἱά Cypr. = γῆ. 62.4

ἱαμιουργία El. the body of demiurgi. 44.4, 62.2

ἱαν Cypr., see no. 19.10, note

ἱάλλω Arc. = βάλλω. 68.3

ἱέρεθρον Arc. = βάραθρον. 68.8

Ζήνα, Ζηνός, etc. 37.1, 112.1

ἱίκαια El., see δίκαια

ἱίφυιον El., see δίφυιος

Ζόννυσος Lesb. = Διόνυσος. 19.1

ἱώω = ἱώ. 162.7

ἦ Boeot. = αἶ. 134.1

ἦ whether, ἦ Cypr. = αἶ. 132.6, 134.1, with α

ἦ Cret. where, when. 132.6, 134.1 a

ἦγραμμαι Cret. = γέγραμμαι. 137

ῥήμα Cret. = εἶμα. Gen. sg. ῥήμας. 112.5

ἦμεν = εἶναι. 163.7

ἦμην Cret. = εἶναι. 154.4, 163.7

ἦμην 1 sg. imperf. mid. of εἶμι. 163.9

ἦμι = εἶμι. 25, 163.1

ἡμίδιμνον Epid. = ἡμέδιμνον. 33 a, 89.4

ἡμίνα Cret. the half. 164.9

ἡμipρήνιον Delph., probably half-grown sheep, i.e. such as are midway between lambs and full-grown sheep.

55 a

ἡμισος = ἡμισυς. App. 29.3

ἡμισσος = ἡμισυς. 61.6, 81 a

ἡμίτεια Epid. = ἡμίσεια in sense of ἡμέκτον. 61.6, 164.9

ἡμιτυκτός Cret. = ἡμέκτον. 61.6

ἡμυσν = ἡμισυς. 20

ἦν Ion. = εἶν. 134.2 b

ἦν = ἦσαν. 163.4

ἦναι Arc. = εἶναι. 154.1, 163.7

ἦνατος Cret., Arg. = ἔνατος. 54, 114.9

ἦνικα = ἦνεγκα. 49.1, 144 a

ἦνικα = ἦνεγκα. 49.1, 144

ἦνται Mess. = ὦσι. 151.1, 163.8

ἦς = ἦν. 163.3

ἦς Heracl. = εἶς. 114.1

ἦστο El. = ἔστω. 163.5

ἦται Delph. = ἦ. 151.1, 163.8

ἦτω = ἔστω. 163.5

ἦτύων Coan = εὐτύων. 121.2

ἦχοι Orop. = ὄπον. 132.3

ἦώς Ion. = εἰω. 41.4 b

θάλασσα Cret. = θάλαττα. 81 a

θάλαττα. 81

θαρρέω El. = θαρσέω, θαρρέω, but in technical sense of be secure, immune. So θάρρος security, immunity. 30, no. 57.1, note

Θα(ρ)ρῆς Ther. 42.2, 30

Θε- Meg. etc. = Θεο-. 42.5 d

θεαρός = θεωρός. 41.4

θεθμιον Locr., Elean = θέσμιον. 65, 164.4

θεθμός Epid., Lac. = θεσμός. 65, 164.4

θείκα Boeot. = διαθήκη will

Θεόδοτος Boeot., Thess. = Θεόδωτος. 168.2

θεομοιρία Coan = θεοῦ μοῖρα the part consecrated to the god

Θεόρδοτος Thess. = Θεόδωτος. 60.4

θεορός, θεωρός = θεωρός. 41.4 a

θέρσος = θάρσος. 49.2

θέστων Phoc. (Stiris) = θέσθων. 85.1

θηαυρός Arg. = θησαυρός. 59.2

θηλύτερος El. = θήλυς. 165.1

θιαυρία Boeot. = θεωρία. 41.4

θιγάνα Delph., lid, cover (?). Cf. Hesych. θίγωνος· κιβωτοῦ. See no. 51 C 38 ff., note

θιθέμενος Cret. = τιθέμενος. 65

θῖνος Cret. = θεῖος. 184.9
 Θιοκορμίδας Lac. 60.4
 Θιόπραστος Boeot. 69.4
 θιός = θεός. 9
 Θιόφειστος Boeot. = *Θεόφειστος. 9.2 a, 88.2
 Θο- Meg. etc. = Θεο-. 42.5 d
 θοσία Boeot. = θυσία. 24
 θύρα Arc. = θύραζε. 133.2
 θύρωτον Epid. = *θύρωτρον. 70.8
 θύσθιν Arc. = θύραζε. 133.1
 θυφλός Cumae = τυφλός. 65
 θύχα Cret. = τύχη. 65
 θωάδδω El. (θῶα(δ)δοι) impose a fine. See following
 θω(ι)άω impose a fine. Locr. θωῖστο, Att. θῶαν, Delph. θωρόντων. 161.2. Cf. Att. θω(ι)ά, Ion. θωιή (37.2), Delph. θωίσις
 τ Cypr. = ἡ. 93
 τα Lesb., Thess., Boeot. = μία. 114.1
 ταθα Cret. = οἶσα. 81 a, 163.8
 ταριάδδω Boeot., serve as priest. 84
 ταρῆς Cyren. = ταρεῖς. 111.8
 ταρο(μ)νάμονες, see ιερομνήμων
 ταρός, ταρός = ιερός. 13.1, 49.2, 58 b
 τασσα = τοῖσα. 163.8 a
 τατήρ Cypr. = τατρός. 56, 164.5
 τατρα τά Epid., perquisites for healing. 185.3
 τατρα Cret. = οἶσα. 81, 163.8
 ταγνος Arc. = ταγνος. 10
 ταχευήρκοι Arc., from ταχειρέω. 10, 25 b
 ταδῖος Thess. = ταδῖος. 19.3, 58 c
 ταδ Cypr., then, and. 134.6
 ταδῖος = ταδῖος. 52
 ταρεως Mil. = ταρεῖς. 43, 111.5
 ταρηα = ταρηα. 28 b
 ταρηια Ion. 37.2
 ταρης Arc., ταρης Cypr. = ταρεῖς. 111.4
 ταρητεύω = ταρατεύω. 167. ταρητεύκατι Phoc., 138.4
 ταριτεύω, ταριτεύω = ταρατεύω. 167
 ταροθυρέω Arc., Phoc., Rhod., etc., be ιεροθύτης. Arc. ταροθυρές, 78, 157
 ταροθύτης(-ας) official title. Sometimes applied to priestly attendants, sometimes to priestly officials of high rank, who were even, in some places, the eponymous officers
 ιερομνήμων, -μνάμων title of certain superior officials, primarily in charge of religious matters, sacred commis-

sioners, ministers of religion, but in some states the chief magistrates. Arc. ιερομνάμονσι, 77.1 a. Arg. Epid. ταρο(μ)νάμονες, 58 b, 89.4
 ιεροποιός title of officials in charge of religious matters, sometimes regular magistrates, sometimes extraordinary commissioners
 ιερός, ιερός. 58 b
 ιερατεύω = ιερατεύω. 167
 ιθαάντες Cret. = ισταάντες. 81 a
 ιθύς Ion., Boeot. = εὐθύς. As in lit. Ion., so also inscriptional ιθύς (Ephesus), ιθυνα (Chios), though εὐθυνος, εὐθύνω also occur. Proper names in Ἴθυ- are Ionic and Boeotian
 ικάς = εἰκάς. 116. Ther. ικάδι, 58 c
 (φ)ικαστός Boeot. = εἰκοστός. 116 with α
 (φ)ικατι = εἰκοσι. 52, 61.2, 116
 φικατίδειος δ Heracl., name of a particular (twenty-foot) road
 φικατίπιδος Heracl., twenty feet wide, used with ἀντομος
 ικέτας Arg. = ικέτης. 58 c
 ικαμένος Cypr., stricken (in battle), hit. Denom. from *ικμά. Cf. ικταρ at one blow, at once, Hesych. ικτέα· ἀκόντιον, Lat. icō
 ικοστός Thess. = εἰκοστός. 116
 ικω = ἡκω, in all dialects except Attic
 ιλαος, ιλιος, ιληος (Lac. ἡλῆφος) = ιλεως. 49.5, 53, 58 d
 ἡλαφάστῃ Delph., from ἡλάσκομαι. 85.1
 ἡλῆφος Lac., see ιλαος
 ἡμάσκω El., probably maltreat, related to ἡμάς, ἡμάσσω
 ιν Arc.-Cypr. = ἐν. 10, 135.4
 ριν = οἰ dat. 3 pers. pron. 118.4
 ινάγω Arc. = εἰσάγω. 10
 ιναλίνω Cypr., write upon. 10. Cf. Hesych. ἀλίνειν· ἀλείφειν, and ἀλειπτήριον· γραφεῖον. Κύπριοι
 ριν αὐτῷ Cret. = εἰαυτῷ. 121.1
 ἰνδικάζομαι Arc., see ἐνδικάζομαι
 ἰνδικος Arc., see ἐνδικος
 ἰνμενφής, ἰνμονφος Arc., blameworthy, impious. 10
 ἰνπασις Arc. = ἔμπασις. 10, 49.5 a
 ἰνπολά Arc. = ἐμπολή. 10
 ἰνφαίνω Arc. = μηνύω inform in legal sense. Cf. εἰσφαίνω Ath. 75 A
 ἰνφορβίω, ἰνφορβισμός Arc., impose a pasture tax, the imposition of a pasture tax. No. 17, note
 ιός Cret. = ἐκεῖνος. 114.1

- ἰονῆ Boeot. = ἰοῦ. 24
 Ἰππίδαμος Rhod. = Ἰππίδαμος. 167
 ἰππότας Boeot. (as in Hom., Hdt.) = ἰππεύς
 ἰράνα = εἰρήνη. App. 8
 ἰρεία Lesb. = ἰρεία priestless. 13.1
 ἰρεῦς Lesb. = ἰρεῖς. 13.1
 ἰρητεύω Lesb. = ἰερατεύω. 13.1, 167
 ἰρος Lesb., ἰρός, ἰρός Ion. = ἰερός. 13.1, 76 a
 ἰσαμι Dor. = οἶδα. App. 162
 ἰσόθι Arc., within the distance of. 132.7 b
 ἰσος, ἰσρος, ἰσος = ἰσος. 50 b, 52, 54, 58 c. Lesb. ἰσοθέοισι, 54 b
 ἰστία, ἰστία = ἰστία. 11
 ἰστιατόριον Rhod. = ἰστιατόριον banquet-hall. Cf. Hesych. ἰστιατόρια· δειπνητήριον. 11
 ἰστωρ Boeot., witness. 52 c
 ἰτω Boeot. = ἰτω. 86.4
 ἰών = ἰών. 9
 ἰών Boeot. = ἰγών. 62.3, 113.2

 κα W. Grk., Boeot. = κε, εἰ. 13.3, 134.2
 κά = κατά. 95 with α
 κά Arc.-Cypr. = καί. 97.2, 134.3
 κα(δ)δαλέομαι El. = καταδηλέομαι injure, violate
 κάδδix, gen. κάδδixος, Heracl., Mess., a measure. Cf. Hesych. κάδδixον· ἡμέκτον, and Lac. κάδδixος urn (Plut. Lyc. 12)
 καδίκκορ Lac. = καδίσκοι. 86.3
 καθιστάκατι Delph., 8 pl. perf. 138.4
 κακριθῆ Arc. = κατακριθῆ. 151.2
 καλαῖς Epid., probably *hen*. From *καλαῖς to καλέω as Eng. *hen* to Lat. *canō*
 καλλίτιρος El. = καλλίων
 καλλέ[σμα]τα Ceos, sweepings. Cf. Hesych. σάρματα· καλλύσματα
 καλρός Boeot. = καλός. 54
 κάρζα Lesb. = καρδία. 19.1
 καρπός offer, especially a *burnt* offering, in late inscr. of Cos, Smyrna, Thera, Athens, as often in the Septuagint. Cf. Hesych. καρπωθέντα· τὰ ἐπὶ βωμοῦ καθαγισθέντα. — κάρπωμα· θυσία. Coan καρπῶντι, 25 a
 κάρρων = κρείττων. 80, 113.1
 καρταίπος pl. καρταίποδα, Cret. large cattle, in contrast to πρόβατα used of sheep and goats. Cf. καρταίπους bull, in Pindar. 49.2 a
 καρτερός Ion., Cret. = κρατερός, in meaning often = κύριος valid. Cf. also Ion. ἀκρατής invalid, κρατεῖν be valid, Cret. κάρτων q.v. 49.2 a
 κάρτος = κράτος. 49.2 a
 κάρτων Cret. (κάρτονας) = κρείττων, in meaning = κυριώτερος, as κάρτονας ἔμεν, shall prevail, be of greater authority. Cf. καρτερός. 49.2 a, 81, 113.1
 Καρυκαῖος Boeot. = Κηρυκεῖον. 53, 164.1
 κάς Arc.-Cypr. = καί. 134.3
 κασίγνητος Arc., Lesb. 191
 -κάσιοι Arc. = -κόσιοι. 116 a, 117.2
 κασσηρατόριν, καθθηρατόριν, καθθηρατόριον Lac., the hunt, name of an athletic game. 64. Nos. 70-73, note. Nouns in -ας, -ειν, for earlier -ιος, -ιον, are frequent in late inscriptions, and originated in the reproduction of Roman proper names like *Cornelius*, colloquial *Cornelis*
 κάτ = κατά. 95
 καταγέλαμος Epid. 162.4
 καταγρέω Lesb. = καθαιρέω convict, condemn. See ἀγρέω
 καταδουλίτταστη Boeot. = -δουλίσασθαι. Cf. 82, 85.1, 142
 καταμελμένον Cret., assembled, to κατεῖλέω. 78
 καταθίς Cret. = καταθείς. 78
 καταίρει Locr. 53
 κατακείμενος Cret., one whose person is mortgaged, passive of κατατίθημι mortgage, mid. take a mortgage
 κατάκλητος Heracl., summoned. κατάκλητος ἄλλια = Att. σύγκλητος ἐκκλησία
 καταλλάσσω Arc., intrans., act otherwise
 καταλοβείς Epid. = *καταλαβεῖς support. 5
 καταλυμακόω Heracl., cover over with stones. Cf. Hesych. λύμακες· πέτραι. -λυμακωθής, 78
 κατάπερ = καθάπερ. 57 a. Also for κατάρπερ, cf. 95 a, 126
 κάταρρος Arc. = κατάρρος. 54
 κατατίθημι Cret., Mess. = ὑποτίθημι mortgage, mid. take a mortgage
 κατίθιαν Cypr. = κατέθεσαν. 138.5
 κατεῖρων Lesb. = καθιερούν. 13.1, 155.3
 κατενθόντας, κατηνθηκότι Arc. = κατελθόντας, κατεληλουθότι. 72, 146.1

κατέργον Cypr., aor. of κατέργω. 5
κατιαραῖω El. (κατιαραιῶν, κατιαραύσει)
= καθιερεύω in form, but in meaning
= κατηγορέω. 12 a, 161.1, no. 57.2,
note
κατ(γν[ετος])? Thess. = κασίγνητος. 191
-κάτιοι W.Gr.k. = -κόσιοι. 61.2, 116 a,
117.2
κατιστάμεν Cret. 57 a
κατοικεῖν Thess. = κατοικῶσι. 139.2,
159 with App.
κατόπερ Ion. beside κατὰ περ = καθά περ
κατῷ Arc. = κατὰ. 22, 95
κατόρρηντερον Arc., see ἄρρηντερος
καυχός Cret. = χαλκός. 65, 71
κε Lesb., Thess., Cypr. = ἀν. 13.3,
134.2
κεῖνος = ἐκεῖνος. 125.1
κεκλιβός Mess. 66
κλευθος Arc., road. 191
κλίξ Lac. = κληῖς. 142 a
κέντο Dor. = κέλτο. 72
κεραῖω Delph. = κεράννυμι. 162.8, 229
κέρναν Lesb. = κερνάειν. 18 a, 155.3
Κέτιον = Κίτιον. 10
κή Boeot. = καί. 26
κήνος = ἐκεῖνος. 25 with a, 125.1
κέρυσις Cret. = χήρευσις divorce
κιζαλλεύω Ion., act as highwayman
κιζάλλης Ion., highwayman. Used with
ληιστής in no. 3 B 19, as in Democr.
fr. 260 ed. Diels. Probably of Carian
or Lycian origin
κίς Thess. = τίς. 68.4, 126, 131
Κιτινῆς Eub. 81
κίων δ Thess., often used instead of
στῆλλα = στήλη
κλεικτός Argol., Mess. = κλειστός.
142 a
κλαίξ Argol., Mess. = κλείς. 142 a
κλᾶρος Cret., the body of κλαρώται or
serfs attached to the estate
-κλίας, proper names in. 166.1
-κλειῖς, -κλήης, -κλήης, proper names in.
108.1 a
κλέφος Phoc. 53
Κλειύας Thess. etc. 35 a
κλίνη Naples, Cumae, tomb or niche in
a tomb
κοθαρός Heracl. etc. = καθαρός. 6
κόθαρσις El. = κάθαρσις. 6
κοινάν, κοινανέω = κοινών, κοινωνέω,
41.4
κοινάω Thess., Dor. = κοινῶν. 162.2
κόμιστρα τὰ Cret., gifts. 165.3

κομιττάμενοι Boeot. = κομισάμενοι. 142
κόρφα Arc. = κόρη. 54
κορζία Cypr. = καρδία. 5, 19.1
κοσμέω (-ίω) Cret., be a member of the
κόσμος. See following. κοσμόντες, 42.
5 d
κόσμος Cret., the body of chief magis-
trates (collective; a single member
was called κοσμίω, see preceding);
later used of a single member of
this body, with pl. κόσμοι
κότερος Ion. = πότερος. 68.4
κοτυλία Coan = κοτύλη
κούρη Ion. = κόρη. 54
κραμάσαι Epid. = κρεμάσαι. 12 c
κράνα = κρήνη. App. 8
κράναιον Arc. = κρήναιον. App. 106.6
κρίνω Thess. = κρίνω. 18, 74
κρέτος = κράτος. 49.2
κρίνω Lesb. = κρίνω. 74. Aor. ἔκρινα,
77.1, App. 73
κριτήρ Argol. = κριτής. 164.5
κρόμπος Arc., meaning?
κτένω Lesb. = κτείνω. 74
κτοίνα Rhod., a territorial division
similar to the Attic deme. Cf. κτίζω,
κτίσις
κτοινάτας Rhod., member of the κτοίνα.
κτοινέτας. 167
κυκάν Epid. = κυκεών. 41.4
Κύονος Chalcid. 22 c, 24 a
κυμερέναι Cypr. = κυβερνᾶν. 88, 157
κύρρος Thess. = κύριος. 19.3
κωμέτας Arg. 167
κόρα Cret. = κόρη. 25, 54
κῶς Ion. = πῶς. 68.4
Λα- from Λαο-. 41.4, 45.3
λαββάνω Delph. = λαμβάνω. 69.3
λάβωισιν Chian = λάβωσιν. 77.3
ληαβών Aegin. = λαβών. 76 b
λαγαῖω Cret. (λαγαίον), release; aor.
λαγῶσαι. 162.8
λάζομαι, λάζυμαι Ion., Meg., Boeot.
(λάδδουσθη, ὑπολάδδουσθη) = λαμβάνω
Λαππαίων Cret. 69.3
λᾶς, gen. Cret. λᾶο. 112.4
Λασαῖος Thess. = Λαρισαῖος. No. 28.19,
note
λατραι[όμενον], λατρεῖόμενον El. =
λατρενόμενον consecrated. 12 a, 161.1
λαφυροπώλιον Arc., sale of booty. No.
18.11, note
λειτορεύω Thess. = ιερατεύω. Cf. He-
sych. λείτορες· ἱερεῖαι, and λητήρες·

- ἱεροὶ στεφανοφόροι. Αθαμᾶνες. Thess.
 ει = ηι (16, 38). Probably related to
 Att. λειτουργέω (39)
 λειτουργός Boeot. = λειτουργός. 44.4
 λείω, see λέω
 λειδής Rhod., *accursed*. No. 93, note
 λεκχοί Delph., dat. sg. of λεχώ. 63
 λελάβηκα Arc., Ion., Epid. 137, 146.1
 λίσχα Rhod., *grave*. No. 94, note
 Λισχάιος Thess., epithet of Apollo.
 No. 26, note
 Λεπτίναιος Thess. = Λεπτίναιος. 101.2
 λεύσσω, *behold*. 191
 λεύτον or λεύτῶν Arc., *willingly* (?).
 No. 17.3, note
 λῆω, Cret. λείω = θέλω. Doric (Cret.,
 Lac., Meg., Corcyr., Coan, also in
 Epicharmus and Theocritus) and
 Elean. Cret. λείω (but subj. λῆι), El.
 λούταν, elsewhere only contracted
 forms as λῆι, λῶμεν, λῶντι, etc.
 -λαίνω Boeot. = -λαίνω, but in sense
 (act.) *canceling, giving a receipt for*,
 (mid.) *having canceled, taking a re-*
ceipt for. Cpds. with ἀπό, διὰ, ἐς
 λίθιος Thess. = λίθιος. 164.6, 9
 λιμήν Thess. = ἀγορά *market-place*
 (Thess. ἀγορά = ἐκκλησία)
 λίνιος Boeot. = λίνιος. 164.6
 λιποτέλλω Locr., *leave taxes unpaid*.
 Cf. λιποστρατία etc.
 λισσός Cret., *insolvent* (?). No. 113.
 115, note
 λωρίς Arg., some kind of shallow ves-
 sel. Cf. λωρίς and λωρίς
 Λόφριον Delph. 5 with App.
 Λύττος Cret. = Λύκτος. 86.1
 λωτήριον Arg., Heracl. = λουτήριον.
 44.4
 μά El. = μή. 15
 μά Thess. = δέ. 134.4
 μαίτυς, μαίτυς Cret. = μάρτυς. 71 a
 μάν El. = μέν. 12 a
 μάντοι Epid. = μέντοι. 12 c
 μαστράα El., *accounting, or body of*
μαστροί. Cf. Hesych. μαστρίαι· αἱ
 τῶν ἀρχόντων εὐθυναί. 12 a, 31
 μαστροί title of (1) officers with special
 function, (2) at Rhodes the highest
 officials of the state. Cf. nos. 95, 96
 μασχάλα Heracl., *hollow, marsh*. βυ-
 βλίνα μασχάλα papyrus marsh
 ματάρα Delph. = μητέρα. 12
 μάττωι Lesb. = πατοῦσαι. P. 299
 μέ Cret. = μή. 98
 μέδιμνον Epid. 89.4
 μέλων Arc., Ion. = μέλων. 113.1
 μεθάμερα Epid. = μεθ' ἡμέραν. Adverb
 formed like ὑπερκέφαλα from ὑπὲρ
 κεφαλάν
 μέι Boeot., Thess. = μή. 16
 μευιάλ[αν] Pamph. = μεγάλην. 62.3
 Μευλίχιος, Μηλ- = Μιλίχιος. 25 c
 μεινός, μεινός Thess. = μηνός. 77.1,
 112.3
 Μειλίχιος Corcyr. 76 b
 μέις Ion., Corcyr., Meg. = μήν. 112.3
 μέιστον Locr., *at least*. App. 113.4
 μεμισθώσονται Heracl. 146.3
 Μένναι Boeot. = Μένης. 89.5, 108.2
 Μενεκράτης Cret. = Μενεκράτης. 167
 μέντον = μέντοι. No. 28.38, note
 μέρεια Heracl. = μερίς
 μέρος Locr., *real estate*. No. 55.44,
 note
 μεσακόθεν Arc. App. 65
 μεσέγγυος Boeot., adj. *with a third*
party. Cf. μεσεγγυάω L. & S.
 μεσόμνη Att. = μεσόδημη. 87
 μέσποδι Thess., *until*. 132.9 a
 μέσσορος Heracl., *intermediate bound-*
ary
 μέστα Arc., Cret. *until*. 86.4, 132.9 a
 μεταφοικέω Locr. = μετοικέω. 53
 μέτερος Lesb. = μέτριος. 19.2
 μετρίωμεναι Heracl. = μετριοῦμεναι. 42.
 5 b
 μέττ' ἐς Cret., *until*. 86.4, 132.9 a
 μέττος Boeot., Cret. = μέσος. 82
 μέυς El. = μήν. 112.8
 μηδαμεί Delph. = μηδαμοῦ. 132.2
 μηδεῖα Lesb. = μηδεμία. Cf. 114.1
 μηθείς = μηδεῖς. 66
 μήννος Lesb. = μηνός. 77.1, 112.3
 μής Heracl. = μήν. 112.8
 μικκιχιδδόμενος Lac. = μικιζόμενος, a
 term applied to Spartan boys in the
 third year of their public training.
 84, nos. 70-73, note
 Μίντων Arg. = Μίλων. 72
 Μίργος Eretr. = Μίσργος. 60.4
 μιστός Cret. = μισθός. 85.1
 μναμμεῖον Thess. = μνημεῖον. 89.3
 Μνασσά Thess. = Μνασία. 19.3
 μοῖσα Lesb. = μοῦσα. 77.3
 μοιχέω Cret. (μοικίον etc.) = Dor. μοι-
 χάω = μοιχεύω. 161.2 with App.
 μούνος Ion. = μόνος. 54
 μυχός Heracl., *storehouse, granary*

μῶα Lac. = μούσα. Cf. 59.1, 77.3

μωλέω Cret. (μολέν, μωλέν, etc.), *contend* (in law). So also Cret. ἀμφιμωλέω, ἀμφιμωλος, ἀντίμωλος, ἀπομωλέω, adv. ἀμωλεί. Cf. Hesych. μωλήσεται· μαχήσεται. Related to Hom. μῶλος *contest*. Cf. ἀγωνίζομαι as a law-term in Attic

μῶσα = μούσα. 77.3

ναεύω Cret., *take refuge in a temple*

νακόρος, see νεωκόρος

να(ρ)ός = νεός. 41.4, 53, 54f

ναποῖαι, see νεωποῖαι

ναῦος Lesb. = νεός. 35, 54f

νεί Arc. = νή, ναί. 134.7

νεμονηία Cret. = νεομηνία. No. 113.146, note

νεότας Cret., *an official body of young men*, gen. νεότας, acc. νεότα. 88 a

νεωκόρος Ion., Delph. ναοκόρος, Delph., Epid., Coan νακόρος (41.4, 45.3), *custodian of the temple, sacristan*. In some places the office became one of considerable rank and honor

νεωποῖαι Ion., Coan ναποῖαι. 31, 41.4. Cf. also Ion. νεωποῖός, Boeot. ναποῖός. Title of officials in general charge of the affairs of the temple

νήατος Arc. = νέατος. App. 16

νικάσας, νικάαρ Lac. = νικάσας. 59.1, 60.2

νίν = ζ. 118.5

νιυμεινία, νιυμεινιος Boeot. = νουμηνία, νουμήνιος. 42.5 a

νόμαιος Ion. = νόμμος. 164.9

νόμιος Locr. = νόμμος. 164.9

νόμος Heracl., a coin. Cf. Lat. nummus

νοσσός Ion. = νοσσός. 42.5 d

νοστήτω El. = *νοστήζω, νοστέω. 84

νυ Cypr., Boeot. 134.5

νύναμαι Cret. = δύναμαι. 88

νυττί Cret. = νυκτί. 86.1

ξείνος Ion. = ξένος. 54

Ξενάρης Corcyra, El. 54

ξέννος Lesb. = ξένος. 54 b

ξενοδίκαι Locr., Phoc., title of judges in cases involving the rights of ξένοι. ξενοδίκης is used by a late writer to translate the Latin *praetor peregrinus*

ξύλλεσθαι Arg., in form = σκύλλεσθαι (87), but meaning *pillage* (cf. σκύλον)

ξύν = σύν. 135.7

ξυνός Ion. = κοινός. 135.7

ὀ = ο. 58 a

ὄαφος = Φάφος. 51 a

ὀβελός Boeot., ὀβαλλός Thess. = ὀβολός. 49.3, 68.1, 89.3

ὀγδοίης, ὀγδοιήκοντα. 31 a

ὀγδῶι Ion. = ὀγδῶ. 44.2

ὀγδάκοντα Ion. = ὀγδοήκοντα. 44.2

ὀδελός = ὀβολός. 49.3, 68.1

οείω Lesb. = οίγω. 49.1

ὄζος Cret. = ὄσος. 82

ὀθθακιν Cret. = ὀσάκεις. 81 a, 133.6

ὀθι Arc. = οὐ. 132.7 b.

ὀθμα Lesb. = ὀμμα. 164.4

φοι = οἱ dat. 3 pers. pron. 118.4

φοικάτας = οἰκέτης. 167

οικείη Arg. 157 b

φοικεύς Cret. = οἰκέτης. 167

φοῖκος = οἶκος. 52

φοῖκος Delph. = οἶκοθεν. 132.7

φοῖνος = οἶνος. 52

οἶφος Cypr. = οἶος alone. 53, 191

οἶπεν, οἶπης, see οἶφω

οἶρῶν Cypr. (ἰν τοῖρῶν), *district*. Cf. οἶρῶν *boundary line*, Hesych.

οἶς Delph. = οἶ. 132.3

οἶσοντι Heracl. = ὀσοντι. 58 d

οἶφω Cret. (οἶπεν, οἶπει), Ther. οἶπης etc.), Lac. (Hesych.), *have sexual intercourse*

ὄκα W.Gr.k. = ὄτε. 13.3, 132.9

ὄκαι Lesb. = ὄπη. 68.4

ὄκα for ὄκα κα = ὄταν. 132.9

ὄκοῖος Ion. = ὄποῖος. 68.4

ὄκοστος Lesb. = ὄποστος. 68.4

ὄκτακάτιοι Heracl. = ὄκτακόσιοι. 58 c

ὄκτάκιν Lac. = ὄκτάκεις. 133.6

ὄκτώ Lesb. = ὄκτώ. 114.8

ὄκτώ Ephes. 89.1

ὄκτώ Heracl., Ther. = ὄκτώ. 58 c, 114.8

ὄκτωκόσιοι Lesb. = ὄκτακόσιοι. 117.2

ὄλετρος Cret. = ὄλεθρος. 63

ὄλιος = ὀλίγος. 62.3

ὄλυππίχην = ὄλυμπίχην. 69.3

ὄμολογά α, ὄμολογον τό Boeot. = ὄμολογία

ὄμονόντες Lesb. = ὄμονοῦντες. 44.4, 157

ὄν Lesb., Thess., Cypr. = ἀνά. 6

ὄνάλα, ὄνάλουμα Thess. = ἀνάλωμα. 164.9

ὄνγράφειν Thess. = ἀναγράφειν. 27, 156

δνδικος Arc. = ἀνάδικος. 6
 δνε Thess. = δε. 123
 ὀνεθείσαν Thess. = ἀνέθηκαν. 138.5
 ὀνί Arc. = δε. 123
 ὀνιουμα Boeot. = ὀνομα. 22 b, 24
 ὀννα Lesb. = ὠνή. 25 d
 ὀννιθα Cret. = ὀρνιθα. 86.5
 ὀνυ Arc.-Cypr. = δε. 123
 ὀνυμα = ὀνομα. 22 b
 ὀπαι = ὀπη. Cret. ὀπαι also final. 132.
 5, 8 a
 ὀπαι W.Gr.k. = ὀπου
 ὀπέρ Boeot., Arc. = ὑπέρ. 24
 ὀπῆ Cret., *where, when*, Lac. *hópē* as.
 132.6
 ὀπι Cypr. in ὀπισις = ὀστις? 131, no.
 19.29, note
 ὀπιδδόμενος Lac. = ὀπιζόμενος. 84
 ὀπέντι, ὀποντίους, ὀποντιῶν Locr.
 = ὀπουντι, ὀπουντίους, etc. 44.4,
 45.4, 53, 58 d
 ὀπόθι Arc. = ὀπου. 132.7 b
 ὀπόταρος El. = ὀπότερος. 12
 ὀπόττος Boeot., ὀπότης Cret. = ὀπό-
 σος. 82
 ὀππα Lesb. = ὀπη. 129.2, 132.5
 ὀππως Lesb. = ὀπως. 129.2
 ὀπταλος Dor. = ὀφθαλμός. Occurs in
 Epidaurian (-ίλος and -ίλος, no. 92
 passim), as Laconian in Plut.Lyc.
 11, and in the writings of Archytas
 and Phintias. ὀπ-τ-ίλος (cf. ὀπ-τήρ
 etc.) like ναυ-τ-ίλος beside ναύ-της
 ὀπτῶ El. = ὀκτώ. 114.8
 ὀπύ Arc. = ὑπό. 22, 24
 ὀπυι Cret. = ὀποι. 132.4
 ὀπυς Rhod. = ὀποι. 132.4
 ὀπω Dor. (Cret. ὀπῶ, Lac. *hópō*) = ὀπό-
 θεν. 132.7
 ὀπωρ Eretr., ὀπωρ El. = ὀπως. 60.1,3,
 97 a
 ὀράτριος Cret. = *ρήτριος? No. 112.13,
 note
 ὀρβος Corcyr. = ὀρος. 51
 ὀρκίζω = ὀρκῶ. 162.1
 ὀρκιδτερος Cret., *having preference in*
the oath
 ὀρκιδμόται Locr., Arc., *jurors*
 ὀρνιξ = ὀρνις. 142 a
 ὀρρος Corcyr., ὀρος Heracl. = ὀρος.
 54, 58 d
 ὀρτή Ion. = ὀρτή. 42.5 d
 ὀρύξι Cypr., see ἐξ ὀρύξι
 ὀρφανοδικασταί Cret. (ὀρπανοδικασταί),
officers appointed to look after the af-

fairs of orphans or minors. Cf. Att.
 ὀρφανοφύλακες
 ὀς Cret. = ὅς. 120.3, 121.1
 ὀσίοι Arc. = ὀστω. 68.3, App. 128-129
 ὀσια Arc., Locr. = ὀσια. 58 d
 ὀτα Lesb. = ὀτε. 13.3, 132.9
 ὀτεις Cret. = ὀποίος, ὀστις. 68.1, 130
 ὀτερος Cret. = ὀπότερος. 127
 ὀτι Locr. = ὀτι. 129.2 a
 ὀτιμι Cret. = ὀτινι. 128, 129.2
 ὀττι, ὀττινες Lesb. = ὀτι etc. 129.2
 ὀττος Cret. = ὀσος. 82
 ούδεις Lac. = ούδεις. 114.1
 ούθαμετ Epid. = ούδαμου. 132.2
 ούθεις = ούδεις. 66
 ούλομέτ[ριον]? Coan, *barley measure*.
 Cf. Hesych. ούλοχόβιον· ἀγγεῖον εἰς ὃ
 αἱ ούλαι ἐμβάλλονται πρὸς ἀπαρχὰς τῶν
 θυσιῶν
 ούλος Ion. = ὀλος. 54
 ούρειον, ὄρειον Cret., *guard-house*. From
 ὀρος *watcher*, like Att. φρούριον from
 φρουρός
 ούρεύω Cret., *watch*
 ούρος Ion. = ὀρος. 54
 ούτο, ούτα etc., Boeot. = τοῦτο, ταῦτα,
 etc. 124
 ὀφάλλω Arc., Hom. = ὀφείλω. App.
 73
 ὀφάλλω Arc., Arg., Cret. = ὀφείλω.
 App. 75; aorist and perfect, Att.
 ὠφλον, ὠφληκα *be condemned to pay a*
fine, be adjudged guilty. So Arc. aor.
 infin. ὀφλέν, perf. [φῶ]φλέασι, φῶφλέ-
 κσι. 52 a, 138.4, 146.1
 ὀφέλδμα Cret. = ὀφείλημα. 167
 ὀφρύς Arg., *ramp*. No. 82. Cf. L. & S.
 s.v. II

παῖ, παῖ = πῆ, πη. 132.5
 παίριν Eretr. = παισί. 60.3
 παῖς = υἱός, or, sometimes, θυγάτηρ.
 Frequent in Lesbian, Cyprian,
 Ionic. Cf. also παῖς, κόρα, *son,*
daughter, in the Locrian inscription,
 p. 321
 παῖσα Lesb. = πᾶσα. 77.8
 πᾶμα = κτήμα. 49.5 a, 69.4
 παματοφαγέομαι Locr. = δημοσιεύομαι.
 49.5 a
 παμωχέω Heracl., *possess*. Cf. Hesych.
 παμῶχος· ὁ κύριος. Ἰταλοί, and παμω-
 χίων· κεκτημένος. 41.2
 παναγορία Arc. = πανήγυρις. 164.9
 Παναγόρσιος Arc., *name of a month*

πανάγοροις Arc. = **πανήγυρις**. 5, 49.2, 80 a
πανάξωστοι Cret., *ungirded?* No. 113. 11, note
Πάναμος Thess. = **Πάνημος**, name of a month
πάνσα Arc., Arg., Cret., Thess. = **πάσα**. 77.3
πανταί Heracl. = **πάντη**. 132.5
παντεῖ Locr., *everywhere*. 132.2
πανδνιος Cypr., *wholly salable* (cf. **ῶνος**). No. 19.9, note
Πάονι Arc., **Πάον'** Lesb. = **Πανί**, **Πάνα**. App. 41.4
πάρ El. = **περί**. 12, 95
πάρ = **παρά**. 95
παρά with acc. for dat. 136.2
παραμαξεύω Arc., *drive in a wagon off (the highroad)*. Cf. **ἐπαμαξεύω**, **καθαμαξεύω**. No. 17.23, note
παραπροστάτας Agrig., *an adjunct προστάτας* or presiding officer of the council. Cf. **παραπρυτάνεις** in Teos
παρβάλλω Delph. = **παραβαίνω** *transgress*
πάρδειγμα Epid. = **παράδειγμα**. 66
παρίαν Boeot. = **παρήσαν**. 138.5
παρίς Boeot. = **παρήν**. 163.3
παρετάζω Arc., *examine into* (cf. **ἐξετάζω**), and so *approve*. **παρετάξωνσι** (no. 19.29), 142. **παρηεταξαμένος** (no. 17.20), 173
παρίς Boeot. = **παρήν**. 16 a
παρκα(θ)θήκα Lac. = **παρακαταθήκη**
Παρόχθιος, see **Περόχθιος**
Πασιάδαφο Gela. 105.2 a
πάσκω El. = **πάσχω**. 66
πασσυδιάζω Lesb., *assemble*. 96.2
πασσυδίηι Ion. = **πανσυδίηι**. 96.2
πάστας Cret., *owner*. 49.5 a
πατάρα Locr. = **πατέρα**. 12
πάτρα Arc., Dor. = **γένος gens**. Ion. **πάτρη** also, rarely, in this sense
πατριά Delph., Elean = **γένος gens**, as in Hdt. 1.200
πατρυδίκος Cret. = **ἐπικληρος heiress**. Law-Code VII.15, note (p. 270)
πέ Arc. = **πεδά**, **μετά**. 95, 135.5
πεδά = **μετά**. 135.5
Πεδαγείτινος = **Μετα-**. 135.5
πεδάφοικοι Arg. = **μέτοικοι**. 53, 135.5
πεδίηα Cypr. = **πεδίον**
πεί, **πει** W.Gr.k. = **πού**, **που**. 132.2
Πειλεστροτίδας Boeot. 68.2
πείσαι Thess. = **τείσαι**. 68.2

πείσαι Cypr. = **τείσαι**. 68.1
πελανός originally a cake offered to the gods, but also applied to an offering of money. So in no. 82, as in some inscriptions of Delphi and Amorgos
πλεθρον = **πλέθρον**. 48 with App.
πέλεκυς (or **πέλεκυ**) Cypr., used of a sum of money equal to 10 minae. Cf. Hesych. **ἡμipέλεκκον** . . . τὸ γὰρ δεκάμινον πέλεκυ καλεῖται παρὰ Παφίοις. Used elsewhere with other values; cf. Hesych. s.v. **πέλεκυς**
πेलτοφόρας Boeot. = **πελταστής**
πέμπε Lesb., Thess. = **πέντε**. 68.2, 114.5
πέμποτος Arc. = **πέμπτος**. 114.5
πενταητηρίς Heracl. = **πενταετηρίς**. 58 c
πενταμαριτεύω Delph., *serve as πενταμαρίτας*. 12, no. 51 D 16, note
πεντηκόντων Chian = gen. pl. of **πεντήκοντα**. 116
πεντορκία Locr., *quintuple oath, oath sworn by five gods*. 58 d
πέντος Cret., Amorg. = **πέμπτος** 86.2, App. 88
πεπείσταιν Thess. = **πεπείσθαι**. 85.1, 156
πεποιόντισσι Boeot. = **πεποιηκόσι**. 9. 2 a, 146
περ = **περί**. 95 with App.
πειραιώω Cret., *set aside, repudiate* (the purchase of a slave). Law-Code VII.10, note
πέρανδε Arc., *abroad*
περιβολιβόω Rhod., *fasten round with lead*. 88
περίδρομοι officials at Mytilene, *clerks of the court*
Περροθαρίαι Locr. 6, 95
πέρδος Delph. = **περίδος**. 95 with App.
Περόχθιος, **Παρόχθιος**. 12, App. 95
Πέρραμος Lesb. = **Πρίλαμος**. 19.2
πίσσυρες Lesb. = **τέτταρες**. 68.2, 114.4
Πεταγείτινος = **Μετα-**. 135.5
πέτευρον Orop., Delos, **πετεύριον** Erythrae, *wooden tablet for writing*. Same word as **πέτευρον**, **πέταυρον** *perch for fowls* and *springboard*, in Mod. Greek *thin strip of wood, batten*
Πετθαλός Thess. = **Θεσσαλός**. 65, 68.2, 81 b
πετράμεινον Boeot. = **τετράμηνον**. Cf. 68.2

πέτρατος Boeot. = τέταρτος. 49.2 a, 68.2, 114.4
 πετροπηρίς Thess. = τετρα-. 5, 68.2
 πέτταρες, πετταράκοντα Boeot. = τέτταρες, τετταράκοντα. 68.2, 114.4, 116
 πέττρινος Arg. 89.4
 πεύθω Cret. (πέυθεν), *inform.* 162.9
 πεφειράκοντες Thess. = τεθηρακότες. 68.2, 147.3
 πεφυτευκήμεν Heracl. 147.2
 πήλυι Lesb. = τήλε. 68.2, 132.4
 πέποκα Lac. = πώποτε. 132.6, 9
 πιθόω Boeot. = πείθω. 162.3
 πίσυρες Hom. = τέτταρες. 11, 68.2
 πλάγος Heracl., *side*
 πλαθύοντα El. = πληθύοντα. 15
 πλάν Dor. etc. = πλήν
 πλέες Lesb. = πλέονες. 113.2
 πλευριάς, -άδος Heracl. = πλευρά
 πλίθα á Locr. = πλήθος
 πληθος (1) *amount*, (2) *majority*. (3) *frequently people, assembly*
 πληθύς = πλήθος, as in Homer. Cret. *the amount*, Locr. *the majority*
 πλίες Cret. = πλέες = πλέονες. 9.4, 42.3, 113.2
 πλίυι Cret. = πλέον. 113.2, 132.4
 πλός Arc. = πλέον. 42.5 d, 113.2
 πλουτίندان Locr., *from the wealthy*. App. 133.2
 ποιί, ποιήσω, etc. = ποιεί etc. 31
 πόεστι Arc. = πρόσεστι. App. 59.1
 ποιεχόμενον Cypr. = προσεχόμενον *adjacent to*. Cf. προσεχής. 59.4
 πόθικες Lac. = προσήκοντες. For stem πόθικ- to ποθίkw, cf. προίξ, προικός
 ποθίkw Boeot. = προσήkw. Cf. ίkw
 πόθοδος = πρόσοδος. Cf. ποτί = πρόσ
 πόθοδωma Boeot., Epir. = πρόσοδος. 164.9
 ποί Argol. etc. = πρόσ. 135.6 b
 ποιγραψάνσθ Arg. 77.2
 ποιίνται Phoc. = ποιούνται. 158
 ποίανσι Arc. = ποιούσι. 77.3, 157
 ποιφέω Arg., Boeot., El. = ποιέω. 53
 ποιήασσαι El. = ποιήσασθαι. 59.3, 85.2
 ποιήαται El. = ποιήσεται. 59.3, 151.1
 ποικεφάλαιον Delph. = προσκεφάλαιον. Cf. ποί = πρόσ, 135.6 b
 ποιόντων Delph. = ποιούντων. 42.5 d
 Ποίπιος Cret. = Πύπιος. App. 30
 πόκα W.Gr.k., Boeot. = πότε. 31.3, 132.9
 πὸκ κί Thess. = ὅτι. 131
 πόλερ El. = πόλις. 18 b

πολιανόμοι Heracl., title of municipal magistrates in charge of public buildings, streets, etc., like the Roman aediles. Called δασυνόμοι at Athens, Rhodes, etc.
 πολιάτας Dor. = πολίτης. 167
 πολιῶχος Lac. = πολιοῦχος. 167
 πόλις = δῆμος. Especially frequent in decrees of Phocis, Locris, Thessaly, and other parts of Northwest Greece, and notably in Crete, where it is almost constant
 πόλις Lesb. nom. pl. 109.3
 πόλιστος Heracl. = πλείστος. 113.2. *how* πολλίστων = ὡς πλείστων
 πολιτήα = πολιτεία. 28 b
 πόλλιος Thess. = πόλιος (πόλεως). 19.3
 πῶνι, πῶνιοι, etc. Cret., see φωνέω
 Ποηοιδάν, Ποηοιδαια Lac. = Ποσειδῶν, Ποσειδῶνια. 41.4, 49.1, 59.1, 61.5
 πομπάν Cret. = πομπήν. 69.3
 πορθία Arc., *passage, path* (?). No. 182.9, note
 πόρνοψ Boeot., Lesb. = πάρνοψ. 5
 πορτί Cret. = πρόσ. 61.4, 70.1
 πός Arc.-Cypr. = πρόσ. 61.4
 Ποσειδαν Lesb., Ποσειδάν late Dor. = Ποσειδῶν. 41.4, 49.1, 61.5
 Ποσειδῶν Ion. = Ποσειδῶν. 41.4, 49.1
 Ποσιδῆιος, Ion. Ποσιδῆιος. 49.1
 Ποσοιδάν Arc. = Ποσειδῶν. 41.4, 49.1, 61.5
 πὸτ = ποτί, πρόσ. 95
 ποταποπισάτω Boeot. = προσαποτεισάτω. 68.2
 Ποτειδά(φ)ων, Ποτειδάν = Ποσειδῶν. 41.4, 49.1, 53, 61.5
 Ποτειδουν Thess. = Ποσειδῶν. 41.4 c
 ποτελάτ Arg. *enforce*. See ἐπέλαμι. 162.4
 ποτεχί Heracl., ποτεχίς Ach. = προσεχῶς. 132.2
 ποτί = πρόσ. 61.4, 135.6
 Ποτίδαιον Carpath. 49.1
 ποτικλαίγω Heracl., *be close to, adjacent to*. 142 a
 ποτισκάπτω Heracl. = *προσσεκάπτω *dig up to, heap earth upon*
 Ποτοιδαν Lesb. (?). 49.1
 ππάματα Boeot. = πάματα. 69.4
 πράδδω Cret. = πράττω. 84 a
 πρασόντασι Heracl. 107.3
 πρατοπαίς, πρατοπάμπαις Lac., *one in the first year of (full) boyhood, that is, in his eleventh year, older than the*

μικιζόμενος, younger than the ἀτρο-
πάμπαις (ἀτρο- probably from ἀδρός,
influenced by ἀτερος)
πρᾶτος W.Gr.k., Boeot. = πρῶτος. 114.1
πρεῖα Locr. = γερουσία, see foll.
πρεῖγυς, πρεῖγυτάς, πρεγγυτάς, πρε-
γυν, πρεῖγιστος Cret. = πρέσβυς, πρεσ-
βευτής, πρεσβύτερος, πρεσβύτατος. 68.
1, 86.3 with α
πρεῖν Cret. = πρίν. 86.3 α
πρεσβεία Thess. = πρεσβεία. 86.3 α
πρήγιστος Cret., πρηγιστεύω Coan.
86.3
πρήξουσιν Chian = πρήξουσιν. 77.3, 150
πρήσσω Ion. = πράττω. Cf. 8, 81
πρήττω Eub. = πράττω. 81
πρήγμα Chian = πρήγμα, πᾶγμα. 66
πρίω Heracl. = πρίω. 162.3
πρισγίης Boeot. = πρέσβεις. 68.1, 86.3
προαγορέω Agrig., de προάγορος, presid-
ing officer of the δλία
προαγρημένω Lesb. = προαιρουμένου.
89.3, 157 α. See ἀγρέω
προάγγελσις Thess. = προαίσεις. See
ἀγρέω
πρόβατα *sheep* in Attic, but *cattle* in a
wide sense, domestic quadrupeds,
large (kine) or small (sheep and
goats), in Ionic and in Arcadian
(no. 17.15 ff.); in Cretan, used of
small cattle in contrast to καρταίποδα
(no. 110.iv.35)
προβειπάνας Lac. = προειπάσας. 51,
59.1
πρόθηα Cret. = πρόσθεν. 133.1
προξενιῶν Thess. = προξενίων. 19.3,
41.4 c
πρόξενος Corcyr. = πρόξενος. 54
πρόξηνος Cret. = πρόξενος. 54
πρόσθα Dor. = πρόσθεν. 133.1
προσθαγενής Arc. (προσθαγενής). No.
16.30 ff., note
προσθιδίος (προστιζίδιον) El. 165.2
προσμέτρεις Lesb. = προσμετρέων. Cf.
78, 157
πρόστα Delph., πρόσθεν Thess. = πρό-
σθεν. 85.1, 133.1
προστάτης. (1) As at Athens, one who
looks after the rights of aliens. So
in no. 55.34. (2) The chief magistrate
of a city or state. (3) προστάται =
Att. πρόταταις. So in Cos, Calymna,
Cnidus, etc.
[προστί]θησ[θεν] Lesb. = προστιθέσθων.
157 α

προσφάγιον Ceos = πρόσφαγμα *sacrifice*
πρότανις Lesb. (rarely Att.) = πρότανις.
The more usual prefix προ- replaces
here the related but uncommon πρυ-.
προτερεία Heracl. = προτερεία *the day*
before. App. 27
προτηνί Boeot., formerly. 123, 136.1
πρυτανήιον = πρυτανείον. 164.1
πρωγγυεύω Heracl., *be surety*
πρώγγυος Heracl. = *πρωέγγυος *surety*.
44.4
πτόλεμος = πόλεμος. 67
πτόλις Cypr. etc. = πόλις. 67
πύας δ Boeot. = ποία. 30
Πύρρος, Πυρρείας, Πυρραλίδων = Πύρρος
etc. 54 c
πῦς Dor. = ποῖ. 132.4
Πύτιος Cret., Arc., Pamph. = Πύθιος.
68
πῦ Dor. etc. = πόθεν. 132.7
φράτρα El., see ῥήτρα
φρήσις Arc., *declaration*. 55
φρέτα, φρετάς Cypr., see ῥήτρα
ῥήτρα originally *speech* or *verbal agree-*
ment, but in dialects other than
Attic-Ionic also used of a *formal*
agreement, compact, decree, law. Cf.
Heracl. κατ τὰς ῥήτρας καὶ κατ τὰν
συνθήκην *according to the laws and*
the contract, Photius ῥήτραι· Ταραν-
τῖνοι δὲ νόμους καὶ οἷον ψηφίσματα, and
L. & S.s.v.II. So El. φράτρα *compact,*
decree, Cypr. φρέτα *compact, prom-*
ise, φρετάω promise. 15, 55, 70.3
ῥηχμός Arg. = ῥηγμός. 66
ροφαῖσι Corcyr. 53, 76 b
ρογός Heracl., *granary*. Cf. Hesych.
ρογοί· σιτοὶ σιτικοί, σιτοβολῶνες, and
Pollux IX.45 σιτοβόλια· ταῦτα δὲ ῥο-
γοὶ Σικελιώται ὠνόμαζον
ρόφος Cypr. 53
ρόπτον Epid. = ῥόπτρον. 70.3
ρύτιον, ρυτιάξω Arg. = ῥύσιον, ῥυσιάζω.
Cf. 61.3
σά Meg. = τίνα. 128
σαδράπας = σατράπης. Still other vari-
ations in the transcription of the
Persian word (χθασαράν) are seen
in ἐξαθραπέοντος, ἐξασατραπέοντος,
ἐξατράπης
Σακρέτης Arc. 41.2
Σαλαμόνα El. = Σαλμώνη. 48
σαρμένω Heracl., *make mounds* or *pits*

(?). Cf. Hesych. *σαρμῶσι*· *σῶροι* γῆς καὶ κάλλυσμα, but Etym. Mag. *σάρμα*· *χάσμα*
Σαυγίνις, *Σαυκράτις* Boeot. 41.2
σελάνα Dor. etc., *σελάννα* Lesb. = *σε-
 λήνη*. 76
Σελινόντι, *Σελινόντιοι*. 44.4
σιός Lac. = *θεός*. 64
σις Cypr., *σις* Arc. = *τις*. 68.3, 128
σιταγίρται Heracl., *receivers and in-
 spectors of grain*. So *ἀγέρται* οἱ ἀπὸ
σιτωνίας at Tauromenium, *σιτοφύλα-
 κες* at Athens, Tauromenium, etc.,
σιτῶναι at Athens, Delos, etc.
σίτηριν Eretr. = *σίτησιν*. 60.8
σκευᾶν El. = *σκεύων*. 12 a
σκευῶ = *σκευάζω*. 162.8
σπάδιον Arg. = *στάδιον*. App. 88
σπᾶλλον Lesb. = *στέλλον* place. App.
 88.2
σπευδᾶν Cret. = *σπευδῆν*. 32, 89.3
σπυρός Coan, Epid., Syrac., Ther. =
πυρός
στάλα Dor. etc., *στάλλα* Lesb., Thess.
 = *στήλη*. 75
σταρίστω Delph. App. 49.2
σταρτός Cret., a subdivision of the
 tribe. 49.2 a
στέγα Cret., *house*. Law-Code III.46,
 note
στέγασσις Epid. = *στέγασις*. 164.8
στέπτω Coan = *στέφω*. No. 101.29, note
στιφανίζω = *-ω*. 162.1
στιφάνοι Lesb. App. 41.1 a
στιφανέω = *-ω*. 159
στιφάν Ion., *ridge*. 165.4
στοίχης Lesb. = *στοιχέων*. 78, 157.1
στονόρι(σ)σαν Corcyr. 164.2
στορπά, *στορπάος* Arg. = *ἀστραπή*,
ἀστραπαῖος. 5, 81
στρόταγος Lesb. = *στρατηγός*. 5
στροτεύομαι Boeot. = *στρατεύομαι*. 5
στροτιώτας Boeot. = *στρατιώτης*. 5
στρότος Lesb., *στροτός* Boeot. = *στρα-
 τός*. 5
στροφά Delph., *turn of the road* (?).
 See no. 51 C 33, note
στυμίον Arc., *cavern*. Cf. *στόμιον*. 22 a
σύββολον Delph. = *σύμβολον*. 69.3
σύγγραφος ᾧ Arc., Boeot., Mess., *σύγ-
 γραφος* (5) Delph., Argol. = *συγγραφή*
contract
συγχίαι Ion. 144
συλαῖ El. 157 b
συμβόλικτρον Arc., meaning ?

συμπιπίσκω Delph., *invite to drink to-
 gether*
συναρτῶ Arg., *belong to the body of*
ἀρτύναι. No. 78.2, note
συναρχεσσιτάς Phoc., *join in appoint-
 ing magistrates*
συνδανχναφόροι Thess., *fellow δανη-
 φόροι*. See *δαύχνα*
συνιέρζοντι Heracl., *enclose, cut off* (the
 roads). Heracl. Tab. I.130 ff., note
συνισσάδδω Cret. = *συν-εκ-σάπτω* *assist*
in carrying off. Cf. *χρήματα ἐκσκευά-
 ζειν* Strabo. 84 a
συνκλαίς, *-εῖτος* Thess. = *σύνκλητος ἐκ-
 κλησία*. 164.9
συντᾶλισθαι Cret. (Dreros) = *συνέσεσθαι*.
 163.10
σφάδδω Boeot., *σφάξω* Ion. = *σφάπτω*.
 84 a
σφεις Arc. = *σφίσι*. 119.4
σφηνόπους Ceos, *having wedge-shaped*
feet
σφυχή = *ψυχή*. 87
σῶς, *σω-*, *Σω-*. 41.2

ταγά Thess., *time when there is a ταγός*,
hence time of war. No. 38, note
ταγίτω Delph., Thess., *hold the office*
of ταγός
ταγός official title, Cypr., Delph.,
 Thess. In Thessaly applied to (1) a
 military leader of the united Thes-
 salians appointed only in time of
 war (cf. no. 33, note), (2) city offi-
 cials like the *ἀρχοντες* of many places.
 At Delphi, officials of the phratry of
 the Labryadae (no. 51)
ταί = *αι*. 123
ταί El. = *τάδε*. 123
ταιννί Arg. = *ταῖσδε*. 123
ταίς Lesb., El. = *τάς*. 78
τάμνω = *τέμνω*. 49.4
τάμος Thess., *of the present time* (τὸ τᾶ-
 μον *the present one*, no. 28.44). Cf. *τῆ-
 mos to-day*, Apoll. Rh. 4.252
τάνε Thess. = *τάδε*. 123
τανί Boeot. = *τήνδε*. 123
ταννί Arg. = *τήνδε*, *τῶνδε*, *τάσδε* (97.1).
 123
τάννυν Arg. = *τήνδε*. 123
τάνε = *τάς*. 78
τάνυ Arg. = *τάδε*. 123
ταῶτα East Ion. = *ταῦτα*. 33
τάς = *τάς*. 78
ταυτά Lac. = *ταύτη* *thus*. 132.5 a

ταῦτά Locr., *likewise*. 132.5 a
 ταῦται = αὗται. 124
 ταῦτ' El. = ταύτη *here*. 132.6
 ταύτων El. = τούτων. 124
 τέθμιος Dor. = θέσμιος. 164.4
 τεθμός Dor. = θεσμός. 164.4
 τεῖδε W.Gr.k. = τῇδε *here*. 132.2
 τειμά, τειμή = τιμή. 21
 τείω Arc. = τίνω. 162.12
 τέκνα Locr. = τέχνη. 66
 τελαμδ(ν) Arg., *support*. No. 77, note
 τέλειος, τέλειος (1) *perfect, unblemished*, (2) frequently = κύριος *valid* (examples in Arg., Delph., Locr., Aetol., El., Ach.), αγορά (ἀλιαία, etc.) τέλειος = Att. ἐκκλησία κυρία
 τελειστά El. *official*. Cf. τέλος *office*. 105.1 a
 τελεστήρ Argol., *priest*. 164.5
 τέλεστρα τά Ion., Coan, *expenses of inauguration*. 165.3
 τελεσφορέντες Cyren. 157
 τέλειος Coan = τέλειος. 43, 276
 τέλλω Arg., Cret. (as also in poetry) = τελῶ
 τέλομαι Cret. = ἔσομαι. 163.10
 τίος Dor. = σοθ. 113.8
 τίος Dor., Lesb., τίος Boeot. = σός. 120.2
 τρίτος Lesb. = τρίτος. 18 a
 τέρχνηα (or τρέχνηα) Cypri., *shrubs, trees*. Cf. Hesych. τέρχνηα· φυτὰ νέα and τρέχνηα· στέλεχος, κλάδος, φυτόν, βλάστημα
 τέσσαρες, τέσσαρες. 54 e, 81, 114.4
 τεσσαρακόντων Chian, gen. pl. of τεσσαράκοντα. 116
 τεταρτεύς Coan, a measure, like ἐκτεύς
 τέταρτος, τέταρτος. 49.2 a, 114.4
 τεθμός Locr. App. 39.1
 τέτορες W.Gr.k. = τέτταρες. 54 e, 114.4. Acc. pl., 107.4
 τέτορτος Arc. = τέταρτος. 5, 114.4
 τετράκιν Lac. = τετράκις. 133.6
 τετράκοντα W.Gr.k. = τετταράκοντα. 116
 τέτρωρον Heracl., *group of four boundary stones*. 41.2
 τῆδε El. = τῇδε *here*. 132.6
 Τήμοι Ion. 37.2
 Τήνα, Τήνα Cret. = Ζήνα. 84, 112.1
 τηνί = ἐκείνη *there*. 125.1, 132.2
 τήνος = ἐκεῖνος. 125.1
 τίθηντι Mess. = τιθῶσι. 151.1
 τίμαι Lesb. App. 41.1 a

Τιμακλής, Τιμακράτης, Τιμᾶναξ = Τιμοκλής etc. 167
 τιμασία Arc. = τίμησις. 164.9
 τιματήρ Arc., Cyren. = τιμητής. Cf. 164.5
 τίν Dor. = σοί. 113.4
 τίνω, fut. τείσω, aor. ἔτεισα (not τίσω, ἔτισα), in Attic and elsewhere, 28 a. πείσω, ἔπεισα, 68.1, 2. Arc. pres. τείω, 162.12
 τινύχα Boeot. = τύχη. 24
 τιν El. = τιν. 60.1
 Τλαστιάς Corcyra. 105.2 a
 τνατός Cret. = θνητός. 66
 τόξ' Rhod. = τόδε. 62.2
 τοί = οἱ. 122
 τοί El. = τόδε. 122
 τοί Boeot. = οἶδε. 122
 τοίνιος Thess. = τοῦδε. 123
 τοινί Arc. = τῶδε. 123
 τόκα W.Gr.k. = τότε. 13.8, 132.9
 τόκιος or τόκιον Delph. = τόκος *interest*
 τομάς Arc. = τόμοι, τομή, *section of land*
 τόνε Thess. = τόδε. 123
 τόνε = τοῦ. 78
 τός = τοῦ. 78
 τόνυν Arc. = τοῦσδε. 123
 τῶτο = τοῦτο. 34 a
 τός Boeot. = σός. 61.6
 τούνηιον Thess. = τῶνδε. 123
 τούτα Eub., Delph. = ταῦτα. 124
 τούτας Delph. = ταύτας. 124
 τουτεί W.Gr.k. = ταύτη *here*. 132.2
 τούτι Eub. = ταύτη. 124
 τούτοι = οὔτοι. 124
 τουτῶ Dor., *thence*. 132.7
 τοφιόν Heracl. = ταφεών *burial-place*. 6, 165.4
 τρακάδι Thess. = τριακάδι. 19.4
 τράφη Amorg. = τάφρη. 70.2
 τράφος Heracl. = τάφος. 70.2
 τρέις Cret. = τρεῖς. 42.3
 τρέπιδδα = τράπεζα. 18, 84
 τρέω Arg. = φεύγω in technical sense. No. 78, note
 τρήη Ther. = τρεῖς. 25, 114.3
 τριάκοιστος Lesb. = τριακοστός. 116
 τριακοντάπιδος (sc. ὁδός) Heracl., a road thirty feet wide
 τριηκόσιοι Ion. 117.2
 τρίνις Cret. = τρεῖς. 114.3
 τρικάλιος Coan = τρίκωλος. ὀβελός τρικάλιος *three-pronged fork*
 τριπανάγορις Arc. See πανάγορις
 τρίς = τρεῖς. 114.3

τρίτρα τά Cret., *the threefold amount*.

165.3, Law-Code I.36, note (p. 262)

πολιάρχαι Thess. (Phalanna), for πολ-
λαρχοί. 67, 86.2. City officials (like
the *ταγοί* of other Thessalian cities,
also sometimes *ταγοί* at Phalanna).
Cf. the *πολιτάρχαι* of Thessalonica
(Acts 17.6) and other Macedonian
towns (Ditt.Syll.318)

τό Dor. = *σύ*, *σε*. 61.6, 119.2, 5

τύ, τύς Boeot. = *τοί*, *τοῖς*. 30

τυί Boeot. = *τοῖδε*. 122

τυῖδε Lesb. = *τῇδε* *here*. 132.4

τύμος Corcyr. = *τύμβος*. No. 89, note

τυρία Heracl., *cheese-press*

τωνί Arc. = *τοῦδε*. 123

τάς = *τούς*. 78

ὅ Cypr. = *ἐπὶ*. 135.8

ὄραις Cypr., *forever*. 133.6

ὕβρις Thess. = *ἔβρις*. 18

ὕδαριον Lesb., *less pure*. Used with
κεράν of mixing water and wine, and
so applied also to the debasement of
coinage. No. 21, note

ὕδρια Locr. 58 d

ὕ Cret. = *αἶ*. 132.4

ὕς Rhod. = *αἶ*. 132.4

ὕς = *υῖς*. 112.2

ὕκλια Boeot. = *οἰκία*. 30

ὕλδριον Thess., from ὕλινος *de ὕλινος*
ρός, the official in charge of the public
forests (cf. Arist.Pol.6.8.6). 41.4 c,
53, 157, 167

ὕμν late Cret. = *ὕμν*. 119.2 a

ὕμν, ὕμν = *ὕμν*, *ὕμν*. 119.2, 5

ὕμν etc. Lesb. = *ὕμν* etc. 119

ὕμν Arc., Lesb. = *ὕμν*. 22 a

ὕμν Cypr. = *ἀνέθηκε*. 22

ὕμν Arc. = *ἀνέθηκε*. 22, no. 15, note

ὕς, ὕς = *υῖς*, *υῖς*. 31

ὕπ Thess. = *ὕπ*. 95

ὕπα or ὕπα- Lesb., El., Locr. = *ὕπ*.
135.3 with App.

ὕπαπροσθιδιος Locr., a *previous* citi-
zen, in contrast to a colonist. Cf.
135.3, 165.2

ὕπαρ Pamph. = *ὕπαρ*. 12

ὕπ El., Lac. = *ἐπὶ* with gen. in expres-
sions of dating. 136.11

ὕποδιασύρω Epid. = *διασύρω* *ridicule*

ὕποθιμα = *ὕποθήκη* *security*. No. 109,
note

ὕπρὸ τῆς Thess., *just, previously*. 136.
1, 10. No. 28.43, note

ὕπ Cumae = *ὕπ*. 22 c

ὕ Arg. = *αἶ*. 132.4

ὕσταριν El. = *ὕσταρ* 12, 133.6

ὕστερομεινία Thess., *ὕστερομεινία*
Boeot. = Att. *ἐν καὶ νῆα* *the last*
day of the month. Formed as a
pendant to *μεσηνία*

ὕστερος Arc. 58 d

ὕσσωπος Ceos = *ὕσσωπος*. Semitic loan-
word, hence variation in spelling

ὕχιρος ἡ Cypr. = *ἐπὶ χειρὸν*. 25 b, 135.8

φάλυρον Arg. = *λάφυρον*. 68

φανατός, φανοτός Delph. 46

φάος. 41.2

φαρθίνος Arc. = *παρθένος*. 65

φάρξις Epid. = **φράξις*. 49.2 a

φάρμα Epid. = *φράγμα*. 49.2 a, 66

φάρω Locr., El., Delph. = *φέρω*. 12

φατρία, φάτρα = *φρατρία*. 70.3

φαιτός Delph., *light-gray*. 31, no. 51
C 6, note

φάρνα Epid. = *φέρνη*, but meaning *por-
tion* (for the god)

φάρσος Epid. = *φερέσθων*. 140.3 b

φάρταλός Boeot. = *θεσσαλός*. 68.2

φείν Dodona = *θεῶν*. 68.5

φῆρ Lesb. = *θήρ*. 68.2

φῆραι Arc. = *φθεῖραι*. 80, App. 89.3

φῆρω Lesb. = *φθείρω*. 74

φῆρω Arc. = *φθείρω*. 25, 74

φίντατος Dor. = *φίλτατος*. 72

φίντων, φιντίας = *φίλτων*, *φιλτίας*. 72

φαινικήια Ion. = *γράμματα*. Cf. Hdt.5.
58. 164.1

φονός Arc. = *φονεύς*. 111.4

φράττω Boeot. = *φράζω*. App. 84 a

φρήταρχος Naples = *φρατρίαρχος*. 70.3

φρίν Locr. = *πρίν*. 66

φρονίδι Cypr. = *φρονέωσι*. 59.4

φροντίδω, φροντίττω Cret. = *φροντίζω*.
84

φυγαδία El. = *φυγαδεύω*. 161.1. Aor.
subj. *φυγαδεύαντι*, 151.1

φύοντες Dodona = *θύοντες*. 68.5

φώνω Cret. (*πῶνι* etc.) *declare, bear*
witness. Cf. *ἀποφώνω*

χάλκιος Lesb. = *χάλκεος*. 164.6

χάραδος Heracl. = *χαράδρα* *ravine*. Cf.
Hom. *χέραδος*

χαρίετταν Boeot. = *χαρίεσαν*. 53,
164.2

χελιοι Ion. etc. = *χελιοι*. 76, 117.3

χελιοι Lesb., Thess. = *χελιοι*. 76, 117.3

χειρ- Lesb. = χειρ-. 79
 χήλιοι Lac. = χίλιοι. 25, 76, 117.3
 χηρ- = χειρ-. 25 b, 79
 χίλιοι Att. 25 c, 76, 117
 χραί(δ)ω El. = χρῆζω. 84
 χραύομαι Cyp. = following
 χραύομαι Cyp., border on. 191
 χρήα Arc. = χρέα. App. 43
 χρηδω Meg. = χρῆζω. 84
 χρεῖσται El. = χρῆσθαι. 85.1, 181.2 a
 χρηίζω (or χρῆ(ι)ζω, 37.2) = θέλω, βού-
 λομαι. Especially frequent in insular
 Doric
 χρύσιος Lesb. = χρύσεος. 164.6
 ψάφιγμα, ψάφιμμα Cret. = ψήφισμα.
 142 a
 ψαφίδω Boeot., Cret. = ψηφίζω. 84

ψάφεις Aetol., ψάφεις Loc. = *ψη-
 φισις act of voting. Loc. ἐν ὑδρίαν
 τὰν ψάφειν εἶμεν (no. 55.45) = Att.
 ψηφίζεσθαι ἐς ὑδρίαν. 89.1, 142 a
 ψήφισμα = ψήφισμα. 60.4
 ὦ Dor. etc. = ὄθεν. 132.7
 ὠβά Lac. 51
 ὠν = οὖν. 25 d
 ὠνέω Cret. (ὄνεν, ὠνίοι) = πωλέω. 162.9
 ὠραία Coan, festivals celebrated at a fixed
 date. Cf. Hesych. ὠραῖα . . . τάσσεται
 . . . ἐπὶ τῶν καθ' ὥραν συντελουμένων
 ἡμερῶν. — ὠραία ἡμέρα ἡ ἐορτή
 ὠρος Cret., Arg. = ὄρος. 54, 58 b
 ὠς Boeot. = ὦς. 58 a
 ὠτι Cret. = οὐτινος. 129.3
 ὠτῶ Lac. = αὐτοῦ. 33 a

CHARTS AND MAP

The charts are intended to exhibit, in a form which may be easily surveyed, the distribution of some of the more important peculiarities common to several dialects. Chart I (repeated with slight corrections from the author's article in *Class. Phil.* II, 241 ff.) represents a selection of phenomena which are especially significant for the interrelations of the dialects, and Chart Ia is a condensation of the same.

The presence of a given peculiarity is indicated by a cross opposite the name of the dialect and beneath a caption which, like those used in the Summaries, is sufficient to identify the phenomenon, though not always to define it, and should always be interpreted in the light of the section of the Grammar to which reference is made. The cross is sometimes surrounded by a circle as an intimation of some reservation, the nature of which will be understood from the section referred to.

The coloring of the dialect map represents the grouping of the dialects as described above, pp. 1 ff. The mixture in Thessaly and Boeotia is indicated, also the Aeolic streak in the Ionic of Chios. But the various Aeolic and Achaean survivals scattered through West Greek territory are ignored. Along the western coast of Northern Greece the extent of Corinthian influence (see p. 10, note) is so imperfectly known that the coloring of Acarnania and the adjacent region is to be taken merely as a crude suggestion of the speech conditions, and Epirus, from which we have only a few late inscriptions, has been left uncolored.

CHART Ia

Attic
Ionic

Arcadian
Cyprian

Lesbian }

P.	P.
Thessalian	
Th.	Th.

Boeotian

Phocian

Locrian

Elean

Laconian

Heraclean

Megarian

Corinthian

Argolic

Rhodian

Coan

Theran

Cretan



